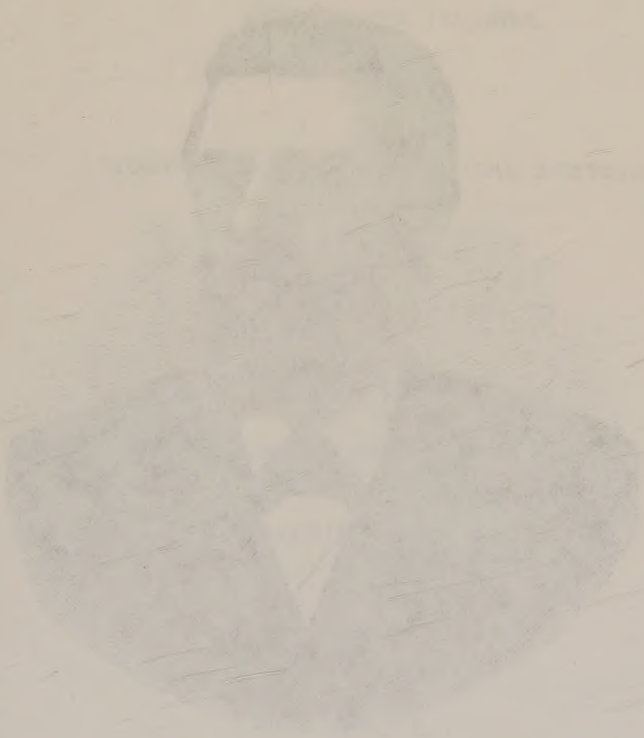
A

HISTORY

OF

KENTUCKY BAPTISTS

BY J. H. SPENCER



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CHURCH HISTORY RESEARCH & ARCHIVES

220 Graystone Drive
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(615) 452-0341 or 452-7027

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PREFACE

COMMEMORATIVE CENTENNIAL EDITION

A debt of gratitude is owed to those thoughtful persons who have arranged to reprint this work. No enlightened Baptist is excluded from this indebtedness. These documented records of the beliefs, leaders, Churches, and experiences of the past relate directly to Baptist life today and they are indispensable to a total perspective of who and what Baptists are. Such historical documentation is not easy to find, especially for the time and place covered, except for an isolated deposit of information here and there that someone gathered and preserved. It was due to the paucity and fragmented nature of such records that Kentucky Baptists commissioned J. H. Spencer to discover, collate, and set in order a history of their beginnings and early struggles. That the work took the better part of twenty years to complete is no wonder, when one considers the poor means of travel and communication which existed in those days. The long reaches of the Kentucky had to be traversed on horseback along ways that could scarcely be called "roads" by today's standards. Yet, the voluminous materials Spencer gathered and crystallized in these two volumes are at the threshold of incredibility.

These volumes take us to our roots in the religiously productive soil of the colonial frontier and give us a panoramic overview of Baptist development through the hectic nineteenth century. The schism of the Civil War probably brought more personal, domestic, and religious division in Kentucky than anywhere else in the nation. It was truly a sad spectacle of "brother against brother." But due to indomitable faith in God's revealed purpose in His written Word, our Baptist forebears pressed forward with the Master's business. Emerging from those difficult years of internal conflict, the Baptist presence grew in strength and numbers. New Churches proliferated; Baptists got organized. Spencer chronicles this exhaustively.

Pastors, scholars, students, history buffs, teachers, and many others will find a gold mine of historical information in these pages. Compilation of research regarding the beginnings of organized Churches, Associations, formulations of doctrinal statements, divisions, biographical sketches, struggles against corruption of principle and polity, as well as a plethora of facts concerning every other area of interest to Baptists, will be found in this monumental work. As a Pastor of a vigorous Baptist church in the 1980's, I'm glad that my brethren in the ministry of the Gospel, as well as all contemporary and future Baptists, will have access to this important work.

Let us rejoice in the rescue of this compendium of Baptist history from extinction. May new generations of the people called "Baptist" profit.

Bill Hall, Pastor
Gethsemane Baptist Church
Danville, Kentucky
1984

ACKNOWLEDGMENT

COMMEMORATIVE CENTENNIAL EDITION

II Chronicles 7:14

It is with deep gratitude and thankfulness unto God, for allowing us to reprint A HISTORY OF KENTUCKY BAPTISTS. We acknowledge, with sincere regret, that this work has been partially hidden for so many years. As we approach the one-hundredth anniversary of the original printing, we rejoice that God's people, and yea, anyone else, whether friend or foe, will again be able to review the works of our Baptist forebears.

As we now live in a world that is abounding with humanism, modernism, liberalism and compromise, let us give thanks unto God, for these true contenders of "the faith which was once delivered unto the saints." May the experiences and testimonies of these, our forefathers, be an awakening alarm to this present generation. May the spiritual revival which moved across Kentucky, converting whole congregations, move once again upon this land.

Let us turn again unto the God of our forefathers, that He might be pleased to visit us with a revival of His people and the salvation of lost souls.

Prayerfully submitted,

CHURCH HISTORY RESEARCH & ARCHIVES

July 21, 1984

Preface.

The Baptists have been occupying the soil of Kentucky one hundred and ten years, and, with the exception of two brief periods, have been much the most numerous denomination of Christians in the State; yet, they alone, of the leading sects, have failed to have their history written, until now. The present work is the primal history of the Kentucky Baptists. Some fragmentary accounts of churches and associations have been printed from time to time, but nothing like a connected history of the denomination has been published since Benedict's epitome of its early operations was issued from the press at Boston, Massachusetts, in 1813.

The want of a history of Kentucky Baptists has long been felt, and various efforts have been made to secure such a work. The first attempt of the kind was made by Silas M. Noel and Jeremiah Vardeman, in 1812, when these distinguished ministers proposed to publish *A Comprehensive History of the Baptists of Virginia and Kentucky*. The churches and associations were appealed to for aid in collecting materials for the work, and generally responded favorably. What progress was made, or whether the writing was actually commenced, is not known; but it is certain that the proposed work was never published. The next attempt of the kind was made in 1818, by one M. Smith, who proposed to publish *A History of the Baptists in the Western Country*. This enterprise was nipped in the bud by some of the associations, which resolved that they disapproved of the pretentions of M. Smith, believing him to be "unqualified for such service."

After this, no effort appears to have been made in this direction, till 1841, when John L. Waller, while acting as agent of the General Association, commenced gathering historical facts concerning the churches. He continued this work, incidentally, till about 1853, when he resolved to write *A History of the Baptists in Kentucky*. It was, at first, supposed that the work was about ready for the press; but, after his death, in

1854, nothing was found written on the subject, and it is now generally believed that he had not commenced the writing. After the death of Dr. Waller, his surviving partner and co-editor, S. H. Ford, now the well known Dr. Ford, of St. Louis, commenced gathering materials for *Kentucky Baptist History.* About 1856 he began to weave these materials into historical sketches, which he published in *The Christian Repository.* His intention was to continue the work until he had brought the history down to the present, and then put it in a more permanent form. But the Civil War caused the suspension of his labors in Kentucky, in 1861, and the final removal of his periodical to St. Louis. However, he gathered much historical material, and left in print some matter that was useful to the subsequent historian.

In 1866, R. L. Thurman and the author of this work proposed to gather materials for *A History of the Deceased Baptist Ministers of Kentucky.* Mr. Thurman soon discovered that the proposed work interfered with his duties as agent for foreign missions, and abandoned the purpose. The author continued to pursue the work alone, in connection with his labors as an evangelist. In prosecuting this enterprise, he was brought to the conclusion that a change of his plan, so as to include the early history of the Baptist denomination in the State, would be an improvement on the original design. He was contemplating this change in the arrangement, when, in 1870, W. Pope Yeaman announced his intention to write *A History of Kentucky Baptists.* Dr. Yeaman pursued his purpose two or three years, when his enterprise was lost sight of, it being supposed to have been abandoned. The author, remembering the repeated failures that had attended similar attempts, continued to prosecute his researches and collect materials, while preaching from 442 to 572 times a year.

In 1876, the General Association of Baptists in Kentucky adopted the following:

"The committee to whom was referred the subject of Kentucky Baptist History have considered the same, and beg leave to report:

"By the utter and continned failures heretofore to procure facts, and any person or persons to accomplish an end so desirable as a history of Kentucky Baptists, your committee do not

feel inclined to continue the work in the hands of associational committees, but would most respectfully transfer the whole matter into the hands of Rev. J. H. Spencer, D. D., with the request that he at once proceed to prepare such a history of Kentucky Baptists as he is enabled from facts, documents, etc., now in his possession and [that he] may be able to procure, and that he report his progress at the next meeting of the General Association. GREEN CLAY SMITH, Chairman."

The author at once accepted the responsibility, not without feeling its great weight and *some* of the difficulties he would have to encounter, and gave to the work all the time he could spare from what he deemed the higher duty of preaching the gospel. The field had been gleaned of historic documents in the more easily accessible portions of the State, again and again, and the matter, so obtained, had either been destroyed, or those who had it in their possession esteemed it too highly to allow the author the use of it. He was also farther embarrassed by ascertaining that very many of his brethren had the ineffaceable impression that the work, which he deemed a great sacrifice for the benefit of his denomination, was a promising pecuniary speculation. Letters and circulars, sent to all parts of the State, received very little attention. His final resort, therefore, was to get on his horse, and, at such seasons of the year as he could not be engaged in the work of an evangelist, thoroughly canvass the whole State. This required several years, and by the time it was accomplished, his health was so enfeebled that he greatly feared he could not live to finish the book, now that the materials for its composition were collected. Meanwhile he was so afflicted with rheumatism that he could handle papers only with extreme difficulty and was compelled to employ an amanuensis to do his writing. Through all these trials and afflictions, however, God has sustained him in his tedious labors, and the work finished, after nineteen years of excessive toil, is offered to the Baptists of Kentucky and the general public, without a reasonable hope of pecuniary reward.

Among many kind friends who have generously aided him, the author takes pleasure in naming the following:

Rev. John James, of Adair county; Rev. M. F. Ham, Rev. Y. Witherspoon, J. H. Collins and Wm. Spencer, of Allen; Rev. T. J. Hedger and Mrs. Judge Bell, of Anderson;

Gov. P. H. Leslie, Col. Wm. Ellis, Jas. Scrivner, Rev. John H. Baker, Rev. Jas. Brooks and Rev. E. Butram, of Barren; Rev. J. A. Kirtley, D. D. and Rev. L. Johnson, of Boone; Rev. Wm. Head, Rev, S. L. Helm, D. D., Hon. R. R. Pearce and Mrs. Harriet Moorman, of Breckenridge; Hon. Aaron Harding and Jas. Slaughter, of Boyle; Rev. T. E. Richey and Rev. R. W. Moorehead, of Caldwell; Rev. J. C. Spann, of Calloway; Rev. J. M. Jolly and Mrs. Jas. Spillman, of Campbell; Walton Craig and Peter Conway, of Carroll; Prof. J. W. Rust and Kirtley Twyman, of Christian; Rev. Wm. Rupart, J. N. Conkwright and A. G. Bush, of Clark; Rev. Taylor Gilbert, of Clay; Judge P. H. Hopkins and Rev. J. C. Denton, of Clinton; Rev. J. B. Hardy, of Crittenden; Mrs. J. A. McClusky, of Cumberland; Rev. J. M. Dawson, Rev. W. H. Dawson, Rev. J. P. Ellis and Rev. J. B. Solomon, D. D., of Daviess; Rev. I. N. Brown, of Edmonson; Rev. R. T. Dillard, D. D., Rev. J. C. Freeman and J. W. Royster., of Fayette; Rev. Cad. Lewis, L. L. D., of Franklin; Rev. Wm. Cook, of Floyd; Rev. W. C. Taylor, Rev. W. F. Lowe and Rev. Wm. Howard, of Graves; Rev. T. K. Reynolds, of Greenup; W. D. Hopper and J. H. Kemper, of Garrard; Rev. J. E. Stone, of Hancock; Rev. J. H. Fullilove, Rev. G. H. Hicks, Hon. Sam. Haycraft and Abram Lewis, of Hardin; Rev. A. W. Richardson and John B. Edwards, of Hart; Rev. John Bryce and Rev. A. Hatchitt of Henderson; Rev. Willis White and Rev. Stephen Ray, of Hickman; Rev. E. G. Berry, Rev. D. N. Porter, M. D., Rev. J. M. Eaton and Mrs. Nancy Tingle, of Henry; Milton Sisk, of Hopkins; Rev. A. C. Caperton, D. D., Rev. J. L. Burrows, D. D., John Williamson and Mrs. Ann Netherton, of Jefferson; Rev. Wm. Jayne, of Johnson; Rev. J. G. Holcomb, of Jackson; Rev. Thos. Pritchard, G. B. Foley and J. H. Davis, of Knox; Rev. John Duncan, of LaRue; Rev. J. W. Moran, of Laurel; Rev. S. C. Caudill, of Letcher; Rev. Jno. S. Higgins, of Lincoln; Rev. M. H. Utley, of Livingston; Jno. W. Jackson, of Lyon; T. N. Lyne, Rev. Jas. Lamb, Rev. Sam'l Baker, D. D., Rev. Robert Woodward, A. L. Burks and Mrs. B. B. Piper, of Logan; Rev. Jno. G. Pond, of Madison; Rev. C. W. Bailey, of Magoffin; Rev. D. M. Green and Rev. T. F. Harrison, of Marshall; S. S. Minor, of Mason; Rev. G. W. Dupee (col.),

of McCracken; Rev. S. Cook and E. Burrus, of Mercer; Rev. Wm. L. Givedon, M. D., of Morgan, Rev. Jas. Williamson, of Martin; Rev. Wm. Vaughan, D. D., Abner King, J. S. Foxworthy and Wm. Taylor, of Nelson; Jno. Simpson, of Owsley; Rev. Jno. W. Waldrop, Rev. J. V. Riley and R. S. Coats, of Owen; Rev. N. C. Pettit, of Pendleton; Rev. H. B. Whiles, W. T. Hail and C. H. McKinney, of Pulaski; Rev. R. M. Dudley, D. D., President of Georgetown College, of Scott; Rev. W. E. Powers, Prof. T. J. Doolan, Daniel Shouse, J. G. Farmer, Rev. T. M. Daniel and Mrs. Jane Collins, of Shelby; Rev. O. H. Morrow, of Simpson; Rev. T. H. Coleman and Lummie Grigsby, of Spencer; Prof. H. B. Wayland, M. B. Wharton, Rev. H. Smith and Robt. Goodwin, of Trigg; Rev. A. Smith and Miss Lizzie Arnold, of Trimble; Rev. J. B. Haynes and S. M. Martin, of Union; Rev. W. W. Durham and Hon. George Wright, of Warren; Rev. Joel Gordon and Gabriel Kendrick, of Washington; Isaiah Bird and Jas. Meadows, of Whitley; Rev. W. A. Cooper, Jacob Cooper and T. J. Eads, of Wayne; Revs. Jonathan Wiseman, Robt. Norvell and A. D. Sears, of the State of Tennessee; Rev. C. J. Kelley, of Illinois, and I. N. Wyman, of Kansas. Besides these, many others, whose names must be omitted for want of space, have rendered the author valuable aid, for which he begs leave to express his gratitude. He also desires to express his thanks to the editors of the *Western Recorder*, the *Baptist Gleaner*, and a number of other papers, both religious and secular, for timely words of encouragement.

The author's aim has been to record, as nearly as might be, all that is valuable and interesting in the history of the Baptists in Kentucky, from the time that Elder Squire Boone first set his foot on the soil of the unexplored wilderness, in the spring of 1769, down to the year 1885. Great pains have been taken to ascertain the facts, and nothing has been recorded as a fact without what the author deemed good authority. His principal sources of information have been the official records of churches and associations, though he has had access to nearly all that has been published on the subject, especially during the earlier periods, as well as the manuscript diaries and correspondence of a number of prominent ministers of the past. He has also visited, and conversed with many aged ministers

and other persons, in all parts of the State, and corresponded with many of "the fathers" who have since gone to their reward. No pains have been spared in seeking every source of information, and especial care has been taken to have dates correct. But after all possible efforts have been made to secure exact accuracy, there will, doubtless, be some mistakes found in the book. There are discrepancies and contradictions both in official records and in what have been deemed the best historical authorities. From these causes some mistakes are inevitable, but it is hoped they are few and unimportant.

The author has attempted the utmost brevity consistent with perspicuity, and an earnest effort has been made to render the book easily comprehensible to the common reader.

In speaking of other denominations, the author has desired and attempted to be just and respectful. The terms Campbellism and Campbellite have been used just as have those of Calvinism, Arminianism, Calvinist and Wesleyan, not as terms of reproach, but simply as the most definite if not the only words that would clearly designate the system of doctrine to which reference is made, and the adherents of that system.

The history of the Colored Baptists is brief and unsatisfactory, on account of the difficulty of obtaining sufficient information concerning them. A few of the better informed among them seemed pleased to have their history written, and were ready to impart what information they could, but most of them appeared shy and suspicious.

No appology is deemed necessary for such repetitions as were required to make each subject treated intelligible without reference to what had gone before; as the manner of reading, in the present age, demands such arrangement.

The author is sensible of many deficiencies in the work, in matter, style and arrangement; but he begs leave to assure his readers that he has done the best he could under the circumstances, to furnish them a correct and impartial history of Kentucky Baptists, and craves their indulgence for any failure of his efforts.

J. H. SPENCER.

Eminence, Kentucky, August 24, 1885.

CHAPTER I.

FIRST BAPTIST SETTLERS IN KENTUCKY.

The first attempt to explore Kentucky was made by Daniel Boone, in 1769. The following extract is from his autobiography: "It was on the first of May, 1769, that I resigned my domestic happiness, and left my family and peaceful habitation on the Yadkin river in North Carolina, to wander through the wilderness of America in quest of the country of Kentucky, in company with John Finley, John Stuart, Joseph Holden, Money and Wm. Cool. On the 7th of June, after traveling through a mountainous wilderness, in a western direction, we found ourselves on Red river, where John Finley had formerly been trading with the Indians, and, from the top of an eminence, saw with pleasure the beautiful level of Kentucky." During the following December, Boone and Stuart were taken prisoners by the Indians, but made their escape after remaining in captivity about a week. Meanwhile, Squire Boone, a brother of Daniel, had come to Kentucky with another man, and, in their wanderings, the two brothers accidentally met, about the first of January, 1770. Soon after this, John Stuart was killed by the Indians. The rest of the party having returned home, the Boone brothers spent the winter alone in the great western wilderness. On the first of May, Squire Boone returned to North Carolina for a supply of ammunition. He rejoined his brother, on the 27th of July. After this they traveled as far south as the Cumberland river. In March, 1771, they returned to their homes in North Carolina.

In 1770, James Knox, with eleven hunters from the Holston, New River, and Clinch settlements, made an exploring tour to Green river and the western part of Cumberland. They remained in the country about a year. Three years later, Thomas Bullitt, with a party of surveyors, came to the falls of

the Ohio. Robert, James and George McAfee, John Floyd and others visited various parts of Kentucky, the same year. In 1774. James Harrod built a log cabin where Harrodsburg now stands, the first erected in Kentucky.

During this year, Richard Henderson bought of the Cherokee Indians all the land lying south of the Kentucky river. The purchase was afterward made void by an act of the Virginia legislature; but, for the the time being, Col. Henderson was regarded lord proprietor of the soil, and, under his employment, in 1775, Daniel Boone erected a fort on the Kentucky river at a place since called Boonesboro, in Madison county. "On the 14th of June," says Boone, "having finished the fort, I returned to my family on the Clinch. Soon after, I removed my family to this fort; we arrived safe, my wife and daughters being the first white women that stood on the banks of the Kentucky river."

In September of the same year, three men named Denton, McGary, and Hogan came with their wives and children to Harrodsburg, then called Harrodstown.

Early in the spring of 1776, Col. Richard Calloway, with his wife and two daughters, came to Boonesboro, and, in March of the same year, Col. Benjamin Logan brought his family to Logans fort, about one mile west of the present town of Stanford in Lincoln county, where he, with a few slaves, had raised a crop of corn, in 1775. Simon Kenton built a cabin, and raised a crop of corn, in 1775. where the town of Washington in Mason county is now located. Of the church relation of the few families which settled in Kentucky, in 1775, and the year following, nothing has been learned. We know however, that the Boones and Calloways were Baptists in sentiment, and that Squire Boone, who settled in the country a little later, was a Baptist preacher. Daniel Boone was never a member of any church. Some of his family became Baptists. Among the descendants of Squire Boone, have been several Baptist preachers, and the descendants of Col. Calloway have been prominent among the Baptists of both Kentucky and Missouri. A few years after the settlement of Boonesboro and Harrodsburg, many prominent Baptists settled in Kentucky, some of whom will be noticed in subsequent pages.

The first Baptist preacher known to have been in Ken-

tucky, except Squire Boone, who explored it before any settlement was made, was Thomas Tinsley. Beyond the simple fact that he was in Harrodsburg, and was regularly preaching there on Sabbath days, in the spring of 1776, but little is known of him. Wm. Hickman, who visited Harrodsburg at that time, and who afterward became an eminent preacher among the early Baptists of Kentucky, in a narrative of his "Life and Travels," says:

"We got to Harrodstown the first day of April. * * * * Myself, brother Thomas Tinsley and my old friend, Mr. Morton, took our lodgings at Mr. John Gordon's, four miles from town. Mr. Tinsley was a good old preacher, Mr. Morton a good, pious Presbyterian, and love and friendship abounded among us. We went nearly every Sunday to town to hear Mr. Tinsley preach. I generally concluded his meetings. One Sunday Morning, sitting at the head of a spring at this place, he laid his Bible on my thigh and said to me, 'you must preach to day'. He said if I did not, he would not. I knew he would not draw back. I took the book and turned to the 23d chapter of Numbers, 10th verse: 'Let me die the death of the righteous, and let my last end be like his.' I suppose I spake fifteen or twenty minutes, a good deal scared, thinking if I had left any gaps down, he would put them up. He followed me with a good discourse, but never mentioned any blunders."

What is contained in this paragraph is all that can now be known of the first Baptist preacher that ever preached in Kentucky, or, as far as is known, in any part of the great West. At what time he came to Kentucky, or where from, is not known. He did not come with Mr. Hickman; for the latter gives the names of all who left Virginia with him, and Mr. Tinsley's is not among them. He either fell in with Mr. Hickman's party on the way, or was at Harrodsburg when the latter reached that village. However curious we may be to know more of the good old soldier of the Cross, who first bore the tidings of salvation to this great valley, we shall probably never be gratified till we meet with him in "the house of many mansions."

William Hickman was not a preacher when he came to Harrodsburg; but he was a zealous Baptist, and, as we have seen, was ready to take part in the service of his Master when

called on. He preached his first sermon at Harrodsburg, without license from his church, at the request of good old Thomas Tinsley. On his return to Virginia, he was hailed as a preacher, and immediately entered the vineyard of the Lord as a minister of the gospel. George Stokes Smith, a distinguished pioneer preacher among the Baptists, came to Kentucky in company with Mr. Hickman, and probably went to Boonesboro. He also returned to Virginia, where he continued to preach for a time, and then settled permanently in Kentucky. Of these ministers and others that followed them, a fuller account will be given hereafter. Edmund Woolridge, a Baptist, came to Kentucky, in 1776, and subsequently settled at the fork of Elkhorn.

In the fall of 1779, John Taylor, who had been preaching with much success in Virginia, came to Kentucky, and spent the following winter among the settlers. Joseph Redding started with his family to come by water, the same fall, but did not reach Kentucky till the next spring. These two preachers intended to settle in the new country, if they were pleased with it; but being discouraged by the low state of religion, they both returned to Virginia the following summer. It is not known that any preacher settled in Kentucky previous to 1779, But during that and the following year, several found homes in the wilderness, and raised the standard of the Cross in different localities.

William Marshall, if not the first, was among the first preachers that became permanent residents in the new conntry. The exact date of his arrival is not known. John Taylor says he moved to Kentncky "in 1779 or '80." He appears to have settled first in what is now Lincoln county, and afterwards to have located in Shelby.

William Marshall was born low down in the Northern Neck in Virginia, in 1735. His family was of eminent respectability, and he was raised in affluence. He was an uncle to the distinguished Chief Justice Marshall, and a brother to Col. Thomas Marshall, who was distinguished among the Kentucky pioneers, and whose descendants have been so noted for brilliancy of talent, in Kentucky, from its first settlement to the present time. He spent his youth in sport and social gayety. "In youth," says J. B. Taylor, "he was remarkable for his de-

votion to the fashionable amusements of the day. His tall, graceful form, dark piercing eye and engaging manners rendered him the pride of the circle in which he moved." This vain and thoughtless course of life was continued till near middle age; but having married the sister of Elder John Pickett, he was brought under the ministry of that faithful servant of Christ and other Baptist preachers. In 1768, some of the zealous Separate Baptists visited Fauquier county, and Mr. Marshall was converted and baptized. John Taylor, in his biography of William Marshall, speaks of him thus: "He soon began to preach, and a flaming zealot he was. His preaching was of the loud thunder-gust kind. His labors were mostly employed on the waters of the Shenandoah river, west of the Blue Ridge. It was not long before the people became marvelously affected, and their cries would often drown Mr. Marshall's voice while preaching. To see one or more thousands of people gathered at a large meeting house, lately put up, without room to receive them, and in the dead of winter, the people standing in the snow for hours together to hear the word, and hundreds at once crying out for mercy, or loudly rejoicing in hope—and all this was so new that the spectators would be apt to think the end of the world was come, or to say, 'We have seen strange things to day.'" At this time Mr. Marshall had not been ordained. Many people were converted to the Lord. Samuel Harris traveled about two hundred miles to baptize them. Fifty three were immersed the first time, and a larger number afterwards. This was the first baptism ever performed in Shenandoah river. It occured in 1770. South River church of Separate Baptists was constituted the same day. During these meetings held by Mr. Marshall, Joseph and Isaac Redding were converted. John Taylor was converted soon afterwards. These three men became useful preachers among the pioneers of Kentucky. They will occupy their appropriate places in our future pages.

Mr. Marshall continued to labor in this region with great zeal and success, nearly twelve years.. Meanwhile he was ordained, and became pastor of South River church, afterwards called Happy Creek. As has been related, he moved to Kentucky as early as 1780. After laboring in this new field some years, he fell from his horse, and was so disabled that he was a

long time confined to his home. During this period he devoted himself to study, and made considerable changes in his doctrinal views. Concerning his latter years, we again quote from John Taylor, his biographer:

"In his days of success, he preached after the apostolic mode, strongly urging repentance towards God and faith in Christ Jesus, and with longing, heart-melting invitations, exhorting every sinner in his congregation to seek the salvation of his soul . . . . . He now studied consistency, beginning with God's decrees. There he found eternal justification, couched in the doctrine of election; and so on with the several links of his chain, till he was led to find out that the gospel address was only to certain characters which, when explained, were already righteous, though they well deserved the name of sinners. But as for mere sinners, the law of Moses only was their portion . . . . . He found that a number of his Baptist Christians could not eat what they called his strong meat. This led him to doubt their christianity, or, at least, the soundness of their faith. This led on to a dispute in Fox Run church in Shelby county, where his membership was, which terminated in his expulsion. After this, he never could agree to return to the church, though a very little from him would have given the church satisfaction. A few years after, he died, aged 78 years, and about 40 years after he began to preach."

Mr. Marshall's labors, though neither so abundant nor successful in the new country as they had been in Virginia, were valuable at a period when he was the only preacher of any denomination in all that portion of Kentucky lying east of the present turnpike road leading from Louisville, by way of Bardstown, to Nashville. About the same time that he settled in Lincoln county, five other Baptist preachers—four ordained and one licensed—located in the small settlements south of Louisville. Those ordained were Joseph Barnett, John Whitaker, James Skaggs and Benjamin Lynn, the licentiate being John Gerrard.

Jos. Barnett settled in what is now Nelson county, as early as 1780. He came from Virginia, where he had been active in building up the churches of which Ketocton Association was formed. He belonged to the Regular Baptists. After his removal to Kentucky he and John Whitaker, with the aid of

John Gerrard, gathered Severns Valley church in what is now Hardin county, and Cedar Creek in what is now Nelson. The former was constituted on the 18th of June, 1781, the latter, on the 4th of July of the same year. These were the first churches gathered on the soil of Kentucky. Mr. Barnett was pastor of Cedar Creek church at least four years. He preached the introductory sermon before the convention that formed Salem Association, at Cox's Creek in Nelson county, on the 31st of October, 1785. This is the last we hear of him. Even tradition is silent, and we shall probably know no more of him till we meet with him at the Judgement Seat of Christ.

John Gerrard, to whom further reference will be made in the history of Severns Valley church, settled in what is now Hardin county as early as 1780. Little is known of him, except that he was ordained the first pastor of Severns Valley, at the time of its constitution, assisted in constituting Cedar Creek church in Nelson county and, in the spring of 1782, started out to hunt in the forest near his home. He was never afterwards heard of, and is supposed to have been murdered by the Indians.

Benjamin Lynn, who is supposed to have emigrated from Virginia, came to Kentucky, in 1780. He probably remained a short time in Philips' fort in what is now LaRue county, where, according to tradition, he raised up the church now called South Fork, in 1782. Afterwards he settled on Beech Fork in Nelson county, where he raised up Pottengers Creek church, in 1785. Of these two churches and another which he and his co-laborer, James Skaggs, constituted under the style of Level Woods, he was pastor during about fifteen years. He was a Separate Baptist, and seems to have possessed all the zeal that characterized his brethren in Virginia, as well as the courage, love of adventure and powers of endurance of Daniel Boone. His time was divided between hunting and preaching. After laboring among the settlements between Salt river and Green river about twenty years, he moved to where his brother William had settled, on the southern border of the State. Here he fell in with the "Newlights," under the leadership of Barton W. Stone, and finally united with them. Some time after this he visited his old neighborhood, and went among the churches he had planted in Nelson and La Rue counties, by the mem-

bers of which he had been greatly beloved. But now that he had united with another sect, they received him coldly. The old father was much mortified, and soon returned home. Not long after this, he went to give an account of his stewardship to the Master in whose service he had spent many years of toil and danger,

Mr. Lynn was reckoned a good preacher, and a man of undoubted piety and devotion to the cause of the Redeemer. His name is perpetuated in Nolin river and Lynn Camp creek, and honored in Nolin church, Nolynn Association, Lynn Association and Lynland Institute.

James Skaggs came from Virginia to Kentucky about the same time that Benjamin Lynn did, and was associated with that famous pioneer in his early labors in the new country. After a few years, he fell under reproach on account of immoral conduct, and moved further west. After this nothing more is known of him. A creek or small river in Barren county bears his name.

At the close of the year, 1780, there were one licensed and five ordained Baptist preachers in what is now the large and populous State of Kentucky—William Marshall, Joseph Barnett, John Whitaker, Benjamin Lynn, James Skaggs and licentiate John Gerrard. If there were any others it is not now known. There was no preacher of any other sect in the new country, The broad field was left, for the present, to the Baptists alone. We know of a few Baptist church members, and doubtless there were others whose names we shall not know. But few as there were, at this period, they had brought with them, the seeds of discord, some of the bitter fruits of which we shall see in the sequel. Some of them were *Separate* and others *Regular* Baptists—a distinction almost without a difference. Of the preachers, Marshall, Lynn and Skaggs were Separates, while Barnett, Whitaker and Gerrard were Regulars. There was no church organization of any kind in the country. But these workmen were doubtless preparing materials of which to erect habitations of God through the Spirit. We shall see something of the first fruits of their labors in the wilderness, in the next chapter.

CHAPTER, II.

FIRST CHURCHES PLANTED.

During a period of more than twenty-five years since the last of the pioneer fathers fell asleep, much interest has been felt, and much earnest inquiry has been made, as to which is the oldest church in Kentucky, and what was the date of its constitution. The dilligent Sweed, John Asplund, who traveled on foot from Maine to Georgia, and as far west as Kentucky, for the purpose of collecting statistics, of which to compose a Baptist register, for 1790, did the Baptists of America a good service in preserving approximate dates and numbers of their old churches and associations. But it was not practicable for him to have all his dates technically correct. A comparison of his register with the official records, exhibits many mistakes. Subsequent historians have followed him, and, of course copied his blunders. In order to correct these errors, we must have recourse to the official records, where such resources can be found. Happily such records have been found as will enable us to determine with sufficient exactness the time of constituting our early churches.

For some years after the constitution of our oldest associations, the minutes of their proceedings were not printed, and few of the manuscripts containing them have been preserved. In 1825, Elder Spencer Clack, an accomplished scholar, and, at that time, a member of Simpsons Creek (now Bloomfield) church, was elected clerk of Salem Association. That body, fearing that its minutes wbuld be lost, if not put in a more permanent form, made the following order: "The clerk is requested to make out a condensed history of this Association, and present it at our next meeting." Mr. Clack presented his report to the Association at its annual meeting in 1826. The following extract is taken from that report, as recorded in the

Association book, and printed in the minutes of that date:

"At the last meeting of the Association, the clerk of the Association was requested to make out a condensed history of the Association. From his own personal knowledge, he knows but little of its history. From the book of records, he has derived all the information in his possession, from which he has, in most cases copied verbatim what you will read in the following pages."

"On Saturday, the twenty-ninth of October, seventeen hundred and eighty-five, four Regular Baptist churches met at Cox's Creek, Nelson county, Ky. by their delegates, in order to form an association, and, after a suitable sermon on the occasion, preached by our brother, Joseph Barnett, from the first chapter of John and 17 verse, proceeded to business. Brother Joseph Barnett being chosen Moderator, and Brother Andrew Paul, Clerk."

"*I.* Letters from four churches were read, viz.:

Severns Valley, constituted June eighteen, seventeen hundred and eighty-one, number of members, thirty-seven. No pastor."

"Cedar Creek, constituted July fourth, seventeen hundred and eighty-one. Joseph Barnett, pastor."

"Bear Grass, constituted January, seventeen hundred and eighty-four, number nineteen, John Whitacre, pastor."

"Cox's Creek, constituted April, seventeen hundred and eighty-five, members twenty-six."

Another witness confirms the statements of the official record in regard to Severns Valley church. Hon. Samuel Haycraft, a member of this church, and a cotemporary of several of those who entered into its constitution, published a history of the old fraternity, in the *Christian Repository* of April, 1857. He states that the church was constituted of 18 members; June 18, 1781, under a green sugar tree, about a half mile from the present limit of Elizabethtown, the county seat of Hardin. Among the original members were Jacob Vanmeter, Sr. and his wife, Letty, Jacob Vanmeter, their son, Bennam Shaw, Jacob Dye, and Hannah, his wife, and three colored persons, Mark, Bambo and Dinah, servants of Jacob Vanmeter. It is also probable that John Gerrard and Thomas Helm were in the constitution. Among the early members of this church were

many distinguished citizens, of whom may be named John La Rue, in honor of whom LaRue county was named, Robert Hodgen, from whom Hodgenville derived its appelation, Gen. Duff Green, afterwards of Washington city, and Thomas Helm, father of Hon. George Helm, grandfather of the late Gov. John LaRue Helm and Rev. Dr. S. L. Helm, and great grandfather of Hon. George H. Yeaman, Rev. Dr. W. Pope Yeaman, and other distinguished citizens. Of the descendants of the original members of this old church many able ministers of the New Testament have gone forth to declare to the multiiudes the blessed message that gladdened the hearts of their ancestors, amid the toils and dangers of the savage-infested wilderness. The following graphic description of the scene presented at the constitution of Severns Valley church, is from the pen of Hon. Samuel Haycraft, a grand son of Jacob Vanmeter, jr.

"There are facts and circumstances connected with the early history of the Church with which the present generation is little acquainted. When this present wide-spread and favored country was but a wilderness; when not a human habitation was to be found between Louisville (then called the Falls of the Ohio,) and Green river, save a few families, who had ventured to Severn's Valley—a dense forest, and unexplored—and commenced a rude settlement far from the haunts of civilized man; there the lamented John Gerrard, a minister of God, came like John the Baptist, "*The voice of one crying in the wilderness,*" and finding a few of the desciples of the Lord Jesus Christ like sheep without a shepherd, on the 18th day of June, 1781, they were collected together under a green sugar tree; and in the fear of God, in church covenant gave themselves to the Lord and to one another, and were constituted a Baptist Church, named after Severns Valley and the creek which flows through it. It has ever borne the same name, none having dared, and it is hoped never may, to lay impious hands upon it by changing its venerable and venerated name—"Severn's Valley Church."

Then they did not occupy a house of worship, as at present; then there were no waving harvests, or burdened fields of corn; no hospitable mansion to receive shelter and cheer the man of God after delivering his message; but in some humble, round log cabin with earth floor, or rude, half-faced camp, with bark

roof; or, perchance, under the shade of some spreading tree, the humble disciples met; they met like brethren, surrounded by dangers, in a forest of unknown boundary, not knowing at what moment the savages would break in upon them; they had fears without and fightings within. Could we of the present generation look upon a group, giving a correct representation of one of those religious assemblies, it might strike us as somewhat grotesque, if not ludicrous. Imagine the male members, partly in Indian costume, leather leggins, breech clouts and moccasins, with hats made of buffalo wool rolled around white oak splints and sewed together; and the females in the simple attire of bed-gown and petticoats entirely of buffalo wool; underwear of dressed deer skins, for as yet no flax, cotton, or sheep's wool were to be found in their wilderness home. The brethren sat with rifle in hand and tomahawk at their side, with a sentry at the door. Yet they feared God and considered themselves highly favored, for they had the word of God dispensed, and sanctuary privileges in the great temple of Nature. The reader may smile at the picture, but dare not mock. They were good people; their appearance was not of choice, but from the force of circumstances."

The same day on which the church was constituted, probably by Joseph Barnett and John Whitaker, John Gerrard was ordained its pastor. He was, therefore, the first pastor of a Bap tist church—the first who discharged the functions of a scriptural bishop—in the great valley, lying between the Alleghany and Rocky Mountains. His was a vast parish, and he occupied a responsible position. But he did not long enjoy his honors, nor bear his responsibilities. About eleven months after his assumption of the pastoral office, he took his rifle and went out to hunt for game in a neighboring forest. At night fall, his wife and daughter watched for him in vain. He never came. It is supposed that he was killed by the Indians, who were then prowling around the infant settlements, determined to drive the "pale faces" from their hunting ground. His history, except during his brief sojourn in Severns Valley, has faded from the memory of men. We know not whence he came nor whither he went. Our knowledge of him may be summed up in a single sentence from the pen of Mr. Haycraft: "Like John

the Baptist, he came preaching in the wilderness, and, like Moses, no man knoweth of his supulchre until this day."

Severns Valley church has, for many years past, been located in Elizabethtown, but still retains its ancient name. It first united in forming Salem Association, but afterwards, perhaps on account of its opposition to slavery, united with Green River Association. After a year or two, it returned to Salem, of which it still remains a member. It has generally been a peaceful, orderly and prosperous church, and has numbered among its pastors, such eminent ministers as Alexander McDougal, David Thurman, Colmore Lovelace, Robert L. Thurman, George H. Hicks, Jacob Rogers, William Vaughan, William L. Morris and John S. Gatton. From its membership have sprung the following preachers: Josiah Dodge, Isaac Hodgen, Colmore Lovelace, Jacob Rogers, S. L. Helm, W. L. Morris, A. W. LaRue, John H. Yeaman and James Haycraft. It has sent out colonies to form the following churches: Nolin, Middle Creek, Rudes Creek, Youngers Creek, Mill Creek, Mt. Zion, Gilead and perhaps others. These, some of which date back almost to the beginning of the present century have sent out their colonies, in turn: so, that old Severns Valley is the mother of a multitude.

Cedar Creek church was the second organized in Kentucky. It was gathered by Joseph Barnett who was assisted in its constitution by John Gerrard, July 4, 1781. It is located in Nelson county, about five miles south-west from Bardstown. It will be observed that it is only sixteen days younger than Severns Valley, and probably might as well have been constituted as early, or even earlier than that church, had not our patriotic fathers desired to do honor to the Fourth of July, it being only five years after the Declaration of Independence, and while the old Revolutionary War was still in progress. Among the prominent citizens, who were members of this church, in an early day, were James Rogers, a member of the Danville convention, in 1785, and Judge James Slaughter. The first pastor was Joseph Barnett, who continued to minister to the church till October, 1785, and probably some years later. The second pastor was Joshua Morris, who continued, to labor with the church a long series of years, during which time it greatly prospered.

Joshua Morris was born in James City county, Va., about the year 1750. His father and one of his uncles were Baptist preachers in Virginia, where they labored during the stormy period of persecution.

Mr. Morris was awakened to a sense of his lost estate under the the preaching of Elijah Baker, by whom he was baptized for the fellowship of James City church, in his native county, about the year 1773. Very soon after his baptism, he commenced exhorting, and, two years later, began laboring with Elijah Baker, at Grafton, where his exhortations were profitable. After this he moved to the neighborhood of Boar Swamp (now Antioch) church, of which he became a member. While here, he commenced holding meetings at the house of a Mr. Franklin, near the city of Richmond. The Lord blessed his labors, and soon several persons were baptized. There was no Baptist church in Richmond at that time, and it is even doubtful whether any Baptist had ever preached within its limits.

Not far from the year 1776, Mr. Morris moved into the city, and commenced laboring among the people. Again his labors were blessed. Within about two years, a sufficient number was baptized to warrant an organization, and, in 1780, the First Baptist church in Richmond was constituted. Mr. Morris was immediately chosen its pastor. He continued to labor in this position about eight years. In 1788, he moved to Kentucky, where he stopped, for a time, on Elkhorn. But the Lord had prepared a field of labor for him in another locality. He was led to it in the following manner: About the year 1785, those famous old pioneers, John Whitaker and William Taylor, constituted a small church on Brashears creek, in Shelby county. But the Indians soon became so troublesome that it ceased to meet. Two or three years later, William Hickman, who had recently settled at the Forks of Elkhorn in Franklin county, visited the brethren on Brashears Creek, collected them again, and preached to them several times. They solicited him to settle among them, and when he declined, they desired him to send them a preacher. This was just about the time that Mr. Morris arrived in Kentucky. There was no preacher in what is now Shelby county, at that time. On Mr. Hickman's solicitation, Mr. Morris visited the church on Brashears

Creek, and soon afterwards became its pastor. He labored in the gospel about ten years, in Shelby county. During this period, he gathered several churches, and among them Elk Creek, till recently, one of the largest and most prosperous churches in Spencer county.

From Shelby county, he moved to Nelson, and became a member, and the pastor, of Cedar Creek church. He was, at this time, about fifty years old, a strong, able-bodied man, with a large and varied experience, and was eminently useful among the young churches of that region. He preached to Mill Creek in Nelson county, and Severns Valley in Hardin, and perhaps to some other churches, at different periods, while he lived on Cedar Creek. Under his ministry at Severns Valley, in 1801, a revival prevailed, which resulted in 101 additions to the church. Among these was the distinguished Isaac Hodgen and three others that became preachers. Mr. Morris died at his home in Nelson county, about the year 1837. His was a long and eminently useful life, and when, at last, the summons came from the Master, he left the walks of men, honored and lamented.

After the death of Mr. Morris, Cedar Creek church had frequent changes of pastors ; other churches grew up around it, and for a number of years past, it has been rather a weak body. Still it has some good members, and it is hoped that the old mother of churches will be rejuvinated and become mighty for the accomplishment of good, as in the days of yore.

Gilberts Creek Church was the third organization of the kind in Kentucky. Its history is one of thrilling interest, and must be traced from its origin in Virginia, where it was born amid the throes of a relentless persecution. In order to have a clear understanding of its history, it is necessary to glance at the early operations of the Baptists in Virginia.

At the beginning of the zealous labors of the Baptists in the colony of Virginia, the Regular Baptists, whose most active preachers were John Garrard, John Alderson and the distinguished David Thomas, occupied the northern border, while the Separate Baptists, whose first preachers were Shubal Stearns, Daniel Marshall, Dutton Lane, James Read, Joseph and William Murphy, and the renowned Samuel Harris, occupied the southern border of Virginia and the contiguous part of

North Carolina. Each of these parties extended its operations toward the centre of the State, till they met in Culpeper, Orange and Spottsylvania counties. Their labors were greatly facilitated by a singular display of the divine favor, of which Mr. Semple speaks as follows:

"It is remarkable, that about the time of the rise of the gospel in Virginia, there were multiplied instances of persons, who had never heard anything like evangelical preaching, that were brought, through divine grace, to see and feel the want of vital goodness." Among these was Allen Wyley, a respectable citizen of Culpeper county. On becoming awakened to the subject of salvation, he began to call his neighbors together at his house, read the Bible to them, and exhort them to seek the Savior. After this had continued for some time, he accidentally heard of David Thomas, and soon set out to travel sixty miles to converse with him and hear him preach. On a second visit, he was baptized, after which he invited the minister to come and preach at his house. But when he reached Mr. Wyley's the mob had collected, and refused to let him preach in the county. However, he went over into Orange county, and preached several times. Many persons were awakened, among whom were some of Toliver Craig's Household. This occurred in 1765. Next year, Mr. Wyley traveled to Pittsylvania county to find Samuel Harris and induce him to come and preach at his house. Mr. Harris returned with him, and preached the first day after his arrival. But next day when he began to preach, the crowd "assailed him with whips and sticks" so violently, that he was compelled to desist. He then went over into Orange county, where he continued many days, preaching to great crowds. Many who had been awakened the year before, under the preaching of Mr. Thomas, were converted, as well as others who were alarmed under Mr. Harris' preaching. On leaving the young converts, to return home, Mr. Harris advised some of them, in whom he discovered gifts, to hold meetings. They took his advice, and chose Elijah Craig's tobacco barn for their meeting house. Among these unbaptised young preachers were Lewis and Elijah Craig. Some time after they commenced their meetings in the tobacco barn, David Thomas, who was a man of learning, visited the neighborhood again, and preached to the young converts, on their

invitation. In his preaching, he unfortunately spoke against such weak, illiterate persons' attempting to teach. The young converts took umbrage at this, and determined to send again for Mr. Harris to come and preach and baptize. When the three messengers, one of whom was Elijah Craig, arrived at Mr. Harris', they were surprised to learn that he had not been ordained. However, he set out with the messengers, who traveled sixty miles farther, into North Carolina, to obtain the services of James Read. Mr. Read consented to go with them. They arrived in Orange county, and, having sent a messenger before them to make an appointment, they found a large crowd of people assembled. Messrs. Read and Harris preached a number of days, and the former baptized many. David Thomas and John Garrard were present on Sabbath. It will be remembered that they were both Regular Baptists, while Read and Harris were Separate Baptists. The preachers on both sides desired to unite in the work, but the people were opposed to it, the larger number adhering to the Separates. Both parties preached and baptised at the same hour, and near together. This widened the breach. From Orange, Read and Harris went into Spottsylvania, and, thence, through Hanover, Caroline and Goochland counties. So much were they encouraged by their success, that they made an appointment to return again next year. On fulfilling this appointment, they brought Dutton Lane with them. On this occasion, they constituted the first Separate Baptist church north of Rappahannock and James rivers. This took place, Nov. 20, 1767. The church was called Upper Spottsylvania, and consisted of twenty-five members. It was three years without an under shepherd; but, in November, 1770, Lewis Craig was ordained, and became its pastor.

The Craigs were so conspicuous in gathering the early churches, both in Virginia and Kentucky, that they are entitled to especial notice in this place. Toliver Craig was an only child of English parents, and was born in Virginia, about the year 1710. At the age of 22, he married Polly Hawkins, and settled in Orange county. This union was blessed with seven sons and four daughters. Their names, in the order of their ages, beginning with the oldest, were John, Joyce, Lewis, Toliver, Elijah, Jane, Joseph, Sally, Benjamin (born March 30,

1751,, Jeremiah and Betsy. They all became Baptists, Lewis, Elijah and Joseph became preachers, and Betsy married Richard Cave, a pioneer preacher in Kentucky. They were probably all among the early settlers of Kentucky.

Lewis Craig was born in Orange county, Va., about the year 1737. He was raised on a farm, receiving a very limited education, and, in early life, was married to Betsy Landers. He was first awakened to a sense of his guilt and condemnation, about the year 1765, under the preaching of Samuel Harris. Of his struggles while under conviction, John Taylor says: "Mr. Craig's great pressure of guilt induced him to follow the preachers from one meeting to another. And when preaching ended, he would rise up in tears, and loudly exclaim that he was a justly condemned sinner, and with loud voice warn the people to fly from the wrath to come, and except they were born again, with himself, they would all go down to hell. While under his exhortation, the people would weep and cry aloud for mercy. In this manner, his ministry began before himself had hope of convertion, and after relief came to him, he went on preaching a considerable time, befor he was baptized, no administrator being near, many being converted under his labors."

Very soon after Mr. Craig's conversion, and before he was baptized, he was indicted by the grand jury, "for holding unlawful conventicles, and preaching the gospel contrary to law." When the jurymen by whom he was being tried went to a tavern for refreshments, he treated them to a bowl of grog, and, while they were drinking it, got their attention, and spoke to them to the following purport:

"Gentlemen: I thank you for your attention to me. When I was about this court yard, in all kinds of vanity, folly and vice, you took no notice of me; but when I have forsaken all the vices, and am warning men to forsake, and repent of their sins, you bring me to the bar as a transgressor. How is all this?"

John Waller, who was at this time an exceedingly wicked man, was one of the jury. He was so deeply impressed by the meekness of Mr. Craig, and the solemnity of his manner, that he did not recover from the awful impression until he found peace in Jesus, about eight months afterwards. He subse-

quently became one of the most distinquished Baptist ministers of his generation, and, in his turn, endured great persecution, "for preaching the gospel contrary to law." Mr. Craig was probably prosecuted no farther in this case.

On the 4th of June, 1768, Lewis Craig, John Waller and James Childs were seized by the sheriff while engaged in public worship, and brought before three magistrates in the meeting house yard. They were held to bail in a thousand pounds, to appear at court two days afterwards. They were arraigned before the court as disturbers of the peace. In his speech, the prosecuting attorney said: "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they must ram a text of scripture down his throat." Mr. Waller, who had been educated for the law, defended himself and his brethren so ingeniously, that the court was much puzzled. However, the prisoners were required to give security not to preach again in the county, for the period of twelve months. This they refused to do, and were committed to jail. As they passed along through the streets of Fredericksburg, on their way to prison, they sang the old hymn beginning:

"Broad is the road that leads to death."

A great crowd followed them, and the scene was awfully solemn. Tradition has it, that Joseph Craig, a very eccentric man, cried out in a stentorian voices: "Arise ye dead and come to judgement!" whereupon many persons dropped down, as if pierced through the heart.

"During their confinment," says J. B. Taylor, "Elder Craig preached through the grates to large crowds, and was the means of doing much good." Mr. Craig remained in jail a month, and was then released. He at once hastened to Williamsburg, and soon secured the release of his brethren. Their imprisonment seems to have increased their zeal, and they went forth with renewed energy in their glorious work.

As has been stated, Mr. Craig was ordained to the pastoral office, in November, 1770. But this did not prevent his preaching abundantly in all the surrounding country. In 1771, he was arrested in Caroline county, where he was committed to prison and remained in jail three months. Before he left Virginia, he was instrumental in gathering at least three churches

in Dover Association—Tuckahoe, Upper King & Queen, and Essex. During a revival in Upper Spottsylvania, in 1776, over one hundred were added to its membership. This church prospered as long as Mr. Craig remained with it in its first location. But the time now drew near when the Lord of the harvest would send him to a new field of labor among the dark wide forests of the great wilderness beyond the mountains. He was now in the vigor and strength of manhood—a little under 45 years of age. He had been fourteen years in the ministry, had enjoyed extraordinary success, and had had a wider and more varied experience than most men have in a life-time.

Mr. Craig continued to serve Upper Spottsylvania church as pastor, till 1781, when he moved to Kentucky. So strongly was the church attached to him, that most of its member came with him, At exactly what time in the fall they started has not been ascertained. But Mr. Craig was on the Holsten river on the road leading from his former home, by way of Cumberland Gap, to his destination in Kentucky, on the 28th of September, 1781; for on that day, he aided in constituting a church at that point, then the extreme western settlement in Virginia.

Dr S. H. Ford, in the *Christian Repository* of March, 1856, says of Craig and his traveling charge: "About the 1st of December, they passed the Cumberland Gap, . . . and on the second Lord's day in December, 1781, they had arrived in Lincoln (now Garrard Co.), and met as a Baptist church of Christ at Gilberts Creek. Old William Marshall preached to them, with their pastor, the first Sunday after their arrival." John Taylor, in a biographical sketch of Lewis Craig, says: "I think he moved to Kentucky in the fall of 1781." Dr. J. B. Taylor, another of his biographers, says: "It has already been stated that in 1781, he removed to the West;" and Dr. R. B. Semple, in his history of the Rise and Progress of the Baptists in Virginia [p. 153], says: "But, in 1781, to the great mortification of the remaining members, Mr. Craig with most of the church, moved to Kentucky."

There seems to be no disagreement among the historians of the period as to when Gilberts Creek church was located in Kentucky. Some modern writers have been misled by Asplund's Register of the Baptists in America, for 1790, which

records the name of a Gilbert's Creek church, constituted in 1783, in the same locality. But this was a Separate Baptist church, gathered at the date specified, by Joseph Bledsoe. The original Gilberts Creek church had been dissolved, as we shall presently see, several years before Asplund's Register was published.

This ancient church had but a brief history in Kentucky. Dr. Ford thinks it numbered about 200 members when it was first organized on Gilberts creek. It continued to prosper under the care of Mr. Craig, till 1783, when he and most of the members moved across Kentucky river, and formed South Elkhorn church. The old organization continued to diminish in consequence of the removal of its members to the north side of the river. After the removal of Mr. Craig, George Stokes Smith and John Taylor were among its members, and supplied it with preaching, for a time. But these ministers also moved to the north side of the river, and left the church in a state of destitution. In its enfeebled condition, it entered into the constitution of Elkhorn Association, in September, 1785, and requested that body to send a committee to look into its standing. The request was granted, and a committee, consisting of "Lewis Craig, James Rucker, Wm. Hickman and Wm. Cave, or any three of them," was appointed to visit the church. At the meeting of the Association, in August, 1786, "the committee on Gilberts Creek church, reported that it was dissolved."

Immediately after moving to Fayette county, in 1783, Mr. Craig gathered South Elkhorn church, and was chosen its pastor. He occupied this position, about nine years, laboring abundantly in all the surrounding country. During this period, Elkhorn Association was formed, and many other preachers moved to that region of the country. Feeling that his labors were not needed here, and probably being somewhat mortified by the loss of his property through some unfortunate land speculation, he moved to what is Bracken country, about 1792, and "was in a manner the father of Bracken Association." John Taylor closes his biography of Lewis Craig in the for lowing language:

"As an expositor of the Scriptures, he was not very skillful, but dealt closely with the heart. He was better acquainted with men than with books. He never dwelt much on doctrine, but

mostly on experimental and practical godliness. Though he was not called a great preacher, perhaps there was never found in Kenıucky, so great a gift of exhortation as in Lewis Craig:

The sound of his voice would make men tremble and rejoice. The first time I heard him preach, I seemed to hear the sound of his voice for many months. He was of middle statue, rather stoop shouldered, his hair black, thick set, and somewhat curled, a pleasant countenance, free spoken, and his company very interesting, a great peace maker among contending parties. He died suddenly, of which he was forewarned, saying, I am going to such a house to die, and, with solemn joy, went on to the place, and, with little pain, left the world."

CHAPTER III.

FIRST SEPARATE BAPTIST CHURCHES

At the beginning of the year 1782, the Baptists had three churches in Kentucky: Severns Valley in Hardin county, Cedar Creek in Nelson, and Gilbert's Creek in Garrard. They were all of the Regular Baptist order. The Regular Baptist preachers in the new country, as far as known, were Barnett, Gerrard, Whitaker, Marshall, Lewis Craig, and, most probably, Richard Cave and George Stokes Smith. All these, except Barnett and Gerrard, had been Separate Baptists in Virginia; but for some unknown reason they had changed their party name, there being little else to change, at that time, in order to their becoming Regular Baptists. Lynn and Skaggs were the only Separate Baptist preachers now known to have been in the country at that time, and, as yet they had formed no church The evangelical labors of the year, therefore, were begun by three churches and nine preachers. There were, at most, only two churches gathered during the year, and both of these Separate Baptists. Probably it would be better to say that these churches claim, with some plausibility, to have been constituted in 1782, than to assert it as a historic fact.

South Fork church, originally called No=Lynn, was, according to tradition, constituted in what is now La Rue county, in the summer of 1782, by Benjamin Lynn and James Skaggs. The late venerable Elder John Duncan took much pains to learn the history of the church, and had conversations with at least two men who claimed to have been present when it was constituted. They stated that Lynn had been preaching in the neighborhood for some considerable time, and several persons had professed conversion. The church was constituted under the boughs of a large oak tree, where it continued to meet the remainder of the summer. Immediately after the organization was effected the church sat to hear experiences. Seven persons

were approved for baptism. The times were troublous. It had been only a few weeks since the supposed massacre of Elder John Gerrard, in an adjoining neighborhood, and the Indians were now lurking in the surrounding forests. The candidates for the sacred ordinance were guarded to the water by armed citizens, and baptized by Elder Lynn, in No-Lynn [now spelt Nolin] river. If this account be true, it is probable that these were the first persons baptized in Kentucky.

This church first united with old South Kentucky Association, but, in 1797, it assumed the style of Regular Baptists, and afterwards became a member of the Green River fraternity. It was one of the few Baptist churches, in which the "jerks" and other extravagances prevailed during the great revival of 1800-3. It was subsequently divided on the subject of slavery. But a reconciliation being effected, it became very prosperous, under the ministry of William M. Brown. It is at present one of the largest churches in Lynn Association. Among the few preachers it has raised up was John Hodgen, a brother of the famous Isaac Hodgen,

Forks of Dix River church is located in Garrard county. Its early history is obscure. Asplund dates its constitution in 1786, and is followed by Benedict. In the minutes of South District Association of 1844, the date of its constitution is put down at 1782. Its first book of records has been destroyed, but its second book, which commenced in 1805, states that the church was constituted by Lewis Craig, in 1782. In a manuscript biography of Randolph Hall, its first known pastor, written by his successor, John S. Higgins, it is stated that Mr. Hall "took the care of Forks of Dix River church shortly after its constitution, which was in 1782." In a manuscript biography of Burdett Kemper written during his lifetime, by his son who was clerk of the church, the following passage occurs: "The Forks [of Dix River] church, to which Father Kemper still preaches, was constituted by Lewis Craig, in 1782, and has never had but three pastors, viz: Randolph Hall, John S. Higgins, and Burdett Kemper." The preponderance of evidence appears to favor 1782, as the true date of the church's constitution, and if this be correct it must have been constituted a Regular Baptist church. But its first associational connection was with South Kentucky Association, which was

constituted in 1787. In 1786, a "request for help from a number of Baptists at or near the Forks of Dix river was read" before Elkhorn Association, "and Ambrose Dudley, John Tanner, Benj. Craig and Bartlet Collins were appointed to attend a meeting there the fourth Saturday in August." This indicates that there was no Regular Baptist church there at that period. If one had been constituted there by Lewis Craig, in 1782, it had either dissolved, or, what is more probable, a majority of its members had given their adhesion to the Separate Baptists, and the minority, holding to the Regular Baptists, had petitioned Elkhorn Association for help. However this may be, Forks of Dix River church entered into the constitution of South Kentucky Association, in 1787, and there remained till 1793, when it entered into the constitution of Tate's Creek Association. James Smith was a preacher in the church, in 1790, at which time it numbered 58 members. After the organization of South District Association, in 1802, the church joined that fraternity, of which it is still a member. It has long been one of the largest and most prosperous churches in its Association.

The Forks of Dix River was a preaching place for the Presbyterians, as early as 1784, the next year after David Rice, the pioneer minister of that denomination in Kentucky, arrived in the country, and it is believed that they and the Baptists worshipped in the same house for a few years; after which the Presbyterians abandoned the station. James Smith and Joseph and William Bledsoe, Separate Baptist preachers, located in Garrard county, about 1783, and it is probable that through their influence the Forks church was converted to the Separate Baptists.

Randolph Hall, probably the first pastor of Forks of Dix River church, was a Virginian, and took an active part in the Revolutionary War, whether as a chaplain, or a soldier, or both, is not known. He came to Kentucky with the flood of emigration which poured into the western country at the close of the War, but at exactly what date, is not known. "He was a good solid, preacher," of a warm impressive address, and exercised an extensive influence within the bounds of South District Association, of which he was moderator many years. He was instrumental in gathering Sugar Creek church in Garrard coun-

ty, in 1801, to which, and to Stony Point in Mercer county. he preached for a number of years, He was no less distinguished for piety, than for his faithful and successful labors. After a long and useful life, the prime of which was spent, first in battling for the liberties of his country, and afterwards amidst the dangers of savage warfare, he died of an attack of epilepsy, to which he was subject, in the year 1821, aged about 70 years.

John S. Higgins was the second pastor of Forks of Dix River church. He was born in New Jersey, Dec. 29, 1789. In 1805 he emigrated with his parents to Ohio, and, five years later, to Woodford county, Kentucky. He was baptized by Edmund Waller, in 1813, and commenced exhorting a few weeks afterwards. Being impressed with a call to preach the gospel, he attended a grammar school in Fayette county, that he might be the better prepared for that work. He moved to Lincoln county, in 1815, and, on December 27th of that year, was ordained to the pastoral care of McCormack's church, by John Rice and David Thurman. About the same time, he was called to the care of Hanging Fork (now New Providence) church, to which he ministered with good success about twenty years. At this place he baptized Strother Cook, who became a useful preacher. In 1820 he was called to succeed the venerable Randolph Hall in the pastoral care of Forks of Dix River church, to which he ministered about nineteen years. Here he baptized Burdett Kemper, who succeeded him in the pastoral care of that church, and John L. Smith who has attained considerable eminence in the gospel ministry.

John S. Higgins was a man of eminent respectability. He was not only successful in his pastoral labors, but preached abundantly in all the surrounding country. Among the churches he gathered was that in Danville, to which he minist ered until it could secure a pastor. He resided on a farm, and, by industry and economy, acquired a comfortable property. He was twice married, and raised a large and respectable family. At the age of four score years, he died at his home in Lincoln county, surrounded by an affectionate family, in 1872.

Burdett Kemper was of German extraction, his grandfather, Frederick Kemper, having been a native of Germany. His parents, Thomas and Judith Kemper, were natives of Virginia, and were among the pioneers of Kentucky. He was

born in Garrard Co., Ky., Feb. 24, 1788, and was raised up on a farm, receiving the elements of a common school education. Under the teaching of a pious mother, he had an excellent moral and religious training. In his 30th year he married Jemima, daughter of Judge James Thompson, of his native county. He possessed a remarkably strong body, and a strong practical mind, and, in a measure, made up the deficiency of his early education by application to books in his maturer years. Meanwhile, his good business habits enabled him to acquire a fair property. He had reached mid-life when, in March, 1830, he and his wife professed religion, and were baptized for the fellowship of Forks of Dix River church, by John S. Higgins. Within a year after his baptism, he began to exercise in exhortation, and was ordained to the ministry, in 1833, by John S. Higgins, John Rice and Edmund Waller. During the same year, he accepted an invitation to preach once a month to Forks of Dix River church, and, upon the resignation of Mr. Higgins, in 1839, became pastor of that congregation, a position he continued to occupy till the close of his earthly career.

During his ministry, Mr. Kemper was, at different periods, pastor of the following churches, besides the one of which he was a member: Sugar Creek, Gilberts Creek, Buckeye, Freedom, Shawnee Run, Friendship, Hillsboro and Logans Creek. To all these, it is said, he ministered acceptably and successfully. But his greatest success was in old Forks of Dix River church. When he began to preach to this congregation, Campbellism was in its belligerant state, was devastating the churches in this region of the State as a tornado sweeps away the forest in its track. Nearly all the old churches were weakened and disordered, and many of them were utterly destroyed. The "Forks" church received little or no injury, although assailed with persistent vehemence, and with every species of available weapons, however unscrupulous. Mr. Kemper met the heresy with unyielding firmness and much practical wisdom. At one time a squad of Campbellites came to interrupt public worship. They collected together, and, after Mr. Kemper commenced his discourse, began to make sport of the exercises. The speaker paused till the attention of the audience was directed to the disturbers, and pointing towards them said: "Look! and behold Campbellism in its full bloom!" The

recreants fled from the house, and abandoned the field. Under the firm and wise administration of this excellent pastor, the church continued to prosper till it numbered over 500 members.

Mr. Kemper continued his active labors in the ministry to an extreme old age. Few men in his region of the State have enjoyed a higher reputation for all that is excellent in the christian and useful in the ministry. He was moderator of South District Association twenty five years. When his work was done, the Lord called him to his reward, March 18, 1876. At the time of his death "Forks" church numbered 319 members. It is still (1885) one of the largest of the century-old churches in the State. It is, at present, under the pastoral care of that excellent minister, Thos. M. Vaughan.

CHAPTER IV.

CHURCHES PLANTED IN 1783.

At the beginning of the year 1783, there were in Kentucky only five churches and eight preachers. Gerrard having been massacred by the Indians, the spring before. The year just closed had been fraught with many dangers, trials and sorrows. One preacher, out of nine, had fallen a victim to savage barbarity, and many other settlers of the country had perished in the same manner. The imigrants had been compelled to remain in forts most of the summer, so that they had raised but little grain, and now set in the winter, always dreary enough to the poor, but doubly gloomy when the snow covers the fresh graves of murdered husbands and fathers. Many poor widows and orphans, hundreds of miles from all their old friends and surrounded by an almost boundless wilderness, every acre of which teemed with deadly danger, were weeping and shivering in rude log cabins in Kentucky. How much they needed the comforts of a holy religion, to encourage them amid their deep despondency. But God had not forgotten his little ones. He sent strong, brave men, with hearts full of love and faith, who were ready to dare every danger, to pray in the rude cabins of weak and timid christians, to cheer and encourage despairing mourners, and to warn reckless sinners of their awful danger. Marshall, Craig, Cave, Smith, Barnett, Whitaker and Lynn had been tried in the relentless fires of persecution and purified as silver. Inured to hardhips and dangers, they had lost the sense of earthly fear, and were prepared to surmount every difficulty, that they might gather into folds Christ's scattered sheep, and feed them with the bread of life. They were traversing the wilderness in search of the straying lambs, and calling them together to partake

again of the heavenly feast of love and fellowship, which they had so sweetly enjoyed in the now far away churches of their native land. The efforts of these Godly ministers were blessed, and three more churches were added to the number in Kentucky, during the year.

Gilberts Creek church of Separate Baptists was gathered by Joseph Bledsoe, in what is now Garrard county. There has been some confusion in the popular mind concerning the history of this church, caused by confounding it with Gilberts Creek church of Regular Baptists. The latter, as we have already seen, was organized by Lewis Craig and others, in December, 1781 ; the former was gathered by Joseph Bledsoe, as we shall presently see, in 1783. Asplund and Benedict both date its constitution in that year. John Taylor, who was a member of the Regular Baptist church on Gilberts Creek, during the winter of 1783-4, says: "Just before I got to Kentucky (in 1783) Craig, with a number of others, had left Gilberts Creek, and moved to South Elkhorn and set up a church there. The remnant left of Gilberts Creek kept up order ; it was this remnant I united with. Among them was George Smith, commonly called Stokes Smith, a valuable preacher ; Richard Cave, then an ordained minister, William Cave, who afterwards became a very good preacher, and many other valuable members. Soon after, George Stokes Smith and chief of the members at Gilberts Creek also moved to the north side of Kentucky ; and a Separate Baptist church being set up at Gilberts Creek, by Joseph Bledsoe, the old church became dissolved, and the Separate Baptists chiefly took possession of the south side of the Kentucky river." In another place, Mr. Taylor says: "The church I have been writing of, at Gilberts Creek, was swallowed up, partly by Craig's members moving away, and partly by a Separate church settling there under the care of old Mr. Joseph Bledsoe, and, though the old gentleman is dead, it seems the church yet exists."

This testimony is sufficiently conclusive. The present Gilberts Creek church was constituted in 1783, and was one of the churches that formed South Kentucky Association of Separate Baptists, in 1787. It entered into the general union of the Separate and Regular Baptists, in 1801, but soon afterwards went off with a faction headed by John Bailey and

Thomas J. Chilton, again assuming the name of Separate Baptists. It returned to the United Baptists, in 1845. Among the many pastors who have served this church, may be named Joseph Bledsoe, Michael Dillingham, John Bailey, Thomas J. Chilton, Thomas Chilton, Absalom Quinn, Jesse C. Portman, John G. Pond and Burdett Kemper. Quinn and Pond were ordained in this church. During the year 1828, 101 were added to its membership, and, in 1837, it received 37 additons. It was long a prosperous body, but for a number of years past, it has been declining. It is now without a house of worship, and only has a name to live.

Joseph Bledsoe was the founder and first pastor of this church. As early as 1778, he was associated with Ambrose Dudley and Lewis Craig in gathering Wilderness church in Spottsylvania County, Virginia. Of this congregation he was chosen the first pastor. But "they were not happy under his care," and he resigned his charge to move to Kentucky, where we find him pastor of Gilberts Creek church, in 1783. He was an old man at that time, and probably remained in charge of this congregation until his death. His brother, Aaron Bledsoe, was a Baptist preacher in Virginia, his son William was a Baptist preacher of more talent than piety, in Kentucky, and his son Jesse was a prominent lawyer and a politician of the last named State, and was two years in the United States Senate, and several years judge of the circuit court. Another Bledsoe, named Moses, was a Baptist preacher in Kentucky. Many of the family possessed brilliant talents, but they were generally unstable and erratic.

"South Elkhorn, not far from Lexington," says John Taylor, "was the fourth church in which I had my membership. This was the first worshiping congregation, of any kind, organized on the north side of the Kentucky river, and early in the fall of 1783." This church was gathered by Lewis Craig, and was constituted principally of members who had belonged to Upper Spottsylvania church in Virginia, had emigrated with Mr. Craig to Kentucky, in 1781, and had again followed him from Gilberts Creek to South Elkhorn in Fayette county. In organizing this church, Mr. Craig doubtless had the assistance of George Stokes Smith and Richard Cave, who were still members of the first Gilberts Creek church. In the summer of

1785, these preachers and most of the other members of Gilberts Creek church moved to the north side of Kentucky river, and united with the new organization. John Taylor moved to Kentucky, in 1783, just after South Elkhorn church was constituted, and, settling at Lewis Craig's station in Garrard county took membership in Gilberts Creek church. But, in the summer of 1784, he moved to what is now Woodford county, and joined South Elkhorn church. William Hickman, John Dupuy, and James Rucker, having moved to the new country, also united with this church, in 1785. There were now seven preachers within the bounds of the church: viz., Craig, Cave, Dupuy, Hickman, Rucker, Smith and Taylor. Four of them, however, went into the constitution of a new church, on Clear Creek in Woodford county, early in that year.

Down to the period now under consideration, there had been no baptism in Kentucky, so far as our knowledge extends, if we except the traditional account of that performed by Benjamin Lynn, in 1782. But very early in the year 1785, a revival spirit began to be manifested among some members of South Elkhorn church, who had made a settlement on Clear Creek in Woodford county. This work began under the ministry of John Taylor, and continued to spread over the extensive territory of the church till large numbers were baptized. Among them were four of William Hickman's children. At least two preachers, William Hickman, jr. and Warren Cash, were fruits of this revival. The results of this work of grace, together with a large imigration, so increased the membership of the church, that it was deemed expedient to send out a colony. Accordingly Clear Creek church was constituted, while the revival yet prevailed.

Lewis Craig was chosen pastor of South Elkhorn church, at the time of its constitution, and under his ministry, it continued to prosper, till about 1792, when he resigned, and moved to Bracken county, recommending John Shackleford as his successor. Mr. Shackleford was immediately called to fill the position. Under his ministry the church continued to enjoy great prosperity, about thirty years. During this period many extensive revivals occured in the church, in one of which 309 were baptized for its fellowship, during the year 1801. Again

about the year 1817, near 200 were added to it, during one winter. A few years after this, the buddings of Campbellism began to appear in the church, and soon produced a schism. The majority was ministered to by the two Creaths, who ultimately led it off with the Campbellite schism. The minority continued under the care of the old pastor, till his death, in 1829. After this, it gradually diminished, till it became extinct.

From this fruitful nursery, went out many colonies to form other churches which are still large and flourishing bodies. But old South Elkhorn, "in a manner the mother of all the churches north of Kentucky River," and owner of the first house of worship in that extensive territory, was long since dissolved. Yet will she be remembered, and her name will be venerated as long as the Baptists of Kentucky shall preserve their history. Another church has risen near her ancient site, and taken her venerated name.

John Shackleford was born in Caroline county, Va. in 1750. He commenced his ministry at about the age of 22 years, and was a zealous laborer in the Vineyard of the Lord, about six years, before he was ordained. During this period he was honored with a term in Essex county jail. Of this affair, Mr. Semple gives the following account:

"On March 13, 1774, the day on which Piscataway church was constituted, a warrant was issued to apprehend all the Baptist preachers that were at meeting. Accordingly, John Waller, John Shackleford, Robert Ware and Ivison Lewis were taken and carried before a magistrate. Ivison Lewis was dismissed, not having preached in the county; the other three were sent to prison. It appears from Mr. Waller's journals, which we have before us, that while in prison, God permitted them to pass through divers fiery trials; their minds, for a season, being greatly harrassed by the enemy of souls. They however, from first to last of their imprisonment, preached twice a week, gave much godly advice to such as came to visit them, read a great deal, and prayed almost without ceasing. In their stated devotion, morning, noon and night, they were often joined by others. They continued in close confinement from the 13th to the 21st of March, which was court day; being brought to trial, they were required to

give bond and security for their good behavior for twelve months, or go back to prison. Ware and Shackleford gave bond and went home; Waller being always doubtful of the propriety of giving any bond whatever, determined to go back to jail." Mr. Waller remained in jail fourteen days longer, and was then released.

Soon after this imprisonment, Mr. Shackleford was ordained to the care of a small church which had been gathered by Lewis Craig, under the name of Tuckahoe, in Caroline county. In 1788, this church "had a revival. It was a memorable time indeed," says Mr. Semple, "not only in this church, but almost throughout the state of Virginia. In the course of this divine season, Mr. Shackleford baptized about three hundred." In addition to his pastoral work, he labored much, according to the custom of the time, among the destitute, and, like other Baptist preachers at that period, endured much persecution.

In 1792 Mr. Shackleford moved to Kentucky, just at the time Mr. Craig resigned the charge of South Elkhorn church, and was immediately called to succeed his early colaborer and fellow-sufferer. To South Elkorn church he ministered about 37 years, including the most stormy period of the history of Kentucky Baptists. The first trouble he experienced in his pastoral relation at south Elkhorn grew out of a personal difficulty between Elijah Craig and Jacob Creath, sr. This contension was long continued, and finally involed the whole of Elkhorn Association and produced a division in that fraternity. A result of this unfortunate quarrel was the formation of Licking Association of Particular Baptists. Mr. Shackleford identified himself with the Craig party, and about one-fourth of his church adhered to him, and entered with him into Licking Association. The majority, under the ministry of the Creaths, ultimately went off with the Campbellites. The minority withered, and was finally dissolved. The evening of Mr. Shackleford's life was rendered uncomfortable by these painful divisions. But the grace of God, that, in his youth, supported him in fiery persecutions, also upheld him in his old age; he died in the triumph of the christian's hope, in 1829, in his 79th year. He was probably the last of that noble band of preachers who were confined in Virginia jails for preaching the gospel.

PROVIDENCE church was the third and last to occupy a place on Kentucky soil, in 1783. Like the first Gilberts Creek church, it was organized in Virginia, and moved to Kentucky in a church capacity. The following traditionary account of its origin is from the pen of A. G. Bush, a descendant of Capt. Wm. Bush, and, for many years past, clerk of Providence church:

"Daniel Boone, on his second trip to Kentucky, was accompanied by Capt. Wm. Bush of Orange county, Virginia. Capt. Bush on his return, gave such a glowing description of the wilds of Kentucky, that a colony, composed mainly of Baptists, was induced to start to Boonesboro' on the Kentucky River. Capt. Bush went forward to locate lands, while the colony was preparing to start. As soon as the preparations were finished, they set out, and proceeded as far as the Holston, arriving at that point, in December, 1780. Here they received intelligence from Capt. Bush, who was then in the fort, not to proceed any farther, as the Indians were very troublesome at that time."

The following extract is copied literally from the Book of Records of Providence church: "A company of Baptists came from the older parts of Virginia to Holson River, in December 1780 . . . . Robert Elkin minister and John Vivian elder, and in January, 1781, they, with other Baptists, formed themselves a body, in order to carry on church discipline, and, in September the 28th, 1781, became constituted by Lewis Cragg and John Vivian, with the members: to wit" [here follows a list of 42 names.] Robert Elkin who was a minister in the colony on the Holston, and is spoken of as one of the company of Baptists that came from the older parts of Virginia, seems to have had nothing to do in the matter. His name does not appear, either as one of the constituting presbytery, or in the list of members that entered into the constitution. This probably originated from his being a Regular Baptist, while the church was a Separate Baptist organization. This may also account for the delay in constituting the church. John Vivian was not a minister, but merely an elder, an officer with a very illy defined office, that some Baptist churches recognized at that period. Lewis Craig, (sometimes improperly spelt Cragg) was at this time, a Separate Baptist minister, and was now on his journey to Kentucky, as known circumstances sufficiently prove,

with the church that settled on Gilberts Creek, in December of that year.

At what time Robert Elkin united with the church on Holston, or became its pastor, the Record does not state. The church remained on the Holston "till the first day of September 1783. Then a principle part of the members, with their minister being about to move to Kentucky, it was agreed they should carry the constitution with them." "And now having arrived in Kentucky, and settling on the south side of the River," continues the Record "near Craggs station, but, through the badness of the weather and our scattered situation, nothing of importance was done till April 3d, 1784." "Through a turn of God's providence, the church chiefly moved to the north side of Kentucky, and, for the health and prosperity of zion, we have appointed a church meeting at bro. William Bushe's Nov. 27th [1784.]" This was the first meeting of the church on the North Side of Kentucky river. Here it located on a small stream called Howard Creek, in what is now Clark county, and about three miles from Boonesboro :

In 1785, James Quesenberry, an ordained minister from Virginia, joined the church, and in January of the next year, Andrew Tribble, also a minister from the same State, became one of its members. About this time a Revival commenced in the church, and continued nearly two years. During this period, a considerable number was baptized, of whom were Christopher Harris. Squire Boone, jr. and James Haggard, who became preachers. In 1787, the church entered into the constitution of South Kentucky Association. In 1790, another Revival visited the church, and many were baptized, among whom was Edward Kindred, who became a good preacher. The church had now become quite large. But during this year a difficulty between Robert Elkin and Andrew Tribble caused a division in the body. By the advice of Elders John Bailey, Joseph and William Bledsoe and others, the Elkin party retained the church constitution but changed its name from Howards Creek to Providence; while the Tribble party was constituted under the style of Unity church. The two churches agreed to live in fellowship.

After the division, Providence church continued to prosper, under the care of Mr. Elkin, till 1822, when the faithful old shepherd was called to his final reward. Since that time the

church seems never to have been able to obtain and retain a suitable pastor; for, between 1822 and 1876, it made no less than nineteen pastoral changes. But despite this unfavorable circumstance, it has been a prosperous body during its entire history, and is now a leading member of Boones Creek Association. It continued a Separate Baptist church till 1801, when the terms of general union between the Regulars and Separates were ratified at its house of worship. After that it belonged to the old North District confederacy for a number of years, and finally united with Boones Creek Association. Many prominent citizen of the county have been among its members, and most of the Bushes, Haggards, Quesenberrys and Elkins, in the state, and multitudes of them in the great West, are descendants of the fathers of this famous old church.

Robert Elkins, the first pastor of Providence church, was the first minister that settled in what is now Clark county. Of his early life little is known, except that he was born and raised in Virginia, and was "born again" at a place called Cheeks Cross-roads. He came with a colony from the older settlements of Virginia to that on Holston river, in 1780, and appears to have been the only preacher at the latter place, at that period. Here a church was constituted, in 1781, and he became its pastor. Two years later he came with his church to Kentucky, and, in 1784, settled in Clark county, where he continued to minister to Providence church till a short time before his death, which occurred in March, 1822. He was regarded a good, plain, solid preacher and an excellent disciplinarian. Most of his ministerial labors were devoted to his pastoral charge, and, hence he did not acquire the reputation of being a "traveling preacher." This may have been caused by the fact that "he was twice married, and raised twenty-two children, most of whom raised large families in turn."

CHAPTER V.

GLOOMY STATE OF AFFAIRS IN 1784.

THE winter of 1783–4 was a very severe one. The weather was bitter cold, and a deep snow covered the earth for many weeks. The settlers in the dreary wilderness lived in small, rudely constructed cabins and tents covered with the bark of fallen trees. Their supply of clothing was scant and of a quality that illy protected them against piercing winds and driving snow. Much suffering was inevitable. But the severity of the season brought with it at least one inestimable blessing: It prevented the inroads of the Indians, and thus gave the settlers a sense of security against their most dreaded ill. With this sense of security, they were able to give attention to necessary work, and occasionally assemble in each others cabins to worship God.

In describing his own situation, John Taylor, who was by no means among the poorest of the settlers, gives some idea of the condition and surroundings of the people in Kentucky at that period. Mr. Taylor moved to Kentucky in the fall of 1783, and stopped during the winter, in what is now Garrard county. He speaks of his removal from Garrard to Woodford county, in the following language: "I moved in the summer of 1784, and, rather than go in the fort, settled on my own land, with no family between me and the Indian towns, and in the height of war." "For some time we had to pack corn forty miles, and then send a mile to grind at a hand mill, before we could get bread. As to meat, it must come from the woods." "Soon after I settled in my little cabin, sixteen feet square, with no floor but the natural earth, without table, bedstead or stool. I found that an old buck had his lodge a few hundred steps from my cabin, among the nettles, high as a man's shoulders, and interlocked with pea vines. We found those nettles very useful the next winter, in getting the lint, and,

with the help of Buffalo wool, made good clothing for our black people." Thus situated, the people were compelled to use much dilligence and industry to keep from actual want.

The religious affairs of the people were in no better condition than their temporal concerns. At the beginning of the year 1784, there were but eight small churches in the whole of Kentucky, and not one house of worship. There were ministers enough to supply the people with preaching, if they could have given themselves wholly to their sacred calling. But they were compelled to support their families, just as did the other settlers, and could, therefore, only give their spare hours to reading the Bible, and to the ministry of the word. Even professors of religion appeared to have lost all interest in spiritual things. Speaking of this period, John Taylor says: "Embarrassed as my worldly circumstances were, the face of things, as to religion, gave me more pain of mind. There were a number of Baptists scattered, but we all seemed cold as death. Everybody had so much to do, that religion was scarcely talked of, even on Sundays. All our meetings seemed only the name of the thing, with but little of the spirit of devotion."

It had been more than eight years since the first settlement had been made in the country. Forts and stations had now been erected and surrounded by cabins, from Craborchard, Boonesboro and Lexington, to the Falls of Ohio and the present site of Elizabethtown, and there must have been between 20,000 and 30,000 people in the country, an average proportion of whom had been church members. There were at least sixteen Baptist preachers and one Presbyterian minister among the settlers. But only a few had gathered into the eight small Baptist churches which have been spoken of, and there was no church of any other denomination in the country. There had been nothing like a religious revival, of which we have any authentic account, in any one of the settlements. The churches had been built up exclusively of persons who had been church members before their emigration to the West. It is not *known* that a single baptism had been administered in any of the waters of Kentucky, the account of Lynn's having baptized seven persons in Nolin river, in 1782, being purely traditional. The religious condition of the country was deplorable indeed. Old church members had become dull and lifeless in

religion, the younger ones had become more or less reckless, and the faithful old heralds of the cross had become gloomy and despondent. John Taylor says: "Kentucky felt to me now as the quails did to the Hebrews, when they eat them till they were loathsome and returned back through their noses."

David Rice, a Presbyterian minister, who had previously visited the country, moved to Kentucky, in October, 1783. Speaking of the Presbyterians, who were quite numerous in the country, he says: "After I had been here some weeks, and had preached at several places, I found scarcely one man, and but few women, who supported a credible profession of religion. Some were grossly ignorant of the first principles of religion. Some were given to quarreling and fighting, some to profane swearing, some to intemperanee, and perhaps most of them totally negligent of the forms of religion in their own houses. I could not think a church formed of such materials as these could properly be called a church of Christ. With this I was considerably distressed, and made to cry, where am I! What situation am I in? Many of these produced certificates of their having been regular members in full communion and in good standing in the churches from which they had emigrated, and this they thought entitled them to what they called christian privileges here. Others would be angry and raise a quarrel with their neighbors if they did not certify, contrary to their knowledge and belief, that the bearer was a good moral character. I found indeed very few on whose information I could rely respecting the moral character of those who wished to be church members."*

This is indeed a gloomy picture, and, while we do not hear of such gross and general immoralities among the Baptists, who had been gathered into churches, and watched over by wise and faithful pastors, the life and spirit of religion seemed to have no place in the country. This sad state of affairs did not arise from want of able and pious ministers. There has, probably, never been, on this continent, a more effective corps of preachers than lived and labored in Kentucky during the year 1784. Lewis Craig, John Taylor, William Hickman, John Bailey and William Marshall, have had few superiors for effective-

*Rice's Memoirs, page 68.

ness in the gospel ministry, in any age or country. Yet, under their ministry, and that of several others, who had been abundantly successful in Virginia, we do not learn that there was a single baptism during the year. But, after all, of what value is human talent, skill and energy in the gospel ministry if unaccompanied by divine power? The time had not yet come for God to pour out his Spirit upon the hearts of the people, in this great wilderness.

Most or all of the ministers who now labored in this religious desert had been accustomed to live in the midst of a continuous revival, in Virginia, from the time they entered the christian warfare till they came to Kentucky. They had seen multitudes of people weeping and crying for mercy, while many others were rejoicing in the fullness of the love of Christ. Some of them had lain for months together in wretched prisons, "for preaching the gospel contrary to law." But even those were heavenly seasons compared to what they were enduring now. Then the divine presence was with them. Sinners were weeping and saints rejoicing around the jails, while they preached a crucified Savior to them, through iron grates, and mingled their prayers and tears with those of the multitudes who visited them in their prison cells. But now all their prayers seemed unanswered, and their preaching appeared to fall on hearts of stone. It is not wonderful that they were gloomy and sad, or that the new country became distasteful to them as were the quails of the desert to the Israelites. Kentucky was indeed an Eden of beauty and fertility, and, with Bishop Heber, they could exclaim:

"Every prospect pleases and only man is vile."

But with them these things were trifles compared with the privilege of communing with Christ. How fully they appreciated the sentiment of Newton's hymn:

"While blessed with a sense of his love,
A palace a toy would appear,
And prisons would palaces prove
If Jesus would dwell with me there."

But under all these discouraging circumstances, they continued to sow the seed of gospel truth, trusting in the divine promise that if they fainted not they should reap in due season. The

fulfillment of the promise was realized anon, and the desert blossomed as the rose.

During this year only one church was gathered. But this was an important work. It was planted in the midst of a wide field of destitution, now being rapidly populated. Louisville had been settled by a few families as early as 1778, and now contained "63 houses finished, 37 partly finished, 22 raised but not covered, and more than 100 cabins." A number of populous settlements had been made on Bear Grass, and in other portions of the county. Some early settlements had been made along the north bank of Salt river, and several forts and stations had been occupied in Shelby and Spencer counties. In the area of country lying between Salt river and the Ohio, and extending east to Kentucky, there was no church, and, so far as known, but one preacher. In this large diocese John Whitaker labored alone, save when some preacher came from afar to assist him. One of his preaching points was about six miles east of Louisville. Here he collected the scattered Baptists from the surrounding settlements, and, in January, 1784, with the aid of James Smith, solemnly constituted them a church, under the style of the Baptist church on Bear Grass.

Bear Grass was not only the first, but for a period of more than eight years, the only church in Jefferson county, or within thirty miles of Louisville. When it entered into the constitution of Salem Association, the next year after its constitution, it numbered nineteen members, and was under the pastoral care of John Whitaker. Its growth was not rapid; for when it entered into the constitution of Long Run Association, just after the close of the great revival in 1803, it numbered only sixty-seven members. About 1820, it enjoyed a revival which increased its membership to 142. But Campbellism early took root in the church, and it was utterly destroyed by that heresy. Among its early members were Col. Samuel Wells, the Kellars, Hikeses and Arterburns.

John Whitaker was one of the first preachers that located in Kentucky, and it is not certain that he was not here earlier than William Marshall. Of his early life nothing is now known. He is supposed to have emigrated from Maryland, and, with his son Aquila, was in George Rogers Clark's campaign against the Indians, as a Kentucky volunteer, in 1780.

The next year he was living in Brashears Station, at the mouth of Floyd's Fork, in what is now Bullitt county. His grandson, the late venerable John Williamson, related that some young men were going to that point to procure his services in marrying two couples at Lynn's station, on Bear Grass, when they discovered the Indians that effected Floyd's defeat on Long Run in 1781.

Mr. Whitaker, though somewhat advanced in years when he came to the West, appears to have been very active in the ministry. He aided in constituting most of the early churches, that were gathered within fifty miles of Louisville. He gathered Bear Grass church, and became its pastor at the time of its constitution, probably filling that position until the time of his death, which occurred not far from the year 1800. His sons were John, Abraham. Elijah, Isaac, Jesse and Aquilla. The latter was a colonel of Kentucky malitia, and was a famous Indian fighter. Isaac was a Baptist preacher.

CHAPTER VI.

FIRST REVIVAL IN KENTUCKY.

The year 1785 was one of great activity and prosperity among the Baptists of Kentucky. It opened, as the preceding year had closed, very gloomily. But it had not advanced far before some glimmerings of the approaching dawn began to encourage the desponding saints. Increased interest in religious worship began to be manifest. The ministers held meetings in the cabins of the settlers more frequently, and there was an increase in the size of their congregations. Before the winter was over, some tenderness of feeling began to be manifest, and there was some weeping under the ministry of the word. The first appearance of this blessed work was in John Craig's settlement on Clear creek, in what is now Woodford county. Towards spring some persons professed conversion. The revival spread to other neighborhoods, and, during that year and the next, pervaded most of the settlements in the new country. As this work began under the ministry of Mr. Taylor, it is deemed proper to give a brief sketch of his eminently useful life, in this place.

John Taylor was born in Fauquier county, Virginia, in 1752. His father had wasted his estate through intemperance, and young Taylor was brought up to hard labor on a farm. While he was a youth, his parents moved over the Blue Ridge, and settled on the Shenandoah river, in Frederick county. Here, at the age of 17, he heard the gospel preached for the first time. The preacher was William Marshall, a sketch of whose life has already been given. He was much affected under Mr. Marshall's preaching, and resolved to attend no more of his meetings. But the Holy Spirit had lodged an arrow in his heart, and he was unable to rid himself of the awful impression of guilt that weighed upon his soul. After a while

he began to read the Bible and pray much. Like John Bunyan, under similar circumstances, he presently concluded that he had made himself as good as any body, and that he would "go to heaven without making any noise about it." Meanwhile, quite a revival had followed Mr. Marshall's preaching. A number of persons had been baptized, and among them two brothers of the names of Joseph and Isaac Redding, both of whom were afterwards valuable preachers in Kentucky. The two young zealots commenced holding meetings in the neighborhood soon after their conversion. They had been intimate associates with young Taylor in sinful amusements, which caused the latter to attend one of their meetings. "The burthen of their preaching was, that men must be born again or never see the kingdom of heaven." "Under the preaching of the Reddings," says Mr. Taylor, "the poor rags of my own righteousness took fire and soon burnt me to death." After this he endured great remorse and agony of mind for many months. At last he found peace of soul in Christ, and was baptized by that devoted "prisoner of the Lord," James Ireland. This was in his 20th year. He now felt much impressed to warn sinners of their danger, and invite them to a Savior he had found precious to his own soul. He felt such a desire to communicate his feelings to Joseph Redding, who had moved to South Carolina, and to be constantly near him, that he immediately set out to seek him and induce him to return or to remain in South Carolina with him. In the following spring, they both returned to Virginia, and the two zealous young men commenced laboring together in the gospel of Christ. For about ten years, Mr. Taylor, sometimes with Redding, sometimes with others, devoted himself to preaching in the frontier settlements, following the emigrants to the extreme borders of civilization, God crowning his labors with abundant success.

In the fall of 1779, he visited Kentucky, traveling across the mountains on horseback. Joseph Redding started at the same time, with his family, to come down the Ohio river on a flat-boat. But being detained on the way, he did not reach Louisville till the following spring. Being discouraged by sickness in his family and the death of one of his children he determined to go back to Virginia. Mr. Taylor was discouraged by the low state of religion in Kentucky, and the two yoke-fellows

returned across the wilderness together to their former field of labor. Here Mr. Taylor continued to labor as formerly, till the fall of 1783, when, having married and received a small property by the will of an unmarried uncle, he determined to move to Kentucky and make it his permanent home. The description of his journey is here given in his own unpolished but graphic language:

"It was a gloomy thing at that time to move to Kentucky. . . . . Without a single friend or acquaintance to accompany me, with my young helpless family, to feel all the horrors that then lay in the way to Kentucky, we took water at Redstone; and for want of a better opening, I paid for a passage in a lonely, ill-fixed boat of strangers. The river being low, this lonesome boat was about seven weeks before she landed at Bear Grass. Not a soul was then settled on the Ohio between Wheeling and Louisville, a space of five or six hundred miles, and not one hour, day or night, in safety. Though it was now winter, not a soul in all Bear Grass settlement was in safety, but by being in a fort.

"I then meditated travelling about eighty miles, to Craigs Station on Gilberts creek, in Lincoln county. We set out in a few days. Nearly all I owned was then at stake. I had three horses. Two of them were packed, the other my wife rode with as much lumber besides as the beast could bear. I had four black people, one man and three smaller ones. The pack-horses were led, one by myself, the other by my man. The trail, what there was, being so narrow and bad, we had no chance but to wade through all the mud, rivers, and creeks we came to. Salt river, with a number of its large branches, we had to deal with often. Those waters being flush, we often must wade to our middle, the weather cold. Those struggles often made us forget the dangers we were in from Indians. We only encamped in the woods one night, where we could only look for protection from the Lord. One Indian might have defeated us; for though I had a rifle, I had very little skill to use it. After six days painful travel of this kind, we arrived at Craigs Station, a little before Christmas, and about three months after our start from Virginia. Through all this rugged travel, my wife was in a very helpless state; for *about one month after our arrival, my son Ben was born.*"*

* History of Ten Churches, pp. 13, 14.

The reader is already aware that Craigs Station was in what is now Garrard county, two or three miles east of Lancaster. After remaining here about seven months, Mr. Taylor moved on his own land in what is now Woodford county, where there was not a single settlement between him and the towns of the hostile Indians. This was in the summer of 1784.

That the reader may understand how these old pioneer preachers labored so abundantly in the vineyard of the Lord, without pecuniary compensation, and still supported their families well, and in many cases accumulated good estates, it may be interesting ro read Mr. Taylor's account of his experience in business matters. It is here given in his own words:

"On my settlement at home (in my little cabin sixteen feet square, with no floor but the natural earth, without table, bedstead or stool,) I had nothing before me but hard labor, being entirely in the woods. After getting another little cabin up and fixed for the winter, our first work was to make fence rails, and enclose all the land we intended to clear through the winter. The first fence that was put upon the place, I did with my own hands. I will state one of my day's work: I went out on a cold morning, late in October or early in November. When I counted my ground work, I found fifty panels were laid. This, I thought to myself, I must put up, and fifty more to-day; the rails all lying where they were split at different distances. At it I went, with nimble step. I only put up the fence six rails high, but this I found a full day's work. About sunset I finished my task, as I called it. In one day, I had a hundred panels of fence put up, with my own hands, and the newly split logs moved from one to fifty steps, through the brush and fallen timber, except the fifty panels of ground-work, first laid. The rails were of a size for six of them to a panel, to make a safe fence. In this early day, their length was eleven feet. I name this day's work, that it may be accounted for, how I have cleared near four hundred acres of land, in the heavy forest of Kentucky, besides making other good improvements. We had about twenty-two acres fenced in before Christmas, all of which we cleared and planted the next spring. Our crop, of every kind, grew finely that year, and in the fall I had about two hundred and fifty barrels of corn, the greater part of which I had to spare, to new comers, at a good price;

for there was plenty of cane, and other good food in the woods for stock. When I first moved, I had purchased two small sows with seven or eight pigs, from which, the next year, I killed about a thousand weight of pork. Salt was with us then about six pence* per pound."†

This may serve as an example. So lived and labored those noble men of God, who planted our churches and laid the foundation of our future prosperity, in the wilderness of Kentucky. They labored all day, six days in the week, except when they were called to attend their Saturday meetings, preach funerals, or attend to other duties of their holy calling. Then they preached on Sunday, and often several nights in the week.

It was under the preaching of John Taylor, in his own cabin and those of his neighbors, just at the time he was performing the hard physical labor described above, that the first religious revival, of which we have any account, in "Upper Kentucky," commenced. It was just after the sad wailings of God's ministers over the deathlike coldness of Christ's sheep in the wilderness, referred to in the preceding chapter, that the first buddings of the precious harvest began to appear.

In the winter of 1784-5, "We began," says Taylor, "to hold night meetings at our little cabins in the woods." "There seemed to be some heart-melting among the people. The first, I recollect, was at a night meeting, at my little cabin. Though the night was wet and dark, and scarcely a trace to get to my house, the little cabin was pretty well filled with people, and what was best of all, I have no doubt the Lord was there. A Mrs. Cash, the wife of Warren Cash, was much affected and soon after was hopefully converted. Others were also touched to the heart, who afterwards obtained relief in the Lord." Mrs. Cash was, as far as we know, the first fruits unto the Lord in the far-famed Blue Grass Region of Kentucky.

Susannah Cash was the daughter of Elder William Baskett and his wife Mary, whose maiden name was Pace. She was one of thirteen children—eight sons and five daughters—born to her parents. She was born and raised in Goochland county, Virginia. Her father being a prosperous man, she received a fair education for that time. In November, 1783, she was married to a soldier, who had served four years in the Revolution-

* 8⅓ cents. † History of Ten Churches, pp. 44-47.

ary War, of the name of Warren Cash, a wild, reckless young man, who was so illiterate that he was unable to read. A few months after her marriage, she moved with her husband to Kentucky. They first stopped in Madison county, but soon afterwards moved to Woodford, and settled where Mortonville is now located. Here, as we have seen above, she was converted to the Lord. Soon afterwards her husband was converted, and they were both baptized into the fellowship of Clear Creek church, soon after its constitution, by John Taylor. She now set about teaching her husband. In this she succeeded, and being a man of good natural mind, Warren Cash soon became a useful preacher. "His tutoress and instrument of his conversion," says John Taylor, "is one of the most pious minded and best taught females in the religion of the heart, I was ever acquainted with." Mrs. Cash lived to see most or all of her children baptized, and one of them, Jeremiah, an acceptable preacher.

The indications of a revival in the little settlement on Clear creek so encouraged the brethren living in that locality, that they began to think of constituting a church. These brethren were members of the church on South Elkhorn, but the distance from their homes to that church made it inconvenient for them to attend. After due consultation they met, in April, 1785, and constituted the Regular Baptist Church on Clear creek. There were about thirty members in the constitution, and among them four ordained preachers, viz: John Taylor, William Cave, James Rucker and John Dupuy.

Clear Creek was the second church on the north side of Kentucky river. Several persons had been converted during the winter, but none of them had been baptized. The revival continued on through the year, and about twenty were baptized. The following winter, the church began to canvass the propriety of choosing a pastor. It may be interesting to the reader to know how the old fathers in Kentucky proceeded in calling and installing a pastor. The proceedings in these matters at Clear Creek are given by John Taylor as follows:

"Sometime in the next winter [after the church was constituted] the question began to be stirred about a pastor, in the church. When this talk came to my ears, it gave me alarm, thinking the peace of the church might be broken on this ques-

tion; for I had seen much trouble, at times, in Virginia, in choosing a pastor, where there were a number of preachers. And my own opinion was, that a church could do fully as well without, as with a particular pastor. Two of the preachers that were with us, Dupuy and Rucker, had been pastors in Virginia, and a number of their old flocks, then members of Clear Creek church. My own fears were that we should have a heavy contest which of them should be the pastor. But the question was brought into the church, and the day fixed on to choose a pastor. Helps were sent for to Elkhorn and the Great Crossing to install, (as they called it), a pastor in the church. I think it was at our March monthly meeting that the helps came, perhaps six or eight. Lewis Craig acted as moderator. His mode was to ask every member of the church, male or female, bond or free, 'Whom do you choose for your pastor?' I think the church was now about sixty in number. I must confess it filled me with surprise, when the first man that was asked, answered that he chose me; and my astonishment continued to increase, until the question went all around; only one man objected: but Lewis Craig soon worked him out of his objection, for it lay in thinking my coat was too fine."*

Mr. Taylor, in his rare but commendable humility, was not only much surprised at being elected to the pastoral charge of the church which he had been the principal instrument in gathering, but he promptly declined to accept the position, which he felt he was incapable of filling. The "helps" went home with him, and labored with him most of the night. Finally they induced him to agree that, if the church should be in the same mind next day, he would accept the call. They met next day, according to appointment, and proceeded with the ceremonies as follows:

"After preaching had ended, the moderator, Lewis Craig, called the church together, informing them that if they were of the same mind that they were the day before, I had agreed to serve them. The voice of the church being unanimous, those helps proceeded to install me, as they called it, into the pastoral care of Clear Creek church. Their mode was: three of them to kneel down with me, while they all laid their

* History of Ten Churches, pp. 55, 56.

right hands on my head. Two of them prayed, after which the moderator took my right hand in his, and gave me the solemn charge to fulfill the duty of the pastor to the church. After which he called forward the church, each to give me the right hand of fellowship, as their pastor. This soon produced more heart-melting effect than we had ever before seen at Clear Creek. What wrought most on my feelings was, that almost every sinner in the crowded house pushed forward, either looking solemn as death, or in a flood of tears, to give me their trembling hands."*

Such were the ceremonies of an installation of a pastor, in Kentucky, in 1786. This seems to have been an established custom of the times. and doubtless the men who were now practicing it here brought it from Virginia, whence they had so recently come. Whatever may be said of the propriety of so much ceremony in an institution as simple in all its arrangements as a Baptist church, and that without any plain scriptural precept or example, it seems to have had a good effect in this case. "From that day's meeting," says Mr. Taylor, "an instantaneous revival took place in the settlement of Clear Creek. That summer I baptized about sixty of my neighbors, and a number of them the most respectable. I took notice that four experiences were received dating their first awakening from the day that I took the care of the church.

"This year a house of worship was built by this church, and the pastor's salary was fixed at seventy dollars. Next year it was raised to one hundred. The plan adopted for paying the pastor was to proportion the amount among the members according to their ability to pay. When the apportionment was made out the paper was handed to the pastor, and as it was to be paid in produce, he was to credit members when the commodities were delivered, Of the one hundred and seventy dollars, only about forty was paid. But as the pastor was not required to report to the church, those who paid did not know but what it had all been paid."

John Taylor continued the pastor ot Clear Creek church about three years, and then, supposing that he saw some jealousy arising in the church, and especially among some of the

* History of Ten Churches, pp. 57, 58.

our ordained preachers of his charge, he resigned. He however continued to minister to the church till the spring of 1795, when he moved to the Ohio river, near the present locality of Bullittsburg church, in Boone county. Here he remained about five years, laboring actively in building up the feeble churches, and helping to constitute new ones. During this period he frequently visited Trimble county, and preached to the settlers on Corn creek. Having collected together a sufficient number of Baptists to form a church, they were constituted the Regular Baptist church on Corn creek, in the year 1800. Two years afterward, Mr. Taylor moved to this neighborhood, and settled on a tract of land he had purchased on Mount Byrd, near the present site of Milton. He lived here about fifteen years, very uncomfortably. The settlement contained only about fifty families. He had not much opportunity of preaching, without traveling long distances. He accumulated property rapidly, and grew cold in religion. His conscientious opposition to Freemasonry caused some unworthy member of that order to institute malicious prosecutions against him; and finally he sustained a heavy loss of property by the burning of his immense barn by a stroke of lightning. Amid all these afflictions, though not so active in the ministry as he had been under more favorable circumstances, he performed much labor in the gospel. He meekly attributed all his misfortunes to the hand of God, chastening him for his unfaithfulness in his holy calling.

In 1815 he moved to Franklin county, and connected himself with Big Spring church in Woodford county, then under the pastoral care of Silas M. Noel. He remained with this church only about ten months, when, on the 7th of January, 1816, he went into the constitution of a church in Frankfort. Here he remained only about two years, when he went into the constitution of Buck Run church in Franklin county, January 31, 1818. Here he found his final church home. He was now in his 66th year; but he continued to travel and preach with unabated zeal. After this he labored in many extensive revivals. He usually attended seven or eight associations every fall, and was a wise, conservative counsellor. The last meeting of the kind he ever attended was Franklin Association, in 1835. He was then about 83 years old. He there agreed to attend the next meeting of Elkhorn Association, but before that period

came round God took him to Himself In January, 1836, he passed away to his eternal home.

Mr. Taylor was uneducated, in the popular meaning of the term, but was a man of a remarkably strong, clear intellect, and of calm, sound judgment. As a writer he was crude, but always strong and eminently practical. "Everything he ever wrote," said the distinguished William Vaughan, "is worth reading." He was very familiar with the Bible, and, as a preacher he was plain, practical and *abundantly successful.* He was, like Boone, a pioneer by nature. His History of Ten Churches, published in 1827, is, by far, the most valuable contribution that has yet been made to the history of the early Baptists of Kentucky.

This brief sketch of his life has been here presented that the reader may have some slight knowledge of his character, and his labors, but he cannot be dismissed. His name and labors are interwoven with the whole texture of Baptist history in central Kentucky, from 1783 till 1835.

Clear Creek Church was constituted of about thirty members, dismissed from South Elkhorn for that purpose, in April, 1785. A revival had commenced in the neighborhood the previous winter, which continued with but little interruption for about two years. During this period between eighty and one hundred were baptized. John Taylor was chosen pastor of this church, which he had gathered, in March, 1786, and continued in that office about three years, when he resigned. The church then numbered about 150 members. Mr. Taylor continued to supply the church with preaching, and to administer ordinances among them, till 1795, when he moved to Boone county. In 1790 another refreshing from the Lord visited this church, and continued seven or eight months. "About an hundred and fifty were added to Clear Creek church, which brought her number to upwards of three hundred. She was now the largest church in Elkhorn Association and continued so for many years."* Towards the close of the century this church partook of the general coldness and consequent strife that pervaded all the religious organization in the State at that time. But all her troubles of this kind were soon healed, at least for the time, and her prosperity became greater than ever.

* History of Ten Chnrches, pp. 13

"In the great revival in Kentucky, about the close of the last century, Clear Creek greatly partook of this blessing, so that the church grew up to about five hundred members. A principal instrument in this great revival was Richard Cave."†

For a period of about twenty years from this time, under the pastoral care of Jacob Creath, Henry Toler and perhaps other preachers, at different times, this old church steadily declined. Hillsboro', Griers Creek and Versailles churches were constituted of members dismissed from her, and she became so reduced in numbers that the members began to talk about dissolving her organization. Henry Toler had become discouraged and resigned her pastoral care, and for some time she remained without a pastor, and without an ordained minister in her membership. Under these gloomy circumstances she applied once more to her founder and first pastor. On the third Saturday in January, 1822, the church extended a unanimous call to John Taylor to become their pastor. It had been just thirty-seven years since the first revival on Clear Creek commenced under the preaching of this old pioneer, at his own little cabin, then in the wilderness. In their present despondency, the minds of the old fathers and mothers of Clear Creek church ran back to these bright, happy days, and they imagined that, if they had "Brother Taylor" with them again, the happy scenes of "the long ago" would be reproduced. They talked to their children and grand-children about it, with tears in their eyes. Perhaps, to appease the old members, the church extended a unanimous call to "Brother Taylor." Mr. Taylor now lived on Buck Run, in Franklin county, about twenty miles from Clear Creek. He, too, had grown old. He was now in his seventieth year. But he had neither forgotten, nor lost, interest in Clear Creek church. Let us hear how the old patriarch spent that bitter cold night in January—the night of the same day that the church made the call—he knowing nothing of the transaction. The following account is from his own pen:

"I had gone to a meeting at the North Fork of Elkhorn, the third Saturday in January, very cold weather. I staid all night at Brother St. Clair's, slept in a small upper room, when I dreamed I was fishing, with another man, in very clear water,

† Ib. 82.

about middle deep. We saw a number of large fishes which we endeavored to take with a gig. Though they seemed gentle, we caught none of them. A number of small fish began to skip out of the water, and using their fins as wings, came flying over our heads in abundance. When we became anxious to catch some of those very small fishes, striking at them with my hat, I only caught one of them. The fins of this little captive looked the color of silver, and while fluttering, being entangled in the lining of my hat, I awoke. Being very drowsy, I turned over and soon dropped to sleep, and, as soon, got to fishing again, and several others with me. Being very intent on success, we came to a water wherein was a vast number of very large fishes. Being very gentle, they were basking under a dark scum that was on the water. Only their tails could be seen, waving near the surface of the very clear water. I grasped two of them, near the tail fin, one in each hand, and their weight was such that my whole strength could scarcely draw them out of the water. Laying them by, I prepared for another draught. Laying hold of only one, I now found it more difficult to draw it out of the water, owing to a great number of smaller ones connected with it, all of which came out together. Though my comrades were engaged in other places, I said to one of them near me, 'These small fishes will make a fine fry.' The idea was, the others were for future use. I awoke from this second dream, with feelings very different from the first. I sprang from the bed, with an agonizing tremor through my whole soul and body. I could scarcely hold a joint still. The place seemed as dreadful as when Jacob saw the ladder. A while I would walk the room, and a while be on my knees, or sitting, weeping out my soul in prayers to God, for a revival of religion among us." "I know not whether I was ever more solicitous for my own salvation, than to see a revival of religion at poor old Clear Creek church. All my prayers seemed to run particularly to that point." "I had not experienced such encouraging impressions as now for the space of twenty years. The balance of the night was spent in awful anxiety, and joyful hope."*

"Your old men shall dream dreams," came into the mind of the faithful old servant. When, a few days afterwards, the

* History of Ten Churches, pp. 83, 84.

messenger of the church came to inform him of the call, he felt that the message was from God, and he arose and went. He did not agree to become pastor of the church, but promised to visit them as often as he could till they could secure a pastor. He at once commenced holding meetings within the bounds of old Clear Creek church. The church owned, at this period, a commodious brick house of worship. But he preferred to hold his meetings in the houses of the brethren, as in the olden time. He invited the younger ministers in the neighborhood to assist him. A revival commenced almost immediately, and continued more than a year. "More than 160 were baptized." Up to this period this church had received about one thousand members by experience and baptism, half of which number had been baptized by John Taylor. Warren Cash and his wife, the first baptized into its fellowship, were still living, and continued to do service for the Master more than twenty-five years after this.

After this revival, James Sugget was pastor of the church for a short time, and was succeeded by Theodrick Boulware. Mr. Boulware preached to the church three or four years, and then moved to Calloway county, Missouri, in October, 1827.

From this time the church continued rather an even course for a number of years, and then began gradually to decline. It is now very small and feeble. Its mighty strength of the past has been distributed to its numerous offspring, and now as it approaches its centennial, it seems old and ready to depart. Yet it is written: "They that wait upon the Lord shall renew their strength."

CHAPTER VII.

OTHER CHURCHES PLANTED IN 1785.

LIMESTONE CHURCH (now Washington) was another body of the kind organized on the soil of Kentucky in 1785. It was gathered by William Wood. It was constituted of nine members whose names were as follows: "William Wood, Sarah Wood, James Turner, John Smith, Luther Calvin, Priscilla Calvin, Sarah Starks, Charles Tuel, and Sarah Tuel."* The church was located at or near the present town of Washington in Mason county. This was the oldest settlement in this region of the State. It is claimed that Simon Kenton raised a crop of corn here, in 1775, the same year that Boonesboro and Harrodsburg were settled, and the town of Washington was laid off ten years later, by Elder William Wood and a man of the name of Arthur Fox.

At the constitution of Limestone church, William Wood became its pastor, and represented it at the formation of Elkhorn Association, in the Fall of 1785. The first general Revival that occurred in Kentucky, and which commenced on Clear creek, as related in the preceding chapter, reached Limestone in the Summer of 1788. The first baptism that occurred in Mason county, was administered in the Ohio river, in front of the present city of Maysville, in August of that year, by William Wood. A large number of people was present, and a crowd of Indians gathered on the opposite shore. The following persons were baptized: Elizabeth Wood, John Wilcox, Ann Turner, Mary Rose, and Elizabeth Washburne.† When Washington became the county seat of Mason, the church changed its name to Washington church. Mr. Wood continued to serve it as pastor till 1788, when he became entangled in land speculation, and was excluded from the church.

*Smith's His. Maysville Church, pp. 3, 4. †Ib. p. 4.

The Washington church has had a continuous existence from its constitution to the present time. It is now quite weak. In 1875, it reported a total membership of only 21.

William Wood appears to have been a man of culture and considerable ability. He was among the early settlers of Mason county, and was probably from New York. He purchased a thousand acres of land on which the town of Washington in Mason county now stands, and, in 1785, he and Arthur Fox laid off that town. The same year, he gathered Washington church, to which he ministered as pastor till 1798. In this year complaint was made against him in the church, on account of some business transactions. Failing to give satisfaction to the church, he was excluded from its fellowship. After this we hear no more of him.

Pottengers Creek, located in the Southern part of Nelson county, was another church constituted in the year 1785. It was gathered by Benjamin Lynn, and he was its first pastor. It was one of the churches of which South Kentucky Association was constituted. Mr. Lynn had his membership in this church. In 1790, according to Asplund, it contained thirty-eight members. It was probably drawn off from the general union by John Bailey and Thomas J. Chilton, in 1804. It long since became extinct.

Cox's Creek Church is located in Nelson county, six miles north of Bardstown. William Taylor settled on the waters of Cox's creek as early as 1784. He soon began to hold meetings in the cabins of the settlers, and, April, 17, 1785, with the assistance of John Whitaker and Joseph Barnett, constituted Cox's Creek church. Sixteen members, including Mr. Taylor and his wife, were in the constitution. By the last of the following October, the church had swelled its number to twenty-six. On the 31st of October, 1785, messengers from Severns Valley, Cedar Creek, Bear Grass and Cox's Creek churches, met on Cox's creek and formed Salem Association.

Cox's Creek church, at its constitution, called William Taylor to its pastoral care, and he continued to serve in tha capacity, till his death, in 1809. He was succeeded by Moses Pierson, who continued in office till 1825, when he resigned Isaac Taylor, a son of William Taylor, was then called, and served the church until his death, which occurred, March 13,

1842, in the 69th year of his age. Smith Thomas, one of the most valuable ministers of his day, succeeded Isaac Taylor. Mr. Thomas resigned, after two or three years, and was succeeded by V. E. Kirtley. In 1849, on the resignation of Mr. Kirtley, Preston B. Samuels became the pastor of Cox's Creek church. This connection was a most fortunate one for the church. Its prosperity was constant during his whole pastoral term. He served the church faithfully till his sudden death, which occurred January 1, 1872. Thomas H. Coleman succeeded Mr. Samuels, and, after a brief period gave place to his brother James M. Coleman who, after a few years, was succeeded by John M. Sallee, the present incumbent.

This old church has been, from its constitution, one of the strongest and most respectable churches in the State. It has contained many of the prominent citizens of Nelson county. The Kings, Mays, Coxes and other prominent families have been of its congregation, from the first until the present. The Wellses, Crawfords, Stones and Formans have been of its membership for two or three generations past. General Henry Crist and General Joseph Lewis were among its early members. It has had, from the first, an intelligent, enterprising membership, and has been a leading church in the benevolent enterprises of the denomination. May it still continue to be valiant for the Master, for many generations to come.

William Taylor was the founder and first pastor of Cox's Creek church. He was born in New Jersey, in the year 1737. In his early childhood, his parents moved to Virginia, where he was brought up to hard labor on a farm, receiving but a very limited education. In early manhood he returned to New Jersey. Here he married a Baptist young lady of the name of Rachel Thompson, who proved to him a most estimable companion, and a faithful colaborer in the work of the Master.

Mr. Taylor obtained the hope of salvation and united with a Baptist church, in early manhood, and soon afterwards began to preach the Gospel. At first he was extremely diffident and easily embarrassed, and his first efforts to preach were very unpromising. On one occasion, when attempting to preach, he perceived some disorder in his congregation, and became at once so confused that he was unable to proceed. Not knowing how to escape from his embarrassed position otherwise, he said

to the people: "You are so wicked that I cannot preach to you," and abruptly left the house, mounted his horse and went home.

After preaching a short time in his native State, he moved to Buffalo (now Bethany), Virginia, and from there to the Southeastern part of Ohio. Here he remained about eight years. He then came down the Ohio river to the Falls. How long he remained here is not known; but he settled on Cox's Creek, Nelson county, Kentucky, as early as 1784. At this time, there appears to have been but two other Regular Baptist preachers in Kentucky west of Frankfort, and they were both old and wanting in activity and enterprise. There were three small Regular Baptist churches in this region, and one of them had lost its pastor by the Indians. There were two small Separate Baptist churches, and as many preachers of that order. But these and the Regulars, like the Jews and Samaritans of old, had no dealings with each other.

William Taylor speedily became to the Regular Baptists of the Southern settlements what Lewis Craig was to those of the Northern. He not only collected the settlers together in the regions immediately around him, and preached to them, but he visited the little churches, preached to them and encouraged them. The country was full of hostile Indians, lurking in the woods, and murdering the settlers. But this fearless soldier of the cross seemed to disregard all danger. He inspired the settlers with courage by his cheerful fearlessness, and won their hearts by his constant piety and practical benevolence. By the middle of April, succeeding his settlement in the country, he had collected Baptists enough to constitute Cox's Creek church. Of this he immediately became pastor. There were now four little churches, aggregating 123 members, including three ordained ministers, in this part of the country. These he induced to meet, by messengers, at Cox's Creek, on the 29th of October, 1785, and form an association.

From the time of his settlement on Cox's creek, till the feebleness of old age rendered him incapable of enduring hardships he spent nearly all his time in traveling and preaching among the settlers in a large area of country around him, while his noble christian wife so managed his domestic affairs as to provide a comfortable living for his family. An anecdote is relat-

ed of him, showing how thoroughly he was absorbed in his holy calling. On the day on which Cox's Creek church was constituted he and his wife had gone to meeting, both riding one horse. On his return home, as he was passing the cabin of a brother, about a mile from where the meeting had been held, he was suddenly brought to a halt by the question:

"Brother Taylor, where is your wife?"

"Ah," said he, "I forgot her."

Riding back a half mile, he met Mrs. Taylor, with shoes and stockings in hand, wading across Cox's Creek. Mrs. Taylor often told the story with much pleasantry.

Besides Cox's Creek, Mr. Taylor gathered Simpson's Creek and Mill Creek churches in Nelson county, both of which enjoyed his pastoral labors. In 1785, he and John Whitaker constituted Brashears Creek church in Owens fort, near where Shelbyville now stands. This was the first church organized in what is now Shelby county. Mr. Taylor doubtless laid the foundation for several other churches, and perhaps gathered some others. He lived to see Salem Association a large and prosperous body, and the broad field in which he had been the pioneer laborer, well supplied with preachers.

As the close of his earthly labors and trials drew near, he became strongly impressed with the belief that the time of his departure was at hand. He showed his family where he wished to be buried, and advised them how to act after his departure. Having set his house in order, he calmly yielded up his spirit to God who gave it, in 1809. His devoted wife followed him in about two months.

William Taylor was the most active and influential minister in Salem Association, during the first fifteen years of its existence. His moral character was so spotless, and he exhibited, in so eminent a degree, the spirit of his divine Master, that he made a deep impression on society, throughout his extensive field of labor, in favor of the Christian religion. His gifts were moderate, but they were employed with diligence and singleness of purpose, and the Lord abundantly blessed his labors.

Mr. Taylor raised four sons and three daughters. Of his sons, Isaac Taylor became one of the most popular and useful preachers of his day. Of his daughters, Dorcas married

Moses Pierson, an energetic and useful preacher, and Senor married Isaac Whitaker who attained to some usefulness in the ministry.

Moses Pierson was the second pastor of Cox's Creek church. He was a native of New Jersey, where he was born about the year 1765. His parents were strict Presbyterians, and among his father's relations was a distinguished minister of that sect. It is said that young Pierson, at the age of eighteen years, formed an attachment to the oldest daughter of Elder William Taylor. Soon after this, Mr. Taylor moved to Kentucky. Young Pierson, finding that he could not be happy while absent from his lady love, followed her to the wilds of Kentucky, where they were soon afterwards married.

Moses Pierson was among the first fruits unto the Lord in Cox's Creek church, if indeed his was not the first baptism administered within the bounds of Salem Association. In 1802, he was requested by the church to "speak in public, provided one or more ministers be present." In January, 1804, he was ordained to the work of the ministry, by Walter Stallard, James McQuade, and Warren Cash. In 1807, he was requested to preach at Cox's Creek, two Sundays in the month. On the death of the venerable William Taylor, two years later, he became pastor of Cox's Creek church, which position he occupied till the first of January, 1825.

Mr. Pierson was a man of marked peculiarities. He was tall, with a large frame, and possessed giant strength. His industry was remarkable, and he was physically reckless. "It was his regular habit, in warm weather," said his nephew, "to spring out of his bed at daybreak, *run* to his barn, in his single night garment, feed all his stock, and then 'make his toilet,' which consisted of one additional garment. He never wore shoes in warm weather, when about home. He literally *ran* instead of walking, when going to and from his work, and never seemed to need rest."* At one time, hearing a chicken squall, on a very dark night, and supposing some "varmint" to be attacking his henroost, he sprang out of his bed, ran out of doors, and, in jumping over a fence, run a snag of an apple tree into his abdomen, and was unable to release himself till he called his

* The late Wm. Taylor, Esq., of Nelson Co.

family to his assistance. At one time he was relieved of sixty feet of tape-worm, but still retained enough of the voracious parasite to give him much annoyance the remainder of his earthly pilgrimage.

Mr. Pierson possessed a meagre education, and his natural gifts were not above mediocrity. His voice was extremely harsh and unmusical. His frequent use of the word peradventure, which he pronounced incorrectly, gained for him the title of "Old Paradventure" among the facetious young hunters, to whom he preached, and his jarring voice, which his poetical auditors fancied resembled the vibrating of a splinter on a fence rail during an equinoctial gale, acquired for him the sobriquet of "Old-Splinter-on-the-Fence." But under all his disadvantages he was a preacher of much usefulness. In his ministerial calling he used the same energy and industry that characterized his farm labor. As if, like Saul of Tarsus, he had determined not to build on another man's foundation, he labored principally in new settlements and among the destitute. The spirit of the Lord wrought with him, and gave him good success. Among the churches that he gathered, and to which he ministered for a time, were Pond Creek, in Jefferson county, Cedar Creek, in Bullitt county, and Little Union, in Spencer county. The first two have been dissolved; the last named is now a leading church in Nelson Association, and was many years under the pastoral care of the distinguished William Vaughan.

Mr. Pierson labored in Kentucky about twenty years, at a time when his labors were much needed, where the field was white unto the harvest and the laborers were few. On the death of his wife, in 1823, he went back to New Jersey and married again. This marriage is said not to have been a very happy one. On his return to his field of labor it was soon apparent that he was gloomy and irritable. In 1825 he resigned his pastoral charge at Cox's Creek, and moved to Indiana. Here he continued to preach occasionally. But he engaged in tavern keeping, and in his old age was accused of drinking too freely. He died about the year 1841, leaving a sullied reputation.

By his first wife he raised a large and respectable family, all of whom, it is believed, moved to Indiana. "In 1810," said an aged sister to the author, "I saw Brother Pierson lead seven of his children into Cox's creek, at one time, and baptize

them."* Among these was his son Willis, then twelve years of age. After his removal to Indiana Willis became a preacher, and was said to be a young man of good promise. A few years after he commenced preaching he visited Shelbyville, Kentucky, where he preached with good acceptance. While there he died suddenly in a congestive chill.

Isaac Taylor was the the third pastor of Cox's Creek church. He was a son of Elder William Taylor, and was born in Pennsylvania, in 1772. At twelve years of age he came with his parents to Kentucky. His opportunity for acquiring an education was very poor. However, he was taught to read and write, and enjoyed the advantages of his father's library, which consisted of a Bible and hymn-book. When he grew up to manhood he became exceedingly fond of the popular sports and amusements of the day, which consisted chiefly of dancing, hunting and gambling at shooting matches. In all these exercises young Taylor was an adept, and a popular leader. His principal occupation was gambling on his comparative skill in shooting at a mark with a rifle. He was brave, handsome and cheerful, and his graceful bearing, his easy self-possession in society, and his brilliant conversational powers, made him the center of attraction in every circle in which he moved; and withal, he was generous, open-hearted and honorable. Nature seemed to have showered on him all her most charming gifts, and life was to him a constant round of the most charming pleasures the rustic society of the backwoods could afford.

At the age of 24 years, October 24, 1796, he was married to Polly Marshall. Doubtless his pious old parents hoped that he would now settle down to a more sober life. But in this they were doomed to disappointment. He continued to engage, with unabated zest, in his round of pleasures, even within the memory of his oldest son. But at last the sword of the Spirit pierced his heart, and the arrows of the Almighty stuck fast in him.

On the 4th of July, 1801, Isaac Taylor related his experience to Cox's Creek church, and was baptized by his venerable father. General Joseph Lewis, and Samuel Anderson, afterwards a good preacher, were baptized the same year. Mr.

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* The late Mrs. Basey, of Spencer Co.

Taylor's ministerial gifts were of slow development. He was not licensed till another revival visited the church, in 1810—the same revival during which the pastor, Moses Pierson, baptized seven of his own children at one time.

Isaac Taylor and Samuel Anderson were licensed to preach the same day. The latter gave good promise from the beginning, but the former gave such small evidence of a preaching gift, that the church began to fear he would not succeed. After awhile, however, he began to manifest some growth. On the 5th of June, 1813, he and Mr. Anderson were ordained, by Walter Stallard, Daniel Walker, Joshua Morris, and Moses Pierson. After a short time Samuel Anderson moved to Perry county, Indiana, where he was eminently useful and much beloved.

Mr. Taylor was soon called to as many of the neighboring churches as he could serve. Among these were Mt. Moriah, Cedar Creek (where he succeeded the venerable Joshua Morris), Mill Creek, Simpson's Creek (now Bloomfield), all in Nelcounty, and Newhope, which he gathered, in 1829, in Washington county. On the resignation of his brother-in-law, Moses Pierson, he became pastor of Cox's Creek church, a position he occupied till he was called to his reward above.

From the time he was ordained till his death, Isaac Taylor was probably the most popular preacher that ever labored in Salem Association, and is supposed to have baptized more people than any other minister that has lived within the bounds of that old fraternity. As if to try to make some amends for the time he had wasted in youthful folly and wickedness, he seemed to consecrate all his powers to the service of God. His gifts were of the most valuable quality; with a warm, affectionate temperament, the most pleasing social qualities, a heart overflowing with love to Christ, and a sympathy that pleaded tearfully for the salvation of his race, he won all hearts with which he came in contact. He maintained a spotless reputation, and never betrayed the unlimited confidence which the mass of the people reposed in him. He lived almost as in a continuous revival. His popularity was so great among the young people, that he is supposed to have married about two thousand couples.

The attachment which his people felt towards him in his

old age may be illustrated by the follwing anecdote, often told by the lamented Elder Smith Thomas. When Mr. Thomas was quite a young preacher, and was regarded a very brilliant orator, he was invited to preach one Sunday in the month at Cox's Creek, "Father Taylor" being the pastor. In his old age, Mr. Taylor indulged the habit of frequently blowing his nose, with a loud, shrill, but not unmusical sound, during his preaching. After Mr. Thomas began to preach at Cox's Creek, the question arose in the social circle on one occasion, as to which was the best preacher, Mr. Thomas or Mr. Taylor. There was some difference of opinion expressed among the young people, when Deacon Stone closed the debate by saying, with an emphasis that would admit of no rejoinder: "*I tell you, I would rather hear Isaac Taylor blow his nose, than to hear Smith Thomas preach.*"

Mr. Taylor's ministry was not a lengthy one. He began to preach late in life, and was taken home before he reached his three score years and ten. His last sermon was preached at Cedar Creek, on Sunday, March 13, 1842. After religious services were over, he went to the house of James Rogers, near the meeting house, where he took dinner, apparently in good health. He spent the afternoon in reading and conversation, till about dusk, when, yielding to the solicitation of some of the family, he laid down to rest. He continued his conversation a few minutes after lying down, when something in his manner of breathing attracted attention and some of the family hurried to his bedside. He drew but a few more breaths, and his spirit was gone to God who gave it.

Brashears Creek was the next church after Cox's Creek, raised up west of Frankfort, and was the first in what is now Shelby county. It was constituted of eight members, some time during the year 1785, in Owen's fort, near the present town of Shelbyville. Seven of the eight original members were Martha Whitaker, Col. Aquila Whitaker and his wife, Mary, Peggy Garrot, Nathan Garrot, Col. James Ballard, and Rebecca, a colored woman. Soon after the church was constituted, the Indians became so troublesome that it did not meet again, for about two years; nor did its members hear a sermon during that period. In the winter of 1778-9, William Hickman of the Forks of Elkhorn visited Owen's

fort, at the request of two of Bracket Owen's sons. Mr. Hickman gives the following account of this visit: "William Major, Benjamin Haydon and a lady (Mrs. Pulliam) were to go (with me). We dined on the turkey (at Mr. Pulliam's in Frankfort,) and crossed the river one at a time, and swam our horses by the side of a canoe. When we all got over and put our saddles on, the moon shone. We then had twenty miles to go, in the night. Sometimes it was snowing, and then the moon shining. We crossed Benson nineteen times: at some fords the ice would bear us over: at other fords some steps would bear us, the next step break in. We continued this disagreeable road till we fell on the waters of what was then called Tick creek. We passed a nnmber of evacuated cabins. The owners had either been killed, or driven off, by the Indians. It was a very cold night. We had no watch along, but we judged it must have been two o'clock in the morning when we called at the fort gate for admittance. The old gentleman was not at home, and the old lady had all barred up. It was sometime before we could convince her who we were, as she was afraid of a decoy, but at last she let us in. The weather being so cold, she had given me out. But she soon had a good fire raised, and got us a warm supper, or rather breakfast, put all to bed and covered us warm. Early in the morning she sent out runners to the different forts, and about noon collected one of the rooms nearly full of people. About two years before, a small church was constituted by two old ministers, brothers William Taylor of Nelson and John Whitaker of Jefferson, I believe eight in number. The Indians were so very bad among them that they scattered and kept up no government. They could not meet together, and nobody preached to them till I went, as above named. I preached on Saturday night and Sunday to nearly the same people, and knew none of them but what went with me. On Sunday night, I went about a mile to another fort, and I hope the Lord did not send me there in vain. On Monday morning I was to start home. This short visit attached our hearts to each other. They insisted very hard for me to leave them another appointment before I left them. At last I consented to come again. I set a time in March, but it was with difficulty I could leave my people at home, but I went to the

time, on Friday, and continued with them till Wednesday, day and night, at three or four different stations. They still urged harder for a continuation of my attendance. They promised if I would attend them they would send me several loads of grain, and would, every time, send a guard to the river to meet me and guard me back. I thought I would consult my family and the church, whether it would meet their approbation, and I would send them word. I did so; they had no objection; I sent word, and, in May, went down and staid longer. In that tour they came together and agreed to stand as a church on the old constitution, and I baptized one member. The next month I baptized another. Brother James McQuade stood by me from the first, and was my singing clerk. A little after this Brother Gano baptized him and two or three others. I repeated my visits to them, and baptized a number. The church grew. While going from meeting to meeting, sometimes twenty or thirty in a gang, we were guarded by the men. It looked more like going to war than to meeting to worship God."*

After Mr. Hickman ceased his regular visits to Brashears Creek church, Joshua Morris, of whom something has been said elsewhere, settled among them, and continued to serve them as pastor till about the year 1800. This church joined Salem Association in October, 1787. At this time it contained only seven members. This was before its renovation by Mr. Hickman. The next account of it we have was when it united in forming Long Run Association, in 1803. It then embraced 101 members. It is probable that James McQuade, sr., succeeded Joshua Morris in the pastoral care of this church, and ministered to it till his death, which occurred May 23, 1828, in his 68th year. During the revival of 1810, it reached a membership of 112. In 1843, its membership had increased to 123. About this time its name was changed to CLEAR CREEK. After this the neighboring churches that had sprung up around it, and especially the Shelbyville church, absorbed its members till sometime after the year 1858, it ceased to exist.

This was the mother church in this region of the State

*Hickman's narrative, pp. 28, 29.

and from it sprang all the early churches of Shelby county. It served well during its period, and left behind it a numerous and prosperous offspring.

Rush Branch was the first church gathered in what is now Lincoln county. It was constituted about two and a half miles from the present location of Stanford, in the year 1785. John Bailey was its founder and its first pastor. It united in forming South Kentucky Association, in 1787. It went into the general union in 1801, and became a member of the South District Association. In 1803 there was a rupture in South District Association on account of some doctrinal errors, propagated by some of the ministers. One of the factions resumed the name of South Kentucky Association of Separate Baptists. Rush Branch church adhered to this division, and its subsequent history is not know to the author.

John Bailey was the founder and first pastor of Rush Branch church. He was a man of superior talent and great energy, and, for a number of years, occupied a high position, both as a preacher of the gospel and a legislator. He was a member of the convention that formed the first constitution of Kentucky, in 1792, as also of that which formed the second constitution of the State, in 1799. He was not a politician, however, but made preaching the great work of his life. The distinguished Judge John Rowan regarded him the ablest pulpit orator in Kentucky of his generation.

John Bailey was the son of George Bailey, who was of English extraction, and was born in Northumberland county, Virginia, May 4, 1748. His mother's maiden name was Bradley. His father died young, leaving a widow and two small children, John and Peter. John received very little education in his childhood, having attended a common school only a few months. But his mother was a strong-minded Christian woman, and carefully trained him up in the fear of the Lord. He professed conversion, and united with a Baptist church in his youth. He commenced exhorting at about the age of eighteen. After preaching for a time in his native county, he moved to Pittsylvania county. Here he gained considerable reputation as a pulpit orator. After having twice visited the Western country, looking about as far West as the Bear Grass settlement, he moved to Kentucky, and settled near the present

site of Stanford, in Lincoln county, in the fall of 1784. Here he commenced preaching among the people of the new settlement. The year following he gathered Rush Branch church, and, afterwards, McCormack's and Green River churches, and perhaps others.

Sometime after the year 1792 he moved to Logan county, from whence he was sent as a delegate to the convention which formed the second constitution of Kentucky, in 1799. Soon after this he moved back to Lincoln county, where he devoted his time to preaching. He refused to receive any compensation for preaching. He traveled and preached very extensively, and was said to be not only one of the ablest, but also one of the most popular preachers in Kentucky.

About the year 1800 it began to be rumored that Mr. Bailey had adopted the theory of the Restorationists. He had not yet preached it from the pulpit. It is claimed, indeed, by his especial friends, that he never did preach it from the pulpit at any time. Others of his admirers claimed that he preached the chimerical notion "in such a manner as not to offend the most delicate ear." However, it gained currency among his brethren, and began to cause disturbance in some of the churches. His great popularity in the church of which he was a member prevented the exercise of discipline against him.

When the South District Association met at McCormack's, in 1803, it was known that there was an intention formed to investigate Mr. Bailey's doctrine before that body. Mr. Bailey determined that this should not be done. As soon, therefore, as the association was organized he succeeded in getting the floor. He made a speech of considerable length in his own defense. Then making an impassioned appeal to the messengers to guard against the usurpation of tyrannical power by associations he withdrew from the body, and invited all who adopted his views on that subject to follow him. His personal popularity and the power of his eloquence made the people forget or ignore his heresy, and he drew after him a majority of the association. This caused an immediate division of that body. A majority of the churches adhered to Mr. Bailey's party. Each party claimed the name and prerogatives of South District Association. The corresponding associations acknowl-

edged the minority, and rejected the correspondence of the majority. After this Mr. Bailey's party resumed the name of South Kentucky Association of Separate Baptists.

In connection with Thomas J. Chilton and his son, Thomas Chilton, and some other ministers of considerable ability, Mr. Bailey labored with much diligence to build up the association with which he was now connected. His moral character was unspotted, and he labored abundantly. He retained his popularity and the grateful affection of his people to the end. He gave no prominence to his obnoxious doctrine, and the churches among which he labored seem not to have become infected with it to any considerable extent.

On the 3d of July, 1816, he left the walks of men and went to give an account of his stewardship to Him who is the rightful Judge of all men. Those who knew him best reckoned him a good and great man.*

HEAD OF BOONE'S CREEK CHURCH, according to Asplund, was constituted in 1785. It was located in Fayette county, and is supposed to have been gathered by Joseph Craig. It united with South Kentucky Association, either at its constitution or the year following. In 1790 it contained 74 members. This is the last account we have of it, except that it was soon afterwards dissolved.

JOSEPH CRAIG is supposed to have been the first and only pastor of the Separate Baptist church on the Head of Boones creek. Mr. Craig, though a preacher of small gifts and marked eccentricities, was a man of zeal and piety, was among the early pioneers to the great West, and deserves to be remembered by those who love the cause he aided in establishing in the face of danger and death, in the savage-infested wilderness of the Mississippi valley.

Joseph Craig was the seventh child, and fifth son, of Toliver Craig, and a younger brother of the well-known Lewis and Elijah Craig. He was born in Orange county, Virginia, about the year 1747. In early life he, with all his father's family, was converted to Christianity, and was baptized under the ministry of Samuel Harris and Dutton Lane. He commenced exhorting

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*For the facts of Mr. Bailey's life the author is indebted to his grandson, Judge W. G. Bailey.

sinners to repent soon after his conversion. With other Baptist ministers of his day, he was called on to endure hardness for the Master's cause. At one time, he, with several other preachers, was arrested at Guinea's Bridge church, in Spottsylvania county, Virginia, by virtue of a warrant issued by a magistrate. On his way to the magistrate's house, in custody of an officer, "Mr. Craig, thinking it *no dishonor to cheat the divil*, as he termed it, slipped off the horse and took to the bushes. They hunted him with dogs, but Asahel like, being light of foot, he made good his retreat."* Chasing Baptist preachers with dogs, as our sportsmen chase foxes now, seems to have been a favorite amusement of the Episcopalian Virginians of the last century. Speaking of Joseph Craig, his biographer says: "I do not recollect, though a zealous preacher, that his persecutors ever got him into prison. He had a method to baffle them. He was once preaching at a place, and the officers came after him. Stepping out at a back door he ran into a swamp, supposing he was safe, but they took his track with a gang of dogs. To evade the dogs, he betook himself to a tree, from which his pursuers shook him down as if he was a wild beast, and demanded his going with them to court. After reasoning with them awhile he refused to go. But they forced him on a horse, and perhaps tied his hands. On the way he reasoned thus: Good men ought not to go to prison, and if you will put so good a man as Jo Craig in prison, I will have no hand in it, and threw himself off the horse, and would neither ride nor walk; behaving perhaps as David did, before Achish, King of Gath.—1 Sam. xxi: 10. They let him go."†

Joseph Craig came to Kentucky at a very early date—perhaps with his brother Lewis and his traveling church, in 1781. He was never more than a moderate exhorter, but he maintained an unblemished reputation, and was zealous and diligent in his calling. "No man in the bounds of our acquaintance," says his biographer, "manifested more zeal in the cause of religion than Joseph Craig. At times his zeal seemed intemperate, as if the man had not common sense, and yet there was something in him more original than was found in other men." He was unsuited to the pastoral office, and probably occu-

*Semple's His. Va. Bap., p. 156. †His. Ten Ch's, p 281.

pied but little time in that position. But he was a faithful "helper to the truth" according to his ability. He labored in the ministry about fifty-nine years, and, at the age of about eighty years, went to receive his reward.

Mr. Craig avoided speculation, but was prudent and diligent in his temporal business, and acquired a good property. He raised six sons and four daughters, and "taught them all the laudable habit of industry. Find a child of his where you may, he is surrounded with affluence, and is of respectable standing among men. Nearly all of them have also a place in the church of Christ."*

Many anecdotes, some of which are still familiarly repeated, have been related of the eccentric Joseph Craig, of which the following appear to be well authenticated. On one occasion when pack-saddles were in much demand for conveying goods along the narrow traces through the wilderness, on pack-horses, Mr. Craig was preaching to a congregation assembled in the woods, when casting his eyes upward he said: "Brethren, there is a fork that would make a good pack-saddle," and then continued his discourse without making a pause. Once, after crossing a stream in a ferry-boat, and offering to pay the ferryman, the man of the oar said, "I will charge you nothing but to pray for me." Mr. Craig invited him ashore. "Not now," said the ferryman, "I am busy—pray for me at some other time." "No," replied Mr. Craig, "I will not go away indebted to you." The ferryman yielded, and Mr. Craig offered up a fervent prayer for the salvation of his soul.

After Mr. Craig had been trying to preach about a score of years his brother Lewis, fearing that he would only injure the holy cause he was advocating, attempted to dissuade him from making any further effort to preach, saying to him: "You have been trying to preach twenty years, and I have never known of your being instrumental in the conversion of but one person." "Thank God," said Mr. Craig, "if Christ has saved one soul by me, in twenty years, I am ready to labor twenty more for the salvation of another." Being called to see a sick niece, after offering a fervent prayer for her recovery,

* History of Ten Churches, p. 282.

he took her by the hand and said: Now, Hannah, don't die. You have a good husband and many fine children, some of them yet to raise. If you die now it will be the meanest thing you ever did in your life." When Mrs. Graves recovered she asked her uncle what he meant. "Well," said he, "I was afraid you would become willing to die, and I feared if you did the Lord would take you away, and I did not want you to die and leave your husband and children."

CHAPTER VIII.

GREAT CROSSING AND TATES CREEK CHURCHES.

GREAT CROSSING CHURCH was the third organization of the kind on the north side of Kentucky river. It was located in what is now Scott county, near the present site of Georgetown. Colonel Robert Johnson, who had moved from Bryan's Station, in the Spring of 1784, was probably the chief mover in procuring the organization of a church at this point. There, were at this time, several active preachers living north of the Kentucky river, and it is probable that different ones preached in Colonel Johnson's fort, before the church was organized: so that the gathering of this body can not be attributed to any one preacher. We may be sure, however, that Lewis Craig, John Taylor and William Hickman were always at the front.

Great Crossing church was constituted, May 28, 1785, by Lewis Craig and John Taylor. The following persons went into the constitution: Wm. Cave, James Suggett, Sr., Robert Johnson, Thomas Ficklin, John Suggett, Julius Gibbs, Robert Bradley, Bartlett Collins, Jemima Johnson, Susannah Cave, Sarah Shipp, Katy Herndon, Jane Herndon, Hannah Bradley, Betsy Leeman and Betsy Collins. The next year after this church was constituted, Elijah Craig came from Virginia. and settled on the ground now occupied by Georgetown. He was immediately called to the partoral care of Great Crossing church. This position he occupied for a period of about five years, when a difficulty arose in the church, which resulted in his exclusion. The church was divided in this affair, which grew out of a contention between Mr. Craig and Joseph Redding, a very popular preacher, who had recently come from South Carolina, and settled near Great Crossing. After causing much disturbance in that and the surrounding churches, the difficulty was finally adjusted. Mr. Craig was restored, and entered into the con-

stitution of a new church, then called McConnel's Run, but since known as Stamping Ground.

In 1793, Joseph Redding was chosen pastor ot Great Crossing church, and continued in that office til 1810. During this period the church had general prosperity, though it had some seasons of coldness. During the great Revival of 1800—3 Mr. Redding baptized, for the membership of this church, 361 converts.

In 1810 James Suggett became pastor of the church. The church continued to prosper under his ministry, about fifteen years, during which it enjoyed several precious revivals. Jacob Creath succeded James Suggett, but preached for the church only one year, when he was succeded by Silas M. Noel.

Mr. Noel took charge of the church the first Saturday in January, 1827. There were twenty-seven additions to the church by experience and baptism, that year. During the year 1828, a very remarkable revival occurred, under the preaching of the pastor, Ryland T. Dillard, and others. During the year Mr. Noel baptized for the fellowship of this church, 359 members. Among them were seventeen Indians, students in the Choctaw Academy at Blue Spring. After this revival, the church numbered 588 members. From this time to the present, it has had many pastors, and has enjoyed a good degree of prosperity. It has been served by many able ministers, among whom may be named John L. Waller, John Bryce, Wm. F. Broadus, James D. Black, Howard Malcom, Duncan R. Campbell, and Basil Manley, Jr.

Great Crossing has been a leading church in Elkhorn Association from the constitution of that old fraternity to the present. It has, since the disturbance between Craig and Redding in its early years, had fewer troubles from factions, than most of the old mother churches. During the stormy period that gave birth to Campbellism, out of a membership of nearly 600, it only lost sixteen by that turbulent faction. Its numerous daughters now cluster around it, and it is not so strong as in the days of yore.*

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*For the facts in the history of this ancient fraternity, the author is indebted to Professor J. N. Bradley's excellent "History of Great Crossing Church."

Elijah Craig was the first pastor of the "Old Crossing" church, and, while he was not as useful to the cause of Christ in Kentucky as many others of the pioneers, he deserves to be remembered for his eminent services among the early Baptists of Virginia. He labored and suffered much amid the fiery persecution that tried men's souls in the old mother State, and few preachers in the Old Dominion were more laborious and useful than he.

Elijah Craig was the son of Toliver Craig, and a brother of the famous Lewis and the eccentric Joseph Craig. He was born in Orange county, Virginia, about the year 1743, was raised up in his native county, and like his brothers, received but a limited education. He was awakened to a knowledge of his lost condition, under the preaching of the renowned David Thomas, in the year 1764. The next year, he and others were encouraged, by Samuel Harris, to hold meetings in his neighborhood, for the encouragement of the young converts, and their mutual edification. Elijah Craig's tobacco barn was their meeting house. Here Mr, Craig began his ministry, as did several other young men, who afterwards became valuable preachers. As has been related elsewhere, Elijah Craig traveled into North Carolina to get James Read to come and baptize the young converts, himself being one of them. Mr. Read returned with him, and baptized as many as were approved for that ordinance. Elijah Craig was among those baptized: this was in the year 1766, and a year after Mr. Craig began his ministry, He now devoted himself to preaching with great zeal. He was ordained, in May, 1771, at which time he became the pastor of Blue Run church. Some time after this, the sheriff came to where he was plowing, arrested him, and carried him before a magistrate, on the charge of having preached the gospel contrary to law. He was committed to jail, where he was fed on rye bread and water. He preached to the people through the grates during his imprisonment. It was during the trial of Mr. Craig, that a certain lawyer, advising the Court to release him, said in substance: "The Baptists are like a bed of camomile; the more they are trodden the more they spread." This proved true; their preaching through prison grates enkindled their own enthusiasm, and produced a greater effect on the people than if the preachers had been at liberty. After remaining in Culpeper

jail one month, Mr. Craig was released. After this he was honored with a term in Orange county jail, for a similar breach of the law. His constant labor in the ministry, and his close application to the study of the Bible, in a few years, developed the tobacco-barn exhorter into one of the most popular and influential preachers in Virginia.

During the fierce and long continued struggle for religious liberty, Mr. Craig was frequently sent by the General Association, and General Committee of the Virginia Baptists, as their delegate to the Legislature, to aid in forwarding that object.

Another, and perhaps the greatest evidence of his popularity, was evinced in electing him to a singular and exalted office, among modern Baptists. In the year 1774, the question was sprung in the General Association of Virginia Baptists, as to whether all the offices mentioned in Ephesians 4: 11; were still in use in the churches of Christ. After a long and heated debate, the question was decided in the affirmative, and the Association proceeded at once to elect and consecrate two Apostles for the north side of James river; the lot fell on John Waller and Elijah Graig. Samuel Harris was appointed an Apostle for the south side of James river. These Apostles exercised no real authority, and their office was about equivalent to that of an Evangelist, appointed by our modern General Associations. It had however a pretentious name, and found so little favor among the churches, that it was discontinued at the end of one year's experience. These three men were the only Baptist Apostles who have lived since the death of the original twelve. Elijah Craig continued a career of eminent usefulness till 1786, when he removed to Kentucky. This move was unfortunate, both for the cause of Christ and himself. He was an enterprising business man. The new country offered excellent facilities for profitable speculation. The temptation was too strong. He was soon overwhelmed in worldly business. He bought one thousand acres of land, and laid off a town on it, at first called Lebanon, but afterwards, Georgetown. The speculation succeeded. He erected a saw and grist mill, then the first fulling mill, the first rope works, and the first paper mill in Kentucky. It seems that he had no intention to abandon the ministry, but vainly imagined tnat he could serve God and mammon both. He became irritable, and indulged a spirit of fault find-

ing. He wrote two pamphlets, one to prove that a settled pastor of a church is not entitled to any compensation for his services in that capacity. The other was titled "A Portrait of Jacob Creath." They were both written in a bad spirit, and the latter is said to have been exceedingly bitter. This not only involved him in much trouble, but threw the whole of Elkhorn Association into confusion, and resulted in much harm to the cause of Christ. But it would be unprofitable to follow him through his varied and annoying conflicts. He continued to preach till near the time of his departure. He was accused of no immorality except his petulant fault finding; and it is confidently believed that he was a child of God, and a sincere man; but he allowed satan to take advantage of the weakness of the flesh, and do him much harm. After saying he was considered the greatest preacher of the three brothers, John Taylor proceeds to speak of him as follows:

"In a very large association, in Virginia, Elijah Craig was among the most popular, for a number of years. His preaching was of the most solemn style, his appearance, as a man who had just come from the dead, of a delicate habit, a thin visage, large eyes and mouth, of great readiness of speech, the sweet melody of his voice, both in preaching and singing, bore all down before it; and when his voice was extended, it was like the loud sound of a sweet trumpet. The great favor of his preaching, commonly brought many tears from the hearers, and many, no doubt, were turned to the Lord by his preaching. He was several times a prisoner of the Lord for preaching. He came to Kentucky later than his brothers. His turn for speculation did harm every way. He was not as great a peacemaker in the church as his brother Lewis, and that brought trouble on him. But from all his troubles he was relieved by death, when perhaps he did not much exceed sixty years of age, after serving in the ministry, say forty years."*

Joseph Redding was the second pastor of Great Crossing church. He came to Kentucky in the prime of life. An orator of no mean ability, possessing great force of character, and inspired with a zeal that never flagged, "he at once," it has been said, "became the most popular preacher in Kentucky."†

*History of Ten churches.
†History of Great Crossing church.

Joseph Redding was born in Germantown, Fauquier county, Virginia, about the year 1750. His father was of Welsh extraction, and his mother a native of Germany. His parents both died when he was young, and left seven children to be raised by their uncle, William Redding. This uncle being poor, could afford them but little opportunity to obtain an education When Joseph arrived at manhood, he could barely read a little "by spelling the words as he went." He could also write some. He was raised an Episcopalian, and was intensely bigoted. At the age of about eighteen years, he married Anna Weakly, "a prudent, sensible and very industrious woman." Although so young, he weighed about two hundred pounds, and was ready and willing to defend his religion with his fist. Not far from the time of Mr. Redding's marriage, the Baptists, then derisively called Newlights, began to preach in Fauquier. Mr. Redding held them in great contempt, and would by no means go to one of their meetings. "But God had marked the young man for his own," and found means to reach his heart, in an unexpected way. Mr. Redding lived on a public road. On a stormy night, about the time of which we speak, a young wagoner, named Joseph Baker, obtained leave to stay over night at Mr. Redding's- As the young man started out after supper to look after his team, he was heard to groan. Isaac Redding, an older brother of Joseph, remarked that the young wagoner was a Baptist, and that he intended to confute him when he came in. As Isaac was regarded the better scholar of the two, it was arranged that he should conduct the argument, and, as Joseph was much the larger man, he was to do the fighting, if this became necessary. Wholly unconscious of the arrangement, Baker came in, and Isaac began the assault. Baker meekly responded, and the argument continued to a late hour. Isaac was so much worsted in the argument, that Joseph became irritated, and, to avoid insulting his guest, went to bed. Isaac and Baker continued the argument till the former was silenced, and began to weep and tremble; for the spirit of the Lord found way to his heart. The disputants went to bed, but Isaac could not sleep, for the pungency of his conversion. Joseph's anger was so hot that he could not sleep, and he resolved to whip his brother Isaac, in the morning, for not defending his religion better. When the brothers got up in the morning, the

wagoner was gone on his way, and Joseph only assaulted his brother with bitter words, to which the latter gave no response, but continued to weep and tremble. That day the brothers went to a log-rolling. Joseph resolved to have some fun at his brother's expense. He soon told the workmen that a Newlight wagoner had converted Isaac last night. The men became hilarious, and presently three or four of them, of which Joseph was one, seized Isaac, carried him to a charred log, and blacked his face. Isaac made no resistance, but the tears rolled down his blackened cheeks, and he trembled in all his joints, like Belshazar. The men were struck with awe, and one of them cried out in alarm. Joseph was pierced to the heart and became alarmed about his soul.

Isaac Redding was soon converted, and at once began to preach. He was eminently a good man. His zeal for the salvation of men never seemed to abate. So watchful was he for the interest of his church, that he seemed to be able to anticipate any revival of religion, with almost unerring certainty. "He came the nearest to possessing the spirit of prophecy," says John Taylor, "of any man I ever was acquainted with." He was well versed in the scriptures, and was wise in council; but his capacity for communicating was poor, and he probably never was ordained. He came very early to Kentucky, and aided in building up the first churches. He died a member of Old Clear Creek church in Woodford county, about the year 1805.

Joseph Redding, after the frolic of blacking his brother's face, became so alarmed about his soul, that he sent for William Marshall to come and preach at his house. He was soon afterward converted, and was baptized by Mr. Marshall. This was in the year 1771. He was then twenty-one years old, and had a wife and two children. He at once began to preach with flaming zeal. He and his brother Isaac labored together among their neighbors. The effect was wonderful. The surrounding country was soon ablaze with religious enthusiam. "How marvelous are the works of God's grace," says John Taylor. "A sigh or a groan from a poor illiterate wagoner produces this dispute with the Reddings, which resulted in their conversion, and, within six months time under their ministry, the

neighborhood is alive with zealous saints."* It was of this time that the self-righteous John Taylor said "under the preaching of the Reddings, the poor rags of my own righteousness took fire and soon burned me to death." Mr. Taylor was soon converted, and became a co-laborer with the Reddings. Of Joseph Redding, Mr. Taylor says: "His gifts at that time were small, but his soul was in the work. He had the spirit of preaching, and would be warning or persuading sinners, in his sleep. Perhaps no man exceeded him in zeal, both in making and filling appointments. He considered an appointment to preach too sacred a thing to neglect. I will give an instance or two. With myself, he had a meeting appointed, about fifteen miles from his house, I went to his house the over night for an early start. He lived in the woods, and had neither stable nor pasture. Of course we belled our horses and turned them in the woods. The night proved rainy and the next morning very wet. We searched for our horses till eight or nine o'clock, and failed to find them. We did not hesitate a moment to go on foot, a rough mountainous road, then raining. And a most heavy day of rain it proved. We had to travel in a half run to reach the place, and met not more than twenty people. At another time we had appointments for a week or ten days. I got to his house the over night. The first meeting was twenty miles distant. The weather was hot. We did not hesitate to go on foot. We set off at sunrise, and got to meeting in time. And a blessed meeting we had; for the Lord seemed to much bless the people. The next day we traveled on foot, over mountainous ground, thirty-eight miles, before and after meeting. and both of us preached to the people. After this our stages were shorter. The whole tour was about a hundred and fifty miles, about the head waters of the Potomac river. I give these instances of zeal as a sample of Mr. Redding's whole life in the ministry, which, from beginning to end, was upwards of forty years."†

In 1772, only about nine months after he began to preach, Mr. Redding moved to South Carolina, a distance of five or six hundred miles. While there he became associated with a Tun-

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*In substance.

†John Taylor's Life of Joseph Redding, abridged.

ker preacher of the name of David Martin, a man of considerable talent. Under Martin's influence, he became tinctured with Arminianism. Not being satisfied with the religious society of South Carolina, he returned to Virginia the following Spring. With his Arminian views, he soon encountered his pastor, William Marshall, who was an extreme predestinarian. The dispute became unpleasant, and Mr. Redding moved to Hampshire county, which was then the frontier settlement of Virginia. He was the only preacher in this county. But he strove to spread the gospel all over his vast field. While the revolutionary war was raging, and destroying some of the churches in the older settlements, he built up a number of flourishing new ones on the frontier.

Up to the time of his removal to Hampshire county, he had associated his ministry with that of any preacher he happened to fall in with, and had thought but little about the differences of doctrines. But now, perhaps for the first time, he fell in with the Methodists. Some of them were skillful in dispute. Mr. Redding, who had naturally a strong, discriminating mind, discovered in their teachings and practices, what appeared to him great inconsistency. He then thought of his own inconsistency in laboring with them, in building up these errors. He now became a close student of the Bible, studying systematic theology from its sacred pages. His progress was rapid, notwithstanding his many disadvantages. He soon became a systematic preacher, and ultimately an able theologian.

In the Fall of 1779, with a company of emigrants, principally members of the churches he had built up, he started to move to Kentucky. The company took a boat at Redstone. They had not proceeded far before they wrecked their boat. One of the company cried out; "Mr. Redding, what shall we do?" He replied, "Throw me overboard," by which he meant to intimate that he had erred in leaving his field of labor, to go to a new country. The company had to remain till Spring, when they induced Mr. Redding to continue the journey with them. They arrived at Bear Grass, in March or April, 1780, after remaining out during the hardest winter that had ever been known in the climate. The Indians were unusually troublesome at this time. The people at Bear Grass were all shut up in the forts. Mrs. Redding was probably the first preacher's wife that

pressed the soil of Kentucky with her feet. But she did not long grace the new country. She buried one of her children at Bear Grass, and set out with the rest of her family to return through the great mountain wilderness, to the home they had left the Fall before. In June the broken family entered the same house they had vacated the preceding Autumn. Mr. Redding could find no opportunity to preach in Kentucky, at this time, on account of the fierceness of the Indian war. For this reason he hurried back to his former field of labor. "Hampshire county was probably a hundred miles square, and Mr. Redding the only Baptist preacher in it. There were many Methodists, against whose doctrines he was now a mighty warrior." He was pastor of four or five churches, and missionary for the whole region of destitution around him. He continued to occupy this field, with his usual zeal and diligence, about four years, when again, in the Spring of 1784, he moved to South Carolina. Having become well established in the doctrines of grace, thanks to the Arminian Methodists, he was cordially received by the South Carolina Baptists, and at once entered upon a course of great usefulness. He was one of the several preachers who supplied the pulpit of the Charleston church, till Mr. Furman became its pastor. Here his usefulness continued, till 1789, when once more he set out for the West. He arrived in Kentucky in October of that year, just in time to attend the sitting of Elkhorn Association. "He was appointed to preach on Sunday, with others," says an eye-witness, "and as a new broom sweeps clean, Redding swept all before him. Gano himself was not his equal." Whether Redding became a little puffed up by the extravagant laudations of the people, or whether the manifest preference for his preaching excited some jealousy in the other preachers, it is evident that there was not the most cordial harmony existing between him and his colaborers in the ministry, for a considerable length of time. Disregarding this, he entered the ample field of labor with the same indefatigable zeal and energy that had characterized his whole ministry, and met with the same success that had followed his labors elsewhere. He was immensely popular with the churches. The unfortunate difficulty between him and Elijah Craig has already been referred to. After this was adjusted, Redding became pastor of Great Cros-

sing church, in 1793. Here he preached with abundant success, until April, 1810, when he resigned and was succeeded by James Suggett, whom he had baptized, and who had married his daughter.

On resigning the care of Great Crossing church he took charge of Dry Run, in the same county. Here he continued to labor the remainder of his earthly life. He took an active part in the formation of Licking Association, of which Dry Run church became a constituent member. He continued to labor incessantly, till a third stroke of paralysis terminated his earthly course. He passed away from earth in 1815, aged about 65 years.

"Joseph Redding," says John Taylor, "was a prodigy among men." He was self-raised, self-educated, and self-reliant. Although not unsocial, he seemed not to need the sympathy or advice of his race. He planned and executed for himself, as if he alone was responsible for every care with which he was connected. He formed and advanced his own opinions as if they were incontrovertible. From the hour of his conversion he consecrated his life to one object, and, without regard to the surrounding circumstances, steadily pursued it to the end. His work done, he went to give an account to Him, in whose service he had spent his life with a single heart.

The Johnsons deserve to be remembered in connection with Great Crossing church. Colonel Robert Johnson emigrated to Kentucky at a very early period. For a time he lived at Bryants Station, but in the spring of 1784, he moved on his farm near the Great Crossing. Here he went into the constitution of Great Crossing church, of which he remained a member till his death.

He was an active church member, and was prominent in the affairs of the State, both in its legislature and in its wars with the Indians. James Johnson was a son of Colonel Robert Johnson, and came with his father to Kentucky in early childhood. He united with the church, September 1, 1800, and was baptized by Joseph Redding. He was clerk of the church about twenty-five years. He served as lieutenant colonel, in the British war of 1812, and was in the battle of the Thames. He was elected to Congress, in 1825, and died while serving in that body, in December, 1826.

JOHN T. JOHNSON, another son of Colonel Robert Johnson, joined the same church, in 1825, and served as its clerk two years, when he was carried off with the faction led by Alexander Campbell. He was licensed to exercise his gift, in Great Crossing church, but was not ordained. He served a term in Congress, and became a prominent preacher among the Campbellites. He died December 17, 1856.

RICHARD M. JOHNSON, another son of Colonel Robert Johnson, was born in Kentucky, in 1781. He was one of the most distinguished citizens, not only of Kentucky, but of the United States, of his generation. He was a colonel in the war of 1812, was a member, at different times, of both houses of Congress, and was Vice-President of the United States during Martin VanBuren's first Presidential term. He died a member of a Baptist church, in 1850.

WILLIAM JOHNSON, another son of Colonel Robert Johnson, was born in Orange county, Virginia, in 1778, and came with his parents to Kentucky, in 1781. He served as a major under General Harrison in the last British war. He died at his home in Scott county, in 1814, leaving two sons, GEORGE W. and MADISON C. The former was Governor of Kentucky under the Confederate government, and fell in the battle of Shiloh. The latter is a distinguished lawyer and banker.

TATES CREEK CHURCH of Regular Baptists was located in Madison county, between Boonesboro' and the present town of Richmond. It was probably gathered by John Tanner, and was constituted in the year 1785.* It was a small body, at the beginning, and was of so slow a growth that, in 1790, it contained only thirty-nine members, while the Separate Baptist church of the same name, and in the same neighborhood, contained a membership of two hundred and ten. It was one of the six churches that formed Elkhorn Association, the same year in which it was constituted. In 1811, it embraced a membership of only forty-seven. But small as its membership was it split in two, and the smaller faction, containing only nine members, was acknowledged by Licking Association, of which it became a member. It is probable that both of these factions were dissolved.

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* Some say two years earlier.

JOHN TANNER was early a member of Tates Creek church of Regular Baptists, and was probably its founder and first pastor. Of the time and place of his birth, we have no certain knowledge. The earliest account we have of him is that, in 1773, he raised up a small church in Rocky Swamp, in Halifax county, North Carolina. He was soon after this pastor of a church of Separate Baptists, in Edgecomb county, of the same State. Here he was engaged in a laudable enterprise, of which a brief account may be interesting to the reader.

As early as 1695, and a number of years before we have any direct historical account of any Baptists in Virginia, there were many individual Baptists, scattered along the eastern coast of North Carolina, *supposed* to have been driven out of Virginia by the intolerant ecclesiastical laws of that colony. They were General Baptists, and very ignorant of the true nature of christianity. They had something of the form of godliness, but knew little of its power. By the year 1752, sixteen churches had been gathered, which met annually in "a yearly meeting." About this time, they were visited by John Gano, and, a year afterwards, by Benjamin Miller and Peter Vanhorn,* from Philadelphia Association. These eminent ministers found them in a deplorable condition. They preached among them. Many of them confessed that they knew nothing about experimental religion. They "openly confessed they were baptized before they believed, and some of them said they did it in hope of getting to heaven by it. Some of their *ministers* confessed that they had endeavored to preach, and administer the ordinance of baptism to others, after they were baptized, before they were converted themselves; and so zealous were they for baptism (as some of them expected salvation by it) that one of their preachers confessed, if he could get any willing to be baptized, and it was in the night, that he would baptize them by *fire-light*, for fear they should get out of the notion of it before the next morning."† Many of these people, however, could give a good account of their conversion before their baptism; and some of their preachers were pious, evangelical men. Of these, the missionaries formed Regular Baptist churches. Such as had been converted after baptism, were required to be re-

* Benedict, Vol. 2, p. 99.

† Burkitt and Read's His. Kehukee Asso., pp. 49, 47.

baptized. Some of them dissented, and were refused membership in the new churches. After this renovation, there were three or four churches, and as many preachers, that refused to submit to the reformation, and remained on their old grounds. Their doctrine and practice seem to have been substantially the same that are now held by the Campbellites. In a few years they became extinct.

The new churches, formed by the missionaries, on the doctrines of the Philadelphia Association, united with four other churches, one of which, at least, was under the pastoral care of John Tanner, and formed the present Kehukee Association of United Baptists. At the time of this union, 1777, the association contained ten churches, with an aggregate membership of 1,590.* Mr. Tanner traveled and preached extensively, not only in the bounds of this association, but also in Virginia. He endured much persecution, and at one time came very near losing his life for his faithfulness in the gospel of Christ. Elder Lemuel Burkitt, who was present when the surgeon dressed Mr. Tanner's wound, relates the circumstance as follows:

"A certain woman by the name of Dawson, in the town of Windsor, N. C., had reason to hope her soul was converted, saw baptism to be a duty, and expressed a great desire to join the church at Cashie, under the care of Elder Dargan. Her husband who was violently opposed to it, and a great persecutor, had threatened that, if any man baptized his wife, he would shoot him. Accordingly, the baptism was deferred for some considerable time. At length, Elder Tanner was present at Elder Dargan's meeting, and Mrs. Dawson applied to the church for baptism, expressing her desire to comply with her duty. She related her experience, and was received; and, as Elder Dargan was an infirm man, he generally, when other ministers were present, would apply to them to administer the ordinance in his stead. He therefore requested Elder Tanner to perform the duty of baptism at this time. Whether Elder Tanner was apprised of Dawson's threatening or not, or whether he thought it his duty to obey God rather than man, we are not able to say. But so it was, he baptized Sister Dawson. And, in June following, which was in the year 1777, Elder

* Ib. p. 51.

Tanner was expected to preach at Sandy Run meeting house, and Dawson, hearing of the appointment, came up from Windsor to Norfleet's ferry, on Roanoke, and lay in wait near the banks of the river. When Elder Tanner, in company with Elder Dargan, ascended the bank from the ferry landing, Dawson, being a few yards from him, shot him with a large horseman's pistol, and seventeen shot went into his thigh, one of which was a large buckshot that went through his thigh. In this wounded condition, Elder Tanner was carried to the house of Mr. Elisha Williams, in Scotland Neck, where he lay some weeks, and his life was despaired of. But, through the goodness of God, he recovered."*

Besides the rude persecutions Mr. Tanner endured in North Carolina he took his turn in a Virginia jail, with his co-laborers. Mr. Semple says: "In Chesterfield jail seven preachers were confined for preaching, viz: William Webber, Joseph Anthony, Augustine Eastin, John Weatherford, *John Tanner*, Jeremiah Walker and David Tinsley. Some were whipped by individuals, and several were fined."† Speaking of the same circumstances, Burkitt and Read say: "The people were so desirous to hear preaching that they would attend at the prison, and the ministers would preach to them through the grates. In order to prevent their hearing, Colonel Cary had a brick wall erected ten or twelve feet high before the prison, and the top thereof fixt with glass, set in mortar to prevent the people from sitting on the top of the wall to hear the word."‡

Previous to the year 1785, Mr. Tanner moved to Kentucky, and, in that year, was a member, and we have supposed, the founder and pastor, of Tates Creek church, in Madison county. Not long after this he was the preacher of Boone's Creek church (now Athens) in Fayette county. Like William Marshall, Mr. Tanner entered deeply into the investigation of God's eternal decrees, and growing morose in his temper, he seemed to arrive at the conclusion that none were converted, unless they were "sound on the decrees," from his standpoint. About the year 1786, or the year following,

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* Burkitt and Read's His. Kehukee Asso., pp. 59, 60.

† His. Va. Bap., p. 207.

‡ History Kehukee Asso. p. 269

there was a general revival among the young churches in Kentucky. Indeed, this work began as early as the winter and spring of 1785, and continued some three years. During the same period, there was a glorious work of grace spreading extensively over the land in Virginia and North Carolina. Sometime during this precious season, William Hickman was with Mr. Tanner at Boones Creek. About twenty persons were approved for baptism in one day. Such a work had not been seen before, in Kentucky. It was a time of great rejoicing. The news had just reached Kentucky, that a similar work was in progress among the churches in Virginia and North Carolina. Mr. Tanner preached, but otherwise, and perhaps in his preaching also, he endeavored to discourage the revival, saying he feared it was "the work of the devil." He refused to examine the candidates for baptism before the church, and when they were received, he refused to baptize them * However, it is probable that he would not have absolutely refused these offices if there had been no other minister present to discharge them. How far will even good men be led astray, when they turn away from the simplicity of the gospel, to weary themselves and their hearers with vain attempts to discover, and unfold, the secret mysteries of God's eternal decrees?

About the year 1795, Mr. Tanner moved to Woodford county, and settled in the neighborhood of Clear Creek church. By this time, he had come to the conclusion that all the existing churches in Kentucky were too corrupt for a christian to live in. He soon induced his aged father-in-law, Elder James Rucker, to adopt his opinion. Elder John Penny had recently moved from Virginia, and settled on Salt river. He was induced to enter into Mr. Tanner's scheme. They found a few Baptists in Mr. Penny's neighborhood, suited to their purpose, and they constituted "the Reformed Baptist church on Salt River," of ten members, three of whom were ordained preachers. Their plan was to receive members only by experience, and these must be of known good character. None were received by letter from other churches. Their intention was to have a very pure church. As Mr. Penny lived among

*Hickman's Narrative pp. 23, 24.

them, he was chosen pastor. The fact soon developed itself that human nature was the same in the "Baptist Reform" church, that it was in Clear Creek church. The members of this "pure body" soon fell into contentions among themselves. Mr. Penny called helps and constituted the present Salt River church, on the old plan. Mr. Rucker returned to Clear Creek and shortly afterwards moved to the lower end of the state. The "Baptist Reform church" was dissolved in two years after it was constituted. Mr. Tanner soon moved to Shelby county,* from whence, after a brief period, he emigrated to Missouri, and settled near New Madrid. From this settlement most of the people were frightened away by a series of violent earthquakes which occurred in 1811. Mr. Tanner moved to the neighborhood of Cape Gerrardeau, where he died, in 1812.

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*History ten ch's pp. 80, 81.

CHAPTER IX.

REGULAR AND SEPARATE BAPTISTS—TWO ASSOCIATIONS FORMED.

We have now followed the Baptists in their labors in Kentucky, during a period of ten years. We may make a brief pause, look over the field, and see what has been done. The first settlement was made at Boonesboro in the summer of 1775. As far as we can learn, all the first families in this settlement were of Baptist persuasion. The Boones, Calloways and Frenches were known to have been Baptists. The first marriage ceremony was performed, August 7, 1776, between Samuel Henderson and Betsy Calloway, by Squire Boone, (a younger brother of Daniel) who was a Baptist preacher.* In the spring of 1776, Thomas Tinsley and Wm. Hickman preached at Harrodsburg; in 1779, John Taylor visited the infant settlements; the following spring, Joseph Redding conducted a colony, principally of Baptists, to the present site of Louisville, and, during the two years last named, Baptist ministers began to settle with their families, in the new country. In 1781, three Regular Baptist churches were organized. At the close of the year, 1785, there had been constituted in Kentucky, eighteen churches—eleven of Regular Baptists, and seven of Separate Baptists. There were in the new country, at the same period, at least nineteen Regular Baptist preachers, viz: Squire Boone, Joseph Barnett, James Garrard, John Whitaker, Augustine Eastin, Wm. Taylor, Wm. Marshall, John Tanner, George Stokes Smith, William Edmund Waller, Richard Cave, John Taylor, John Dupuy, Lewis Craig, Elijah Craig, Wm, Hickman, Wm. Wood, John Price and James Rucker. There were also seven Separate Baptist preachers, viz.: Benjamin Lynn, James Skaggs, James Smith, John Bailey, Joseph Bledsoe, Joseph Craig and Robert Elkin.

*Collins His., Vol. I, p. 511.

These churches and preachers occupied the whole of the country then settled. Wherever there was a settlement formed, some of these valiant soldiers of Christ hastened to occupy it in the name of the Master. If we would appreciate the true character of these noble men of God, we must not forget the circumstances that surrounded them. With a single exception, they were poor men, and most of them had "large and growing families." They were compelled to live in small, rude cabins and wear coarse, rough clothing. To procure a supply of coarse food for their families, required much care and labor. Besides this, perpetual danger beset them and their families. The wily, vindictive savages attacked them when they were asleep, and spared neither age nor sex. They lurked in ambush along every trace the preachers had to travel over. They drove off their stock and wasted their growing crops. They burned their buildings, and slaughtered and scalped their wives and children, or carried them away into captivity. There was no hour in the year, day or night, when these hardy settlers could feel secure from attack by the relentless foe. Yet their zeal for the glory of God and the salvation of men was such as to make them despise every toil, and dare every danger, not even counting their lives dear, if they might finish their course with joy.

Most of the pioneer preachers lived and labored till the land was well peopled and subdued; when the savages had retired far towards the setting sun, the broad, dark forests had given place to green, fruitful fields, and their sons and daughters had entered comfortable homes of their own; when the people of God met to worship in commodious houses, God had raised up strong young men to lead his people in right ways, and point the rising generation to the cross of Christ, and green, flowery church yards waited to receive the worn out bodies of the faithful old veterans of the Cross. But we are anticipating the day of peace and rest. They still had the harness on, at the time of which we write, and most of them had yet many years of toil and danger before them.

The year 1785, was one of great interest, and much activity among the Baptists of Kentucky. Hitherto each little church had stood isolated from its sisters. No organization existed through which the churches could work together in harmony.

But under the influence of the first revival that occurred in the country, they began to feel the need of a bond of general union. Early in that year, the brethren began to discuss the propriety of forming an association.* But a grievous obstacle presented itself. Some of the churches were *Regular*, and others *Separate* Baptists: They were all essentially *Baptists*, and their differences were comparatively trifling. But they were sufficient to prevent cordial fellowship; and, as these differences were the cause of the first general confusion among the Baptists of Kentucky, it will be appropriate to give a brief account of their origin.

Congregationalism was the established religion of all the colonies in New England, except Rhode Island, and conformity to the established religion was enforced by the civil law. To worship God publicly, in any way, except according to the rules and regulations of the Congregational churches, was so great a crime in the eye of the law that it was punished by fines, imprisonment, whipping, and banishment. The Baptists had to endure all these penalities, in New England, during a period of about one hundred and seventy-five years.

In early days, in New England, the Congregationalists required candidates, for membership in their churches to relate an experience of grace, as Baptists do now. After a while, they allowed applicants to relate their experiences in writing, and, finally, abandoned "the giving in of experiences," altogether. Their churches, which, at first, were very spiritual, rapidly declined in piety, till it was believed that a majority of their preachers were unconverted. This state of affairs continued till about 1740, when vital godliness seemed almost banished from the land.

At that period, George Whitfield of England, was one of the most eloquent and renowned preachers in the world. He was an Episcopalian, and, for a time, was associated with John and Charles Wesley. But they became Arminian in doctrine, and he, being a decided Calvinist, soon parted company with them. In December, 1737, he came from England to Georgia, and remained in America nearly a year. He embarked for America a second time, in August, 1739. This time, he traveled and preached as far north as New York, from whence

*His. Ten. ch's p. 55.

he returned to South Carolina. Being invited to visit New England, he sailed from Charleston, and landed at Newport, Rhode Island, September 14, 1740. He preached in New England about two months, and a most wonderful revival followed. Multitudes of church members and a number of preachers professed to be converted. Some of the ministers of the established churches, and among them the great and pious Jonathan Edwards, favored the revival, and labored to promote it; but a majority of them opposed it, and were supported by the colonial governments. This caused great confusion. Many persons, both men and women, were fined and imprisoned for laboring to promote the revival. Some of the Congregational churches divided on the subject Those who favored the revival, and split off from the churches, were called *Separates*, because they had *separated* from the established churches. These formed themselves into bodies, and were called *Separate* churches. The old organizations were called *Regular* churches, because they were established by law. In this manner, the terms *Regular* and *Separate* first came to be applied to churches. At this time, neither of these terms had ever been applied to Baptist churches, in any part of the world.

When this great revival first commenced, the Baptists were confused about it, and, as it progressed, became divided on the subject. Some opposed, and others favored the work. At that time, there were only forty Baptist churches on the American continent, and most or all of them were very small. Of this number, nine were in Massachusetts, thirteen in Rhode Island, three in Connecticut and no other in the remainder of New England. The pastor of the Baptist church in Boston, Massachusetts, opposed the revival. This caused a small faction to split off from that body, in 1742, which was constituted a church, the next year. The new organization was called a *Separate* Baptist church, while the old one was denominated *Regular* Baptists. This was the first application of these terms to Baptist churches, and was an inappropriate imitation of the Congregationalists. Other Baptist churches followed the example of that at Boston, a number of Separate Congregational organizations submitted to believers' baptism and identified themselves with the Baptists, and the Separate Baptists became quite numerous in New England.

It will readily be seen that the division of the Baptists into these two parties was not caused by any doctrinal differences, but solely on the ground of one party's favoring "the Whitfield revival," while the other opposed it. But Mr. Whitfield was strongly Calvinistic in doctrine, and it soon became manifest that the Separates were much clearer in the doctrines of grace than the Regulars. The distinguished John Gill was so much pleased with the views of the Separate Baptists, that he made a present to the church at Boston, consisting of a communion set and a valuable collection of books.

During "the Whitfield revival," two men in Connecticut, of moderate gifts and acquirements, were converted to the faith of the Separate Congregationalists. These men were destined to exert a wonderful influence for the cause of Christ, in the South. Their names were Shubal Stearns and Daniel Marshall, the latter having married the sister of the former. Marshall went to preach among the Indians. Stearns joined the Separate Baptists, and began to preach with flaming zeal. After a short time, he became strongly impressed with the conviction, that there was a great work for him to do, far to the south. Under this impression, he took his family and started southward, without any definite idea as to where he was going. He made his first stop in Berkley county, Virginia, in 1754. Here he met Daniel Marshall, who had been compelled to leave the Indian country on account of a great war that had broken out among the savages. There was a small Baptist church where Mr. Stearns stopped, under the care of John Garrard. Marshall became convinced of the duty of submitting to believers' baptism, and was soon baptized. Stearns became restless, in Virginia, and soon he and Marshall, with their families and a few others who had come with Stearns from Connecticut, set out to the southward. After traveling about two hundred miles, they stopped on Sandy creek, in Guilford county, North Carolina, November 22, 1755. Here they formed, of sixteen members, the first Separate Baptist church south of New England. This church grew so rapidly that it soon numbered six hundred and six members, and from it, sprang all the Separate Baptists of the whole South. When these zealous Separates spread like a flame over nearly the whole of Virginia, the few Baptists in the northern part of that colony,

most of whom originated from Pennsylvania, were called Regular Baptists, to distinguish them from the Separates. The Pennsylvania Baptists, and those of Virginia who originated from them, had adopted the Philadelphia Confession of Faith. At first the Separates were even more Calvinistic than the Regulars. But they refused to adopt any formulated creed, and soon, some of their leading preachers began to differ widely in their interpretations of the Scriptures. John Waller, one of the ablest ministers among them, adopted the Arminian theory, and made a determined effort to convert the General Association to his new views. Failing in this attempt, he and his church withdrew from that body. At another time, the General Association was divided into two nearly equal parts, on the same question of doctrine. Finally, the brilliant and popular Jeremiah Walker drew off a party to the Arminian theory. These breaches were all healed, and union was restored, at least, to outward appearance. "But they were far from being uniform in doctrine." It was while in this confused state of doctrinal sentiment, that they began to emigrate to the West.

Of the first twenty-five Baptist preachers that settled in Kentucky, twenty are known to have been Separate Baptists in Virginia and North Carolina; of the other five, only Joseph Barnett is known to have been a Regular Baptist. Yet, after they settled in Kentucky, eighteen of the twenty-five subscribed to the Philadelphia Confession of Faith, and identified themselves with the Regular Baptists. The names of the seven who retained the appellation of Separate Baptists, have already been given. They organized most of the churches on the south side of Kentucky river, constituted previous to the year 1786, and two, on the north side of that stream. The Regulars had two churches on the south side of the Kentucky river.

This was the attitude of the Baptists in Kentucky, when, in the spring of 1785, they began to consider the propriety of an association. Preparatory to the accomplishment of this object, a meeting was appointed for the purpose of attempting to consummate a union of the Regular and Separate parties. All the churches were requested to send messengers to the meeting. According to this appointment, a convention met at

South Elkhorn in Fayette county, June 25, 1785. The following Regular Baptist churches, the names of whose messengers are annexed, were represented:

South Elkhorn, Lewis Craig, William Hickman and Benj. Craig.

Clear Creek, John Taylor, John Dupuy, James Rucker and Rich. Cave.

Big Crossing, William Cave and Bartlett Collins.

Tates Creek, John Tanner and William Jones.

Gilberts Creek, George Stokes Smith and John Price.

Some of the Separate churches were also represented, but their names have not been ascertained. Lewis Craig was chosen moderator of the meeting, and Richard Young, clerk. James Garrard, Augustine Eastin and Henry Roach were invited to seats. It was agreed that the meeting should be governed by a majority, in any matter that should come before it. The first question that came before the body was worded as follows:

"Query,—Whether the Philadelphia Confession of Faith, adopted by the Baptists, shall be strictly adhered to, as the rule of our communion, or whether a suspension thereof, for the sake of society, be best?"

If there were serious hopes of effecting a Union between the Regulars and Separates, this was the grave question of the meeting. It was known that the Separates had persistently refused to adopt any Confession of Faith. If the pending question was decided in favor of the Confession of Faith under advisement, the Separates must unequivocally abandon their ground, or reject the proffered Union. The query was answered in the following explicit terms: "It is agreed that the said recited Confession of Faith be strictly adhered to." The proffered Union was rejected, and the breach made wider. The contention between the parties became more distressing. The Separates succeeded in drawing off factions from a number of their rival churches, and constituting them into Separate organizations in the immediate neighborhood of the bodies from which they had withdrawn. By this means, within the next five years, Tates Creek, Boones Creek, Hardins Creek and Forks of Elkhorn had, each, formed from its members, another church bearing its name, and adhering to the Separate

Baptists. This state of confusion continued about fifteen years after this attempt to form a Union between the Separates and Regulars, and doubtless did much to stir up strife among brethren, and retard the progress of religion.

The next subject, discussed by South Elkhorn Convention, was the propriety of forming an association. This was decided in the affirmative, and a time was appointed for its consummation. Accordingly messengers from six churches met at the house of John Craig* on Clear creek in Woodford county, September 30, 1785, and Elkhorn Association was constituted.†

The Baptists of the more westerly settlements were separated from those on the waters of Kentucky river, by a broad belt of unsettled country, much infested by Indians. Communication between them was infrequent at the time of which we write. A journey from Louisville to Lancaster was performed by that most energetic pioneer, John Taylor, in six days, and, during the very year of which we now treat, a little church, planted in Shelby county, was so beset by the prowling savages, that it held no meeting for two or three years after its constitution. Under these circumstances, the little churches in the western settlements were ignorant of what their brethren were doing on Elkhorn. They were fewer in numbers of both members and preachers, than their brethren in the upper counties. But, like them, they appreciated the advantages, and felt the need of an association, in which they might meet at least once a year, and devise means for the advancement of the great cause that was dearer to them than all besides, and which afforded to them their only solace in the wilderness of toil, danger and wearying care.

On Saturday, October 29, 1785, four Regular Baptist churches met, by their messengers, on Cox's creek, Nelson county, Kentucky, for the purpose of forming an association. A sermon suitable for this occasion was preached by Joseph Barnett, from John 2. 17.

Joseph Barnett was chosen moderator, and Andrew Paul, clerk.

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*Hickman's Narrative p. 22.

†See History of Elkhorn Association, in vol. ii.

Letters from four churches were read and the following facts recorded:

Severns Valley, constituted June 18, 1781. Members 37. No pastor.

Cedar Creek, constituted July 4, 1781. Members 41. Joseph Barnett, pastor.

Bear Grass, constituted January, 1784. Members 19. John Whitaker, pastor.

Cox's Creek, constituted April, 1785. Members 26. William Taylor, pastor.

This was the second Regular Baptist Association organized west of the Alleghany Mountains. It was constituted only twenty-nine days later than Elkhorn Association, and evidently had not heard of the existence of the latter organization. For, after adopting the "Philadelphia Confession of Faith, and the Treatise of Discipline thereto annexed" they proposed correspondence with the Philadelphia, Ketocton and Monongahela Associations, without mentioning Elkhorn.*

The fraternity thus formed assumed the name of Salem Association of Regular Baptists, and comprised all the Regular Baptist churches in Kentucky, west of Frankfort, the church on Brashears Creek having been dispersed by the Indians. It had but three preachers within the bounds of its immense territory, and it received but few accessions to its ministry, till it raised them up in its own churches. This body was very small at the beginning, and its growth was very slow till the great revival of 1800–3, when it received very large accessions, and has since maintained a prominent position among the associations of the State.

The Separate Baptists, who had seven churches in the country, did not deem it expedient to form an association till two years later. The revival, to which reference has been made as the first that occurred in Kentucky, continued to spread slowly in every direction, till it not only reached all the churches in the new country, but extended its benign influence to the Atlantic coast, and continued about three years. "It was a memorable time indeed," says Mr. Semple, "almost throughout the state of Virginia."

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*See History of Salem Association in vol. ii.

There had been such an utter deadness in religion from the time the first settlement was made in the country, that the shedding of a tear under preaching was as surprising as it was new, in Kentucky. John Taylor gives the following account of a meeting he held soon after the revival commenced: "Soon after the awakening of Mrs. Cash, I had a meeting at Hillsboro, at John Whitaker's. It being in the spring of the year, I took a text from the Canticles, about the winter being past, and the flowers appearing, and the voice of the turtle being heard in our land. The people being affected, when I stopped speaking, two men and their wives, as if they had previously consulted, rose up, and, with trembling, came forward and asked me to pray for them, they being strangers to me. The thing being so new to the people, it spread a heavenly blaze through the assembly. They all soon afterwards obtained hope in the Lord, and were baptized."

CHAPTER X.

BRYANTS, TOWN FORK, BOONE CREEKS AND TATE CREEK CHURCHES.

The year 1786 came in with better prospects for religious prosperity in Kentucky than any previous year. The regular Baptist churches had all united in two associations, and were strengthened by the union. The revival which had commenced nearly a year before, had reached most or all of the young churches, and considerable accessions were made to them during the year, by experience and baptism. Both ministers and churches were much encouraged. Three regular Baptist churches all in Fayette county, and one of Separate Baptists, in Madison county, were gathered during the year.

Bryants Station, sometimes written Bryans, was the first church, so far as known, gathered this year. It was located near the fort or station from which it derived its name, about five miles northeast from Lexington. This station was first occupied by three brothers of the name of Bryant, from North Carolina, in 1779. William Bryant was killed by the Indians, the other brothers returned to North Carolina, and the Station was occupied by Col. Robert Johnson and others. It was an outpost for a number of years, and was at one time beseiged by 600 Indian warriors.

The church at this point was probably gathered by Augustine Eastin, and was constituted by Lewis Craig and other "helps," on the third Saturday in April, 1786. The following eight persons were in the constitution. Augustine Eastin, Henry Roach, Wm. Tomlinson, Wm. Ellis, sr., Joseph Rogers, Ann Rogers, Elizabeth Darnaby and Elizabeth Rice.

Ambrose Dudley arrived in the country about the time the church was constituted, and became its first pastor. Under his care it was, for a number of years, one of the most prosperous churches in Kentucky. In 1801 it numbered 561 members.

During the great revival of 1800--3, it received 421 members. On the 26th of August, 1801, David's Fork church was constituted of 267 members dismissed from the church at Bryants. This left the church still large, and it continued to prosper till about the year 1809, when it became involved in a difficulty with Town Fork church, which resulted in its division. Both parties claimed the name and prerogatives of Bryants church, and the majority party entered into the constitution of Licking Association of Particular Baptists. The minority was afterwards recognized by Elkhorn Association, of which it still remains a member. Both churches have continued to occupy the the same house to the present time. They are both small and weak now. The Particular Baptist church at Bryants, though now (1885) ninety-nine years old, has had but two pastors, Ambrose Dudley and his son, Thomas P. Dudley. The latter is still living.

Ambrose Dudley was born in Spottsylvania county, Virginia, in 1750. At the commencement of the American Revolution he entered the Colonial Army with a captain's commission. While stationed at Williamsburg he became interested about the salvation of his soul, about the same time that the church in the neighborhood of his residence was making special prayer to God to send it a pastor. As if in answer to its prayer Mr. Dudley returned home a child of grace. Uniting with the church he expressed a desire to spend the remainder of his life in the gospel ministry, and was soon afterwards set apart to that holy calling. After preaching with much acceptance several years he moved with his young family to Kentucky, arriving at his destination, six miles east of Lexington, May 3, 1786. Within a few weeks after his arrival he took charge of the church at Bryant's. Here and at David's Fork church, and perhaps at other points, he ministered till the Master took him to himself. He was always prominent among the pioneer preachers of Kentucky. His fine natural gifts, his superior education, and his clear, practical judgment made him a leader in the business affairs of the churches and associations. He was a preacher of much zeal, but his zeal was tempered by wisdom. He was often moderator of the two associations of which his church was a member at different periods, and was one of the committee that arranged the terms of general union

between the Regular and Separate Baptists of Kentucky, in 1801. From the time he came to Kentucky, in 1786, till 1808, few preachers in the State baptized more people than he. During this period his church belonged to Elkhorn Association, and he was among the leaders in all its transactions. But, in 1809, that body split, and Mr. Dudley, with a large majority of Bryant's church, entered into the constitution of Licking Association, formed of one of the divisions. He was a leader in this body, as he had been in Elkhorn, but he was now advanced in life, the association itself gradually decayed, and he was not so useful after his connection with it as he had been before. He continued to labor faithfully, however, till the Lord called him to the better country, Jan. 27, 1825, aged 73.

The cotemporaries of Mr. Dudley unite in ascribing to him a most excellent character. Elder James E. Welsh, who was raised up under his ministry, says of him: "His manners and general habits seemed to indicate that he was born for discipline. The very glance of his piercing eye was often sufficient to awe into silence. In his personal appearance he was unusually erect and neat, so that once when a stranger asked, in Lexington, where he could be found, he was told to walk down the street, and the first man he met having on a superfine black coat, without a single mote upon it, would be Ambrose Dudley. And but few men have ever lived and died in the ministry who kept their garments more unspotted from the world. He was highly calvinistic in his sentiments, and of unbending firmness where he thought truth and duty were involved. Whenever it was known that he had an appointment to preach, the universal declaration was, 'whether it rain or shine, Brother Dudley will be there.' He never disappointed any engagement he made, unless sickness or some equally unavoidable providence prevented. In family discipline he was very decided. He never spoke but once. In political or worldly matters he took but little interest, except within the limits of his own plantation. He was a man of God, whose praise is in all the churches throughout the region where he labored. He died at the "horns of the altar." A writer in Rippon's Register*, supposed to be Samuel Trott, says: "Ambrose Dudley has been preaching

*Of Apr. 1795, p. 202.

about fourteen years, is well established in the doctrines of grace, a good natural orator, warm and affectionate in preaching, a persevering man whose labors the Lord has abundantly blessed, an example of piety and self-denial, and his praise is in the churches."

Mr. Dudley was married in youth to Miss N. Parker, in his native State. He raised eleven sons and three daughters. At the time of his death he had nearly 100 grand children. Of his sons, Bemjamin Winslow Dudley was one of the most distinguished surgeons in America. Thomas Parker Dudley, who was still living (March, 1885) in his 95th year, has been for many years the most distinguished preacher among the Particular Baptists in Kentucky, and the remaining nine were all men of prominence in their various callings.

The Dudleys have been men of strongly marked characteristics, bearing strong impressions of those of their reverend ancestor. They have been men of strong symmetrical intellects, of unflinching integrity and firmness, and of dauntless courage. They have possessed practical intelligence rather than genius, frankness and candor rather than suavity and blandishments, and have been strong props rather than brilliant ornaments to society. There have been among them preachers, lawyers, doctors, bankers, soldiers and farmers, all prominent in their callings. But there have been among them no poets, no painters, no orators and no rhetoricians, on the one hand, and on the other hand no dandies, no loafers and no mendicants, at least till the blood of their noble ancestors has become much diluted in the remoter generations. How hath God blessed, and made a blessing, the numerous seed of his faithful servant and hand maiden. Surely the promises of God are all yea and amen.

Town Fork church derived its name from a small tributary of Elkhorn, which flows through the city of Lexington, and was located a short distance from that town. It was constituted of about ten members, in July, 1786, by Lewis Craig, John Taylor, Ambrose Dudley and Augustine Eastin.* Among its early members were William and Edward Payne, Thomas Lewis and William Stone. This church had a very slow growth. In 1802 it reached a membership of 120, but soon after this it

*Cris. Rep., July, 1856, p. 392.

began to decline, and continued to wither gradually till it became extinct, and the church in the city of Lexington occupied its territory.

This little church was remarkable, principally for its having enjoyed the pastoral services of the distinguished John Gano, and for its having been the occasion of dividing Elkhorn Association. Town Fork church united with Elkhorn Association the same year in which the former was constituted, and remained a member of that body till it dissolved. John Gano appeares to have been its first pastor. It was happy under his ministry, and enjoyed a slow, regular growth till near the time of his death, which occurred in 1804. Jacob Creath, sr., succeeded Mr. Gano. He soon became involved in a personal difficulty with Thomas Lewis, one of the prominent members of his charge, on account of a business transaction. The breach between them widened, parties were formed, and finally the whole association became involved in the quarrel. The church withered under the blight of this fierce contention, factions were created in the neighboring churches, Elkhorn Association became divided, Licking Association was formed of one of the factions, and Town Fork church soon perished.

John Gano was the most learned and distinguished of the pioneer Baptist preachers of Kentucky. And, although he was far advanced in life before he came to the West, and had but a few years to labor among the Baptists of Kentucky, his matured wisdom, long and varied experience, and eminent piety and consecration, made him of incalculable benefit to the cause of the blessed Redeemer, in the new country. He had spent his youth and the prime of his life in building up the cause of Christ along the Atlantic slope, from Rhode Island to South Carolina, and few men were ever better fitted for the work of a pioneer preacher. He was well educated and well skilled in the gospel. He was easy and agreeable in conversation, his wit and humor were rarely at fault, he could readily accommodate himself to any grade of society, and any contingency, his courage was dauntless, and, above all, he loved the cause of Christ, his brethren in the Lord and the souls of men, with an unquenchable ardor. He brought all these excellent gifts and graces into requisition among the pioneers of Kentucky, according to the measure of physical strength, which still remained to

him. He visited and encouraged the young churches and preachers, hastened to adjust difficulties among the brethren, went far to attend the new associations, guided their counsels and corrected the crudities of their doctrines, and pushed out into the very remotest settlements in the midst of fierce Indian wars, to lift up and establish the feeble infant churches. It is not wonderful that he was greatly loved and much lamented by the Baptists of Kentucky.

John Gano was born at Hopewell, New Jersey, July 22, 1727. His father was of French extraction. His great-grandfather, Francis Gano, fled from France in the night, to avoid martyrdom. On his araival in America he settled at New Rochelle, a few miles above New York City, where he lived to the age of 103 years. His son, Stephen Gano, raised six sons (Daniel, Francis, James, John, Lewis and Isaac) and three daughers. Daniel married Sarah Britton, by whom he raised five sons, (Daniel, Stephen, John, Nathan and David), and three daughters. Of these parents, both of whom were eminently pious, the father being a Presbyterian and the mother a Baptist, John was the fifth child and third son.

In early life John Gano professed conversion, and was strongly inclined to unite with the Presbyterian church; but, doubting the scriptural authority for infant baptism, he entered into an elaborate investigation of the subject. He read many books on the subject, and had many conversations with Presbyterian ministers. He only became more and more convinced of the truth of Baptist principles. Finally he had an extended conversation with the renowned Gilbert Tennant. At the close of this interview, Mr. Tennant, seeing he was not convinced, said to him: "Dear young man, if the devil cannot destroy your soul he will endeavor to destroy your comfort and usefulness, and, therefore, do not be always doubting in this matter. If you cannot think as I do, think for yourself." Some time after this, having obtained the consent of his father, who had had him "christened" in infancy, he united with the Baptist church, at Hopewell, and was probably baptized by Isaac Eaton, who established the first school for educating young men for the Baptist ministry in America, and whose descendants have been so conspicuous as preachers and educators in this country.

Soon after he was baptized Mr. Gano became much exer-

cised in mind on the subject of preaching Christ to dying sinners. His mind became so much absorbed on this subject that he was almost incapacitated for his ordinary business. "One morning after he began plowing in his field the passage, '*Warn the people, or their blood will I require at your hands,*' came with such weight upon his mind that he drove on till 11 o'clock utterly insensible of his employment. When he came to himself he found he was wet with the rain, his horses were excessively fatigued, and the labor he had performed was astonishingly great."

After becoming convinced that the Lord had called him to the work of the ministry, he applied himself with great diligence to study, preparatory to entering upon this duty. Before he had been licensed to preach he accompanied Benjamin Miller and David Thomas, who were among the most eminent ministers of their day, on a missionary tour into Virginia, whither they had been sent by the Philadelphia Association. The principal object of this mission was to visit and set in order a little church on Opecon Creek, which had been constituted by the notorious impostor, Henry Loveall.* On reaching the place, and visiting this little church, the ministers found it in a deplorable condition. Only three of its members could give a satisfactory account of their conversion. These were constituted a new church, and the rest of the members of the old church were exhorted to seek the salvation of their souls. Mr. Gano, in his Autobiography, gives the following account of the part he took in this work:

"After the meeting ended a number of old members went aside and sent for me. They expressed their deplorable state, and asked me if I would meet with them that evening and try to instruct them. They were afraid the ministers blamed them. They had been misled, but it was not their fault, and they hoped I would pity them. I told them I would with all my heart, and endeavored to remove their suspicion of the ministers. They met and I spoke to them from these words: "*They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.*" I hope I was assisted to speak to them in an im-

*This Loveall was from New England. His real name was Desolate Baker. He was excluded from Opecan church for licentiousness.

pressive manner; and they to hear, at least some of them, so as to live. They afterwards professed conversion and became zealous members and remained so, I believe, until their deaths."

This occurred in 1751. This was the first time Mr. Gano attempted to preach, and this, it will be remembered, was before he was licensed by his church. The attentive reader will also remember that William Hickman commenced his ministry in a similar manner, at Harrodsburg, Kentucky, just twenty-five years later.

Before Mr. Gano returned home the news reached Hopewell that he had been preaching in Virginia. Some of the brethren deemed it disorderly, and were aggrieved about it. As in the case of Peter's preaching at Ceasarea, when John (Gano) was come up to Hopewell the brethren that were offended said unto him, "Thou didst go in unto the Virginians, and didst preach unto them, without authority from the church." John demanded evidence to sustain the accusation. They informed him that they had only heard it from travelers, but desired him to give them a relation of the matter. He replied that it was the first time he had known the accused called on to give evidence against himself, but that he was willing to give them an account of his conduct. Then John rehearsed the matter from the beginning. They then asked him what he thought of his conduct. He replied that he thought this question more extraordinary than the former. He had given evidence against himself, and was now called on to adjudge himself guilty. This is a specimen of that self-possession, readiness of mind, and ingenuity which characterized him through life. At length he informed the church that he did not mean to act disorderly or contrary to their wishes. That the case was an extraordinary one, that was not likely to occur again. But if it should, he would probably act in the same way. The church now appointed a time to hear him preach. He gave satisfaction, and was soon licensed to exercise his gift. About this time he moved his residence to Morristown. Up to this period he had, with brief interruptions, devoted himself to close, systematic study. But the calls on him to preach became so frequent that he entered regularly into his holy calling. There being a call on the Philadelphia Association for a missionary to go to Virginia, he was ordained for that work in May, 1754, and soon afterwards set

out on his mission. On this journey he went as far as Charleston, S. C. The following extracts, giving some account of this missionary tour, condensed from Mr. Gano's journal, will give some insight into the character of that good and great man:

On the frontier of Virginia this zealous missionary, while conversing with some people where he lodged, in an affectionate manner, respecting their religious concerns, overheard one of the company say to another, "This man talks like one of the Joneses!" On inquiring who the Joneses were he was informed that they were distracted people, who did nothing but pray and talk about Jesus Christ, and that they lived between twenty and thirty miles distant on his route. "I determined," said he, "to make it my next day's ride, and see *my own likeness.*" When he arrived at the house he found there a plain, obscure family, which had formerly lived in a very careless manner, but a number of them had lately been changed by grace, and were much engaged in devotional exercises. As he entered the house he saw the father of the family lying before the fire, groaning with rheumatic pains. He inquired how he did. "O," said he, "I am in great distress." "I am glad of it," replied the stranger. The old gentleman, astonished at this singular reply, raised himself up and inquired what he meant. "Whom the Lord loveth he chasteneth, and scourgeth every son he receiveth," answered Mr. Gano. From this they proceeded to religious conversation, and he soon found that this pious family, whom the world accounted mad, had been taught the words of truth and soberness. They asked him many questions, and were much pleased to find one who was acquainted with the things they had experienced.

From this place he proceeded on toward North Carolina, having a young man with him, who chose to bear him company. "We arrived at a house just at dusk, the master of which gave us liberty to tarry. After we had conveyed our things into the house, the following dialogue occurred:"

Landlord—"Are you a trader?"

Mr. Gano—"Yes."

L.—"Do you find trading to answer your purpose?"

G.—"Not so well as I could wish."

L.—"Probably the goods do not suit."

G.—"No one has complained of the goods."

L.—"You hold them too high."

G.—"Any one may have them below his own price."

L.—"I will trade with you on these terms."

G.—"I will cheerfully comply with them. Will not gold tried in the fire, yea, that which is better than the fine gold, wine and milk, durable riches and righteousness, without money and without price, suit you?"

L.—"Oh, I believe you are a minister."

G.—"I am, and I have a right to proclaim free grace wherever I go."

"This," says Mr. Gano, "laid the foundation for the evening's conversation, and I must acknowledge his kindness, though he was not very desirous of *trading*, after he discovered who I was."

Our itinerant continued southward till he arrived at Charleston, and there, and in its vicinity, he preached to good acceptance. His account of his first sermon for Mr. Oliver Hart, at that time pastor of the Baptist Church in Charleston, is as follows: "When I arose to speak, the sight of so brilliant an audience, among whom were twelve ministers, and one of whom was Mr. [George] Whitefield, for a moment brought the fear of man upon me; but blessed be the Lord, I was soon relieved from this embarrassment; the thought passed my mind, I had none to fear and obey but the Lord."

On his return from Charleston to the northward he visited an island where he was informed there never had been but two sermons preached. The people soon collected, and he preached to them from these words: "*Behold, the third time I am ready to come to you, and I will not be burdensome to you.*"

When he arrived at Tar River, in North Carolina, he found that a report had gone forth that some of the principal men in the county had agreed that if he came within their reach they would apprehend him as a *spy;* for, by his name he was judged to be a Frenchman, and this was in the time of the French war. Some of these people lived on the road he was to travel the next day. His friends urged him to take a different route, but he replied that God had so far conducted him on his way in safety, and he should trust Him for the future. When he got near the place where the men who had threatened him lived, he was advised to go through it as secretly as possible; but that by no

means accorded with his views. He replied he should stop and refresh himself in the place. He stopped at one of the most public houses, and asked the landlord if he thought the people would come out to hear a sermon on a week day. He informed him he thought they would; but observed, that on the next Monday there was to be a general muster for that county. He therefore concluded to defer the meeting till that time, and requested the landlord to inform the colonel of the regiment, who, he had learned, was one of those who had threatened him, of his name, and desire of him the favor of preaching a short sermon before military duty. The landlord promised to comply with his request. "On Monday I had twenty miles to ride to the muster, and by ten o'clock there was a numerous crowd of men and women. They had erected a stage in the woods for me, and I preached from Paul's Christian armor. They all paid the most profound attention, except one man, who behaved amiss. I spoke, and told him I was ashamed to see a soldier so awkward in duty, and wondered his officer could bear with him. The colonel, as I afterwards understood, brought him to order. After service I desired a person to inform the commander that I wanted to speak with him. He immediately came, and I told him that, although I professed loyalty to King George, and did not wish to infringe upon the laudable design of the day, yet I thought the King of kings ought to be served first, and I presumed what I had said did not tend to make them worse soldiers, but better Christians. He complacently thanked me, and said if I could wait, he would make the exercise as short as possible, and give an opportunity for another sermon, for which he should be much obliged to me. I told him I had an appointment some miles off to preach the next day. Thus ended my chastisement and the fears of my friends.

"From hence I returned by way of Ketocton, on Blue Ridge, where the inhabitants are scattered. On my road I observed a thunder-storm arising, and rode speedily for the first house. When I arrived the man came running into the house, and, seeing me, appeared much alarmed, there being at that time great demands for men and horses for Braddock's army. He said to me, '*Sir, are you a press-master?*' I told him I was. 'But,' said he, 'you do not take married men?' I told him surely I did; and that the Master I wished him to serve was

good, His character unimpeachable, the wages great, and that it would be for the benefit of his wife and children if he enlisted. He made many excuses, but I endeavored to answer them, and begged him to turn out a volunteer in the service of Christ. This calmed his fears, and I left him, and proceeded on my way to Ketocton, where I spent some time, and baptized Mr. Hale."

Soon after Mr. Gano's arrival at home, after this tour, he was married to Sarah, daughter of John Stites, of Elizabethtown, New Jersey, and sister of the wife of the celebrated James Manning, the founder and first president of Rhode Island College—now Brown University.

Mr. Gano remained at home but a short time before he set out on another preaching tour through the Southern Colonies. This trip occupied him eight months. He was rejoiced to learn that his labors during the former tour had produced good fruits, and many people had turned to the Lord. Many striking incidents occurred on this tour, a few of which may be related:

Calling at a house on his route, he asked the man to have his horse fed. The man ordered his son to go at once and feed the horse. Meanwhile, ascertaining that his guest was a minister, he began to speak to him about baptizing his child. "I have been waiting some time," said he, "for a priest to come along, that I might have my child baptized, and now I wish to have it attended to." Mr. Gano signified his willingness to serve his host in any way that he could. The boy stood staring at "the priest," and neglected feeding Mr. Gano's horse. The father, observing this, said to the boy, "You son of a b—h; why don't you feed that horse, as I told you?" The boy started on his errand, and the father resumed his conversation about baptizing his child. "What are you going to call it?" said Mr. Gano. "That boy, I perceive, is named *son of a b—h.*" After this singular reproof nothing more was said about baptizing the child.

Preaching at a place in Virginia one day, where the people were very wicked, two young men, believing that he was directing his censures against them, came forward at the close of the sermon and dared him to fight. "That is not the way I defend my sentiments," said he, "but, if you choose it, I will fight you, either both at once, or one after the other. But as I have to preach again very soon, I prefer putting it off till after meet-

ing. To this they agreed. At the close of the meeting they came forward to engage in the fight. "If I must fight," said Mr. Gano, "I perfer a more retired place, and not before all these people." With this he walked off, bidding the young men follow him. When they were away from the crowd he said: "Young men, you ought to be ashamed of your conduct. What reason have you to snppose I had particular reference to you? I am an entire stranger here, and know not the character of any. You have proved, by your conduct, that you are guilty of the vices I have censured. If you are so much disturbed at my reproofs, how will you stand before the bar of God?" "I beg your pardon," said each of the young men. "If you are beat, gentlemen, we will go back," said Mr. Gano. Thus ended the fight.

On another occasion, hearing that there had been a revival at a certain place on his route, he made an effort to reach it that night. It was after dark when he reached the place. Knocking at the door of a house, with which he was unacquainted, and a woman answering the call, he said to her: "I have understood, madam, that my Father has some children in this place, and I wish to learn where they are, that I may find lodgings for the night." "I hope I am one of your Father's children," said the woman; "come in, dear sir, and lodge here."

In this manner, with his apparently exhaustless resources, did this eminent man of God find his way to all homes and hearts, and then, with equal wisdom and readiness, apply the blessed truth of the Gospel. After spending a few years in the manner above related, he was waited on at Morristown, N. J. by some messengers who came a distance of about eight hundred miles, to solicit him to take charge of an infant church in North Carolina. After a brief consideration, he accepted the call, and moved his family thence. At the "Jersey settlement" in North Carolina, he remained about two years. The church grew to be large, and his labors were abundantly useful throughout an extensive region of country. But a war breaking out with the Cherokee Indians, he moved back to New Jersey.

June 19, 1762, the first Baptist church in the city of New York was constituted by Benjamin Miller and John Gano, and the latter, who had recently moved from North Carolina to New Jersey, immediately became its pastor. He also accepted the

pastoral care of the church in Philadelphia, and for a number of years was pastor of all the Baptists in the largest two cities on the American Continent.

At the breaking out of the war between England and the American Colonies, Mr. Gano warmly espoused the cause of the latter. In 1776, he entered the army as chaplain, and continued in the service till the close of the war. In this position he maintained the same purity of character, and the same zeal and energy in the cause of Christ, that he exhibited on the missionary field and in the pastoral office. Some specimens of the many incidents related concerning him, while in the army, may be interesting.

On one occasion, the General informed him, on Saturday, that the army would move on the following Monday, but requested him not to speak of it till after religious services next day. On Sunday morning he preached from the words: *Being ready to depart on the morrow.* Immediately after the sermon, orders were given to prepare for the march. On another occasion, as he was going to pray with the regiment, an officer, who did not observe him, was swearing profanely. Saluting the officer cheerfully and politely, he said to him: "You pray early this morning." "I beg your pardon, sir," said the officer. "Oh I cannot pardon you," replied the chaplain; "carry your case to your God."

One day, standing near where some soldiers were disputing as to whose turn it was to cut wood, he heard one of them say he would be d—nd if he would cut it. Soon, however, the profane soldier was convinced that the task was his, and took up the ax to perform it. Immediately Mr. Gano stepped up to him and said: "Give me the ax." "Oh no," said the soldier, "the chaplain shall not cut wood." "Yes, I must," said Mr Gano, "But why," said the soldier. "Because," said Mr. Gano, "I just heard you say you would be d—nd if you cut it; and I would rather take the labor off your hands than that you should be miserable for ever."

At the close of the war, Mr. Gano resumed his labors as pastor of the church in New York city. He continued in this position till about the year 1786. At this time William Wood, pastor of Limestone church in Mason county, Ky., visited New York, and made such flattering representations of the western

country, both for ministerial usefulness, and temporal advantage, as induced Mr. Gano to call a church meeting, and consult the church about his going to Kentucky. Mistaking his motive, and supposing that he only desired them to increase his salary, they treated the matter with apparent indifference, leaving him to the free exercise of his own judgment. He at once determined to go. Learning this, the church offered to raise his salary, and made an earnest effort to retain him. But it was now too late. He had formed his resolution, and could not be changed. He soon sold his small possessions, paid off some debts that had been embarrassing him, and started to Kentucky. He came to Redstone in wagons, and there took a boat. There was still much danger to be apprehended from the savages along the Ohio river; and, on the way their boat was partially wrecked. However, Mr. Gano and his family landed in safety at Limestone, June 17, 1787. He proceeded to Washington, where he preached his first sermon in Kentucky from the words: "*So they all got safe to land.*" Some time after this, his son Stephen, then pastor of the Baptist church in Providence, Rhode Island, paid him a visit, on which occasion he preached from the words: *I am glad of the coming of Stephanas.* After remaining a short time at Washington, Mr. Gano moved to the neighborhood of Lexington, and became pastor of Town Fork church. Here he became the colaborer of Craig, Taylor, Hickman, Dudley, and others of that noble band that were in Kentucky before him. Among these brethren who recognized him as a father in the gospel, he labored with faithfulness and efficiency, about ten years, when, in 1798, he had his shoulder broken by a fall from his horse. Before he recovered from this, he had a paralytic stroke, which deprived him of the power of speech. From this he so far recovered as to be able to preach. During the "Great Revival," it is said, he preached in an "astonishing manner." While Elkhorn Association was much agitated by the appearance of Arianism in some of the churches, about the year 1803, Mr. Gano was carried to Lexington, and assisted into the pulpit, where he preached a masterly discourse on the Deity of Christ, which was thought to have a salutary effect in checking the spread of that baleful heresy. The next year, August 9, 1804, this venerable servant of Christ departed

this life at his home near Frankfort, Kentucky, in the 78th year of his age.

This great and good man had some marked eccentricities; but they were such as heightened his efficiency, without detracting from his piety, and illustrate the important truth that God adapts all the means he uses in the accomplishment of his purposes, to the ends they are designed to subserve. The following observations from the pen of his personal friend, Richard Furman, long the distinguished pastor of the Baptist church at Charleston, South Carolina, will appropriately close this sketch of Mr. Gano:

"The late Rev. John Gano will be long remembered with affection and respect in the United States of America. He was a person below the middle stature, and, when young, of a slender form; but of a firm vigorous constitution. His mind was formed for social intercourse and friendship. His passions were strong, and his sensibilities could be easily excited, but so chastened and regulated were they, by the meekness of wisdom, that he preserved great composure of spirit and command of his words and actions.

"As a minister of Christ, he shone like a star of the first magnitude in the American churches, and moved in a widely extended field of action. For this office, God had endowed him with a large portion of grace and excellent gifts. 'He *believed* and therefore *spoke*.' His doctrines were those contained in the Baptist (Philadelphia) Confession of Faith, and are commonly called Calvinistic.

"Like John the harbinger of our Redeemer, he was a burning and a shining light, and many rejoiced in his light. Resembling the sun, he rose in the church with morning brightness, advanced regularly to his station of meridian splendor and then gently declined with mild effulgence, till he disappeared without a cloud to intercept his rays or obscure his glory."

Boones Creek Church, located in the eastern part of Fayette county, was constituted of fourteen members, on the second Sunday in November, 1785, by John Taylor and John Tanner, and received into Elkhorn Association, in August of the next year. It reported to the Association, in 1788, a membership of thirty-seven. David Thompson was among its mes-

sengers, and was probably its first pastor. For a long time, its growth was slow, and it had many dissentions, in consequence of differences of doctrinal views among its members. Boggs Fork church in an adjoining neighborhood, probably originated from these dissensions, about the year 1812, but was again merged into the mother church, some years afterwards. At a much earlier day, the church now called East Hickman originated from Boones Creek, and has been, and still is, quite a flourishing church.

Boones Creek church is now located at Athens, in Fayette county, is a member of an Association bearing its name, and is the oldest, except Providence, and largest, except Mt. Olive, in that fraternity.

David Thompson was a native of Virginia, and began his labors in that State at an early period of Baptist operations there. He was a member of the General Association of Virginia, from its formation in 1771, and was, at this date, pastor of a church in Louisa county, known as Thompson's or Goldmine. He came to Kentucky at an early period, and was, for a short time, a member, and probably the pastor of Boones Creek church. From this point, he moved to Madison county, and probably succeeded John Tanner as Pastor of Tates Creek church. The time of his death is not known.

Tates Creek church of Separate Baptists was gathered by Andrew Tribble, in 1786. Mr. Tribble was immediately chosen its pastor, and continued to serve in that capacity till near the time of his death. Tates Creek church was very prosperous, from the beginning. Among its early members were 'Squire Boone and Thomas Shelton, both preachers. In 1790, this church embraced a membership of 210, and was, at that time, one of the largest churches in Kentucky. It united with South Kentucky Association, and remained in that body till 1793, when it, with four others, drew off and formed Tates Creek Association of "United Baptists." This was the first application of the term *United Baptists*, in Kentucky. For a long period, Tates Creek church was very prosperous. Its membership is now small, but the church seems to be in a healthy condition.

Andrew Tribble, was a son of George Tribble, a respectable farmer of Caroline county, Virginia. The father was of

Welsh extraction, and it is not known that he ever made any profession of religion.

Andrew Tribble was born in March, 1741. He was among the first converts to the Baptist faith in his part of the State; and was often heard to remark that he was the fifty-third Baptist on the north side of James river. He commenced preaching soon after he was converted, and about the same time that the Craigs, Waller, Childs and others began their meetings in Elijah Craig's tobacco barn. He was probably baptized by James Read, and at the time that Elijah Craig and others went to North Carolina and induced him to come to Orange and some of the neighboring counties to baptize the first converts to the Baptist faith in that part of Virginia. He was, for a time, a member of Goldmine church in Louisa county, from which he was sent as a messenger to the first Meeting of the General Association of Virginia, in May, 1771. After this he accepted the pastoral care of a church in Albemarl county. It being near the residence of Thomas Jefferson, that statesman frequently came to Mr. Tribble's meetings. The Virginians, and especially the able and learned R. B. C. Howell, assert that Mr. Jefferson conceived the idea of a popular government for the American States, while observing the business transactions of the little Baptist church, of which Mr. Tribble was pastor.

Mr. Tribble moved to Kentucky, and settled on Dix river, in 1783, but soon afterwards moved to what is now Clark county. Here, in January, 1786, he united with Howard Creek (now Providence) church, of which Robert Elkin was pastor. During this year Mr. Tribble gathered Tates Creek, and became its pastor. Some three years after this, a personal difficulty occurred between him and his pastor, at Howard Creek, which resulted in nearly an equal division of the church. Helps were called from the neighboring churches, and the difficulty adjusted. Mr. Tribble's party was constituted a new church, called Unity. The Elkin party, at Howard's Creek, according to the terms of adjustment, retained the old constitution and the church property, but changed its name to Providence.

Mr. Tribble was constituted a member, and chosen pastor, of Unity church. He soon became entangled in a law suit with one of the members, of the name of Haggard, which difficulty was settled by Mr. Tribble's making satisfactory acknow-

ledgements. This seems to have resulted in severing his pastoral relation to that church. He, however, continued to serve Tates Creek till the infirmities of old age made it necessary for him to retire. He died in great peace, December 22, 1822.

Mr. Tribble was a preacher of good ability, and of commendable zeal. His early labors were performed in Virginia, where he endured the persecutions that were the common lot of Baptist preachers, at that period. Like the Craigs, Shackleford and a host of others, he endured his term in a Virginia jail, for preaching the gospel contrary to law. He was a very active and successful laborer, in Kentucky, for about thirty-five years. His son, to whom the author is indebted for the principal facts of his life, supposes that he must have baptized 2,000 persons, in Kentucky.

He married a Miss Sally Burrus in early life, by whom he raised a large and respectable family, of whom, his son Peter became a Baptist preacher.

His last illness, caused by stricture of the bladder, was protracted and very painful. But his death was most triumphant. A few hours before his departure he said to his son Peter and another young preacher, standing at his bedside: "Boys, you see me here now. In a few days I shall be gone. I give you this charge. Play the man for your God."

CHAPTER XI.

COWPERS RUN, LICK CREEK, BOONES CREEK, MARBLE CREEK AND HANGING FORK CHURCHES, SOUTH KENTUCKY ASSOCIATION.

The year 1787 commenced with only three churches more in the State—or Territory, rather—than existed at the beginning of the preceding year, for, while four more churches had been constituted, one had been dissolved. Gilbert's Creek, the oldest church in Elkhorn Association, and the oldest in Kentucky, except Cedar Creek and Severns Valley, was reported to the Association in August, 1786, "dissolved." At the beginning of 1787 there were, therefore, in Kentucky thirteen Regular Baptist churches and eight of Separate Baptists. There were at the same period at least seventeen preachers of the Regulars and eight of the Separates. There were two Regular Associations. During this year there were one Separate and three Regular churches added to the list. Marble Creek church was constituted, but not recognized this year.

Cowpers Run (or, as it is sometimes written, Cooper's Run) church, was located in Bourbon county, not far from the present site of Paris, and was most probably gathered by Augustine Eastin and James Garrard. It was constituted of less than twenty members, in 1787, and joined Elkhorn Association in August of the same year. Notwithstanding this was a frontier settlement, and the Indians were so troublesome that this little church lost five of its members* within its first year by their cruelty, it enjoyed a regular course of prosperity from its beginning, till 1795, when it reached a membership of 119. After this it gradually declined, till 1803, when it was dropped from the Association, on account of its having become heretical in doctrine. After this it appears no more on the list of

*Chris. Rep. 1856, p. 393.

Kentucky Baptist churches, though it continued to exist as an independent body a number of years longer.

Augustine Eastin appears to have been the first and only pastor of Cowpers Run church. He was a brilliant man, of good social standing and irreproachable morals, but was unstable in his opinions. For a time he kept within such bounds of recognized orthodoxy as to be tolerated by the churches, and was useful in the ministry; but his propensity to ape men of distinction led him to such extremes in error that he was finally cut off from the Baptist ministry.

Augustine Eastin was among the early converts to Christianity in Goochland county, Virginia, under the ministry of Samuel Harriss and others. He became a member of Dover church, in that county, and soon afterward entered the ministry. His zeal in his holy calling procured him a term in Chesterfield jail. He was, however, in good company, for William Webber, Joseph Anthony, John Weatherford, John Tanner, Jeremiah Walker and David Tinsley, a noble, godly band of Christian ministers, were incarcerated in the same prison for preaching the gospel.

Mr. Eastin emigrated to Kentucky in 1784, and remained for a time in Fayette county, but afterwards settled in Bourbon. He and James Garrard, then a preacher, and afterwards Governor of Kentucky, gathered Cowpers Run church, in 1787. To this church Mr. Eastin preached with good success until he embraced Arianism, when he and the church of which he was pastor were cut off from the fellowship of the Baptist churches. Mr. Semple speaks of him after this manner: "Augustine Eastin, though a man of some talents, was never any credit to the cause of truth. He appears to have been always carried away with the opinions of others whom he wished to imitate. Sometimes he was a professed and positive Calvinist. Then shifting about, he is a warm Arminian. Then to the right about again, he is reconvinced that Calvinism is the only true way. Having moved to Kentucky, he finds some professors of high standing in civil life who lean to the Arian scheme. Mr. Eastin soon becomes their champion, and even writes a pamphlet in defense of Arianism. Mr. Eastin's moral character has not been impeached. On this head both he and his coadjutors are men of high respectability."

James Garrard was a member and preacher, in Cowpers Run church from its constitution. The purity of his character, his eminent ability, and his great usefulness, both to church and state, entitle him to a conspicuous place in the history of the early Baptists in Virginia and Kentucky. The Garrards were descended from an old Baptist family of Pennsylvania, from whence they emigrated to Virginia, at an early period. John Garrard was one of the first Regular Baptists that preached the gospel in the Old Dominion, and was a principal laborer in raising up the first churches of which Ketocton Association was formed.

James Garrard was born in Stafford county, Virginia, January 14, 1749. Of his youth we have no account. He was an officer in the Revolutionary War. While in the army, he was called to represent his county in the Virginia Legislature. In this body, he was very active in procuring the passage of the famous bill, securing Religious liberty to the people of his state. He was a member of Harford church of Regular Baptists, in his native county, but it is not known at what period he professed conversion. He was an early settler in the wilds of Kentucky, where he endured the privations, and faced the dangers common to the pioneers. He entered the ministry after he came to Kentucky, and was zealous in aiding his fellow ministers in building up the cause of Christ. But it may be doubted that he was "called of God" to the gospel ministry. He had not the gift of a ready speech, and was every way better qualified to make laws, than to preach grace. From his early acquaintance with the settlers, to his old age, he was said to be the most popular man in Kentucky. He was sent from Kentucky to the Virginia Legislature, was a member of most of the many Conventions that Kentucky held, in arranging for a separate government, aided in forming the first constitution of the commonwealth, and was elected to fill the office of Governor two successive terms. This latter office was unfortunate for his Religious Character.

He appointed to the office of Secretary of State, during both his gubernatorial terms, Harry Toulmin, a polished and scholarly Englishman, who was a Unitarian preacher. Before the close of the second term, Mr Toulmin had converted the Governor to his religious sentiments. Mr. Eastin, the pastor

of Cowpers Run church, was soon converted to the same theory and at once began to advocate it from the pulpit, and defend it with his pen. An earnest effort was made by Elkhorn Association to reclaim their erring brethren, but all in vain. The church was dropped from this Association, in 1803, and this closed the ministry of Mr. Garrard, among the Baptists. It should be remembered, however, that except this error in his doctrinal views, the eminent purity of his character was untarnished, to the last. His popularity among the citizens of the state remained till death. One of the counties of the state was named, in his honor, and the legislature ordered a monument to be erected to his memory, and on it engraved his heroic deeds, in defense of his country, the eminent services he rendered as a statesman, and the spotless purity of his life, as a citizen and a christian. He died at his residence in Bourbon county, January 19, 1822, aged 73 years and 5 days.

Mr. Semple makes the following observations concerning Mr. Garrard's career: "He continued to preach until he was made Governor. For the honors of men, he resigned the office of God. He relinquished the clerical robe, for the more splendid mantle of human power. The prophet says to Asa—'If ye forsake God he will forsake you.' It is not strange, that Colonel Garrard, after such a course, should fall into many foolish and hurtful snares." Let it be tried a thousand times, and in nine hundred and ninety-nine cases, it will be found, that preachers who aim at worldly honors, will be completely ruined, or greatly depreciated as preachers." "It is due to Governor Garrard to say, that his conduct has been orderly, and indeed gentlemanly; and that he has honored every character which he has ever assumed, except the one which, of all others, he ought to have valued."

Lick Creek church was a small body, located somewhere in Nelson county. It was probably gathered by James Rogers, a member of Cedar Creek church, and was constituted, in 1787. Soon after its constitution, it was much agitated on the subject of slavery. It appears to have first united with the Separate Baptists, but in 1792, joined Salem Association, of which it remained a member till 1812. After this, its name disappears, proving that it either dissolved, or changed its name.

However, it acted its part among the Kentucky churches, for a period of at least twenty-five years.

James Rogers, who was early a preacher in this church, was one of the first settlers of what is now Nelson county. He and several others, among whom were two or three of his brothers, built Rogers' fort, about four miles west of the present site of Bardstown in 1780. He was quite a prominent citizen of Nelson county, and served it in two of the Danville conventions, which met to devise means for forming a government for Kentucky.

James Rogers was born, either in Ireland, or of Irish parents, in Maryland, about the year 1742. He was a Baptist preacher before he came to Kentucky, and was in the constitution of Cedar Creek church, July 4, 1781. When Lick Creek church was formed, he became a member of that fraternity. Whether he was ever pastor of that, or any other church, is not known. He was not a fluent speaker, but possessed a good intellect and a fair education, and was useful to the churches of his generation, in defending their doctrine, both from the pulpit, and with his pen. In a day when small pamphlets were much more rare than large volumes are now, he published a small work in defense of Restricted Communion. In his preface to this treatise, he says of the Baptists: "Their aim is to keep virtue, and conform to the will of the Most High as revealed in the law and testimony without adding to, or diminishing from." In his premise, he assumes the order of christian exercises to be "Repentance, Faith, Baptism and partaking of the Lord's Supper." His argument from this promise is clear, forcible, and was well adapted to the masses, at the time he wrote. He published several other pamphlets on controverted subjects, one of which was on the operation of the Holy Spirit.

He lived near Rogers' Fort till his old age, when he married for his second wife a Mrs. Flourney, and moved to what is now Boyle county. Here he died peacefully, at home, in the eighty-fifth year of his age.

Mr. Rogers raised five sons and two daughters. Of the former, Evan Rogers was many years moderator of South District Association, and William Rogers served four successive terms in the Kentucky Legislature. That eminently useful

minister of Christ, Jacob Rogers, was a nephew of James Rogers.

Boone's Creek church, of Separate Baptists, was formed in 1787, in Fayette county, doubtless by a division of the Regular Baptist Church of the same name. It contained, in 1790, thirty-six members, and was a member of South Kentucky Association. The zealous and eccentric Joseph Craig was its preacher at that time. He however removed his membership to Hickman's Creek church, next year. We have no definite account of this second Boones Creek church beyond the facts already given, but some circumstances surrounding it, give pretty good assurance that it grew out of a bitter spirit, gendered by the unsuccessful attempt, in 1785, to unite the Regulars and Separates, and the intolerance of some of the old ministers, who were exceedingly tenacious for a limited atonement and a full recognition of God's eternal decrees, on the part of the Regulars, and an overheated zeal for feet-washing and the laying on of hands after baptism, on the part of the Separates. The little church thus born of contention, was short lived and probably accomplished little good.

A common and very serious evil is here illustrated. At an early period, Elkhorn Association saw the impropriety of constituting little feeble churches, so close together as to preclude the possibility of their ever becoming strong enough to support a pastor, or command respect. This evil practice, which prevailed, even at that early period, was discussed and condemned. But no remedy was found. The evil still exists. In many parts of the country, there are three or four times as many churches as ought to exist. And the consequence is, that, instead of having preaching every Sabbath, they were unable to sustain preaching once a month. This results in the dissolution of nearly or quite half the churches that are constituted, after a feeble, sickly existence of only a few years.

Marble Creek Church, now called East Hickman, is located in the southern border of Fayette county. It also was in part at least, the offspring of Boones Creek church. It was gathered principally by the labors of William Hickman, and was constituted June 15, 1787, by George Stokes Smith and Ambrose Dudley. The church consisted of nineteen mem-

bers, among whom were William School, Robert Fryar, John Hunt, Martin Stafford, Samuel Bryant and Flanders Calloway.*

The manner in which Marble Creek church originated illustrates some of the difficulties, arising out of the doctrinal differences, with which our pioneer fathers had to contend. Boones Creek church, at its constitution, contained elements of discord, that were not long in developing themselves. Three parties were soon formed, and in a short time became three churches. The party which retained the old name and constitution, was headed by John Tanner, who though at first a Separate Baptist, had become a "United Baptist," in North Carolina, and after he came to Kentucky, allied himself with the Regulars. From that he became a Hyper-Calvinist, searching deeply into eternal decrees, and contending uncompromisingly for the eternal justification of the elect. Joseph Craig lead the zealous Separates, which formed Boones Creek church of Separate Baptists. About this time the revival that began on Clear Creek, the year before, reached the Boones Creek settlement. Tanner was pastor of the church, and opposed the revival, calling it the work of the devil. William Hickman was sent for, and when he came, zealously encouraged the revival. This divided the church into two parties. Mr. Hickman moved the meetings to an adjoining neighborhood on Marble creek, having previously baptized some twenty persons. Here he continued to preach till Marble Creek church was constituted, as related above. Boones Creek church which had been constituted only two years before, had now become three churches. Two of them, however, professed to be of the same faith and order, both adopting the Philadelphia Confession of Faith. Marble Creek petitioned for membership in Elkhorn Association; but some trifling objections being made by Boones Creek, it was rejected, or, rather, final action on the application was deferred till next year, when the church was received. John Price was called to its pastoral care, and it enjoyed a moderate prosperity under his ministry. During the Great Revival, it received 133 members by experience and bap-

*Chris. Rep. Aug. 1856. p. 66. Calloway married a daughter of Daniel Boone.

tism, in one year and reached an aggregate membership of 188. After this it became involved in the unfortunate contention between Town Fork and Bryants churches. Its membership became so much diminished that it was nigh to dissolution. In the division of Elkhorn Association Marble Creek church became a member of Licking Association. But afterwards, under the pastoral care of Ryland T. Dillard, it returned to Elkhorn. Under Mr. Dillard's care, it grew to be one of the largest and most reputable churches of that honored old Fraternity, and is still a large and prosperous body.

John Price, the first pastor of Marble Creek church was raised up to the ministry in Shenandoah county, Virginia. He was a minister for a short period, in old South River church, and was there associated with William Marshall, Joseph Redding, Lewis Corban and John Taylor, all of whom came to Kentucky. Mr. Price raised up Water Lick church, in Ketocton Association, to which he ministered for a time. "He acted for many years as clerk of Ketocton Association, and was, while in Virginia, considered a man of weight in religious concerns. In Kentucky likewise he has been distinguished as a man of zeal and parts."* For a number of years, he was active and useful in building up the young churches and carrying the gospel into new settlements. He was one of the committee that arranged the terms of General Union between the Separates and Regulars, in 1801, and was a prominent man among the ministers of Kentucky, at that time, and for a few years afterwards. But the best and wisest men have their weak points. During the unhappy contest in Elkhorn Association, which resulted in its division and the formation of Licking Association, most or all of the preachers in the Association were more or less involved in the strife. "The most active among them was John Price, a man of an unpleasant temper, of great asperity of manners, and whose zeal on all occasions has partaken too much of the nature of party spirit."†

From this period Mr. Price's usefulness was greatly impaired. He was an active member of Licking Association, and exerted the measure of his strength to build it up. But there must have been something wrong in originating that

*His. Va. Bap., p. 319. †Benedict, Vol. II., p. 234.

body. A few years after its constitution, it began to exhibit indications of weakness and decay. It has continued to wither until the present time, and is now a weak and inefficient body. Mr. Price lived to a good old age, and maintained to the end, an untarnished reputation for sincerity of purpose, and devotion to what he believed to be the truth.

Ryland Thompson Dillard succeeded John Price in the pastoral care of East Hickman church. He was a young preacher at that time, but was well educated, full of holy zeal, and possessed excellent gifts for the gospel ministry. He preached to this church from the time of his ordination, till the infirmities of old age compelled him to retire from the pastoral office.

R. T. Dillard was born in Caroline county, Virginia, November 17, 1797. His father, John Dillard, was a wealthy farmer, and was of English extraction. His mother's maiden name was Alice Duvall. She was of French extraction. They were both Episcopalians. They raised eleven children—six daughters and five sons of which Ryland Thompson was the youngest. His father died when Ryland was about three years old. He was raised up on a farm, and in the church of his parents, and enjoyed the advantages of the best schools the country could afford. At the age of fourteen, he entered Rappahannock Academy, where he remained four years, and received a diploma of graduation. Just about the time he returned home from school, the British invaded Virginia. Young Dillard entered the army as a volunteer, and remained in the service till the war closed. In 1817, he visited Kentucky, and was so well pleased with the country, that he determined to make it his future home. Accordingly, he came to Winchester, the next year, and immediately commenced reading law in the office of Hubbard Taylor, Jr. After reading six months, he was admitted to the bar, by a license from Judges James Clark and Eli Shortridge. After practicing a short time, he entered into a copartnership with Richard French, at Winchester. On the 23rd of February, 1820, he was married to Amelia Ann, daughter of William E. Dudley, and grand-daughter of that eminent servant of Jesus Christ, Ambrose Dudley. He set-

*Benedict, Vol. II., p. 234.

tled in Winchester, and continued the practice of law, about four years, with brilliant success. His worldly prospects were as flattering as a young man could reasonably desire. Wealth and honor were before him, and he possessed all the means of laying hold of them. But God had chosen him to occupy a higher calling, and had set before him greater honors and more durable riches.

He was at this time a member of the Episcopal church, but was so far from being a christain, that he openly avowed his contempt for the christian religion. "I prided myself," said he, "on my infidelity. I took great pleasure in trying to prove to Elder Thomas P. Dudley, (an uncle of his wife) that he was wrong in being a christian. I had studied Tom Paine's Age of Reason thoroughly, and thought myself master of the subject. But by some means I got to reading the Bible closely, and became much interested in it. This I endeavored to conceal, even from my wife. There was one text that greatly puzzled me. It was this.—'I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion: So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy.' My trouble became very great. About this time my wife went on a visit to her friends in Fayette county. I determined to drown my troubles in amusements during her absence. The first night, I and two other young men spent in gambling for watermelons. At daylight, I dropped down on my bed and fell asleep. When I awoke the sun was shining brightly. The thought occurred to me with great power.—'What if this were the Judgment Day?' I became more miserable than ever. I read the Bible every opportunity, but carefully concealed this from everybody around me. One day, about this time, Captain Allen, an infidel, passing my office as I was sitting in the door, slapped me on the shoulder and said.—'I hear that McClure (a blacksmith and a Baptist) has converted you.' I replied.—'There is not a word of truth in it. I would to God it were so. I would give a world to have a hope in Christ.' Allen burst into tears, and said.—'If I had known there was any truth in the report, I would not have named it to you in this familiar way, for any consideration.' The last of that week, I went to see my wife, and on Sunday, went to hear old father Ambrose

Dudley preach at Bryants. His text was.—'Who has delivered us from the power of darkness, and translated us into the Kingdom of His dear Son.' I thought I could see how *others* could be justified, and I felt different from what I ever had felt before, but was not satisfied that I was truly converted."

Within the next month, Mr. Dillard gained such a degree of assurance as enabled him to relate his exercises to the church. The brethren, being satisfied of his conversion, gave him the hand of christian fellowship. The next day he was baptized in to the fellowship of the Particular Baptist church at Bryants, by the venerable Ambrose Dudley. This was in September, 1823. Mr. Dillard was the last individual that this aged man of God ever baptized. Two years after this he went to give an account of his stewardship.

Almost immediately after Mr. Dillard's conversion, he felt impressed with the duty to preach the Gospel. The struggle between duty and interest was felt, but did not long continue. He began at once to take an active part in the prayer meetings; and when the impression that God had called him to preach took the form of conviction, he conferred no longer with flesh and blood, but determined immediately to abandon the practice of law, and devote his life to preaching the Gospel of the Son of God.

Early in the year of 1824, the church at Bryants licensed him to exercise his gift. The first attempt he made to preach was from the text: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." He was much discouraged at what appeared to him an entire failure, and, before he was done speaking, resolved not to make another effort to preach. The meeting was at a private house near Winchester. When he was done speaking, an old brother sprang up and exclaimed:—"I thank God that the good Lord has cheated the devil out of another lawyer." Mr. Dillard was soon encouraged to make another effort, and, from that, he continued to make and fill appointments till the fall of that year. At this time, the church, formerly called Marble Creek, but now known as East Hickman, had become reduced to twenty-seven members. Of these, only two were males, and they were too old and feeble to attend to business. The church met and invited Mr. Dillard to become its pastor.

Two sisters were appointed a committee to inform him of the call. He accepted, and was ordained to the full work of the ministry, by Thomas P. Dudley and William Rash, in the fall of 1824. To East Hickman church he preached about forty-six years.

On the resignation of Jeremiah Vardeman, in 1830, Mr. Dillard was called to the care of Davids Fork church, to which he ministered twenty-six years.

DAVIDS FORK CHURCH was a branch, or "arm," of Bryants, for about fifteen years. The mother church, which was constituted in 1786, occupied a large territory, and grew so rapidly that it was deemed best to have two places of worship. The church held its business meetings at Bryants Station, but built another house on the head waters of a small stream called Davids Fork of Elkhorn. To this point an arm of Bryants was extended the next year after that church was constituted. Ambrose Dudley preached alternately at Bryants and Davids Fork.

On the 26th of August, 1801, the Arm on Davids Fork was constituted an independent church, and, the following year, reported to Elkhorn Association a membership of 297. Mr. Dudley accepted the pastoral care of this young, but full-grown, church, at the time of its constitution, and served in that capacity till 1806, when he resigned in order to devote more of his time to Bryants. He was succeeded by Robinson Hunt, who presided over the church till December, 1808, when he was removed by death. Jeremiah Vardeman was the next pastor. He accepted the charge in February, 1810. During the first six months of Mr. Vardeman's partoral labors, at Davids Fork, a hundred and seventy souls were added to the church and among them, that valuable pioneer preacher of Missouri, James E. Welsh. During this general revival of 1827--8, more than two hundred souls were added to this church. Among these was the gifted evangelist, T. J. Fisher. Soon after this revival, thirty-one members were excluded from the church in consequence of their having embraced the heresy of Alexander Campbell. This occurred in 1830. In August of that year, Mr. Vardeman resigned his charge, to move to Missouri. Mr. Dillard was his immediate successor. To Davids Fork and East Hickman churches he devoted the principal

pastoral labors of his long and eminently useful ministry. Under some urgent contingencies, he took the pastoral care of several other churches, at different periods, and for short times.

In 1827, the Baptist church in Lexington was divided into two parties by an attempt, on the part of its pastor, James Fishback, to have its name changed from "the Baptist church," to "the Church of Christ." Fishback led off a faction of thirty-eight members, and became their pastor. Jeremiah Vardeman became pastor of the old church. After a few years, Mr. Dillard succeeded in uniting the parties, and preached to them till harmony was restored; when Silas M. Noel was called to take charge of the church.

Mr. Dillard was pastor, for brief periods, of Providence Ephesus, Paris and Clear Creek churches. While pastor of the latter, during a period of two years, it enjoyed an extensive revival. He related the following incident, which occurred during the revival:

The mother of Henry Clay [the distinguished states man,] was a member of Clear Creek church. One night during the revival, we had meeting at a private house. After preaching commenced, a very gay young lady, a niece of Mr. Clay, came in. She was elegantly dressed, and wore, as an especial attraction, a new styled hat, adorned with a very fine ostrich feather. She took a conspicuous seat on a piece of furniture in the room. At the close of the sermon there was much feeling among the people. Several came up and desired me to pray for them. Just as we were about to kneel in prayer, the gay young lady sprang from her seat, tore her fine hat from her head, dashed it on the floor, exclaiming, 'My hat and feathers came well nigh sending my soul to hell,' and rushed forward to join the penitents in prayer. As we knelt in prayer, the venerable mother of Mr. Clay, cried out, 'Brother Dillard, don't forget Henry.'"

Mr. Dillard was afflicted from his youth by a scrofulous affection. It first attacked his lungs, in the nature of *tuburculosis*, and threatened to carry him off. After he was relieved from this, he was attacked with fistula. This refused to yield to medical treatment. His physicians advised him to take a sea voyage, as the only hope of obtaining relief. Accordingly, in January, 1839, he sailed for Europe. During the first part of the voyage, his health, already very feeble, seemed to de-

cline rapidly, until he reached mid-ocean, when he despaired of living through the approaching night. He described his situation after the following manner:

"When night came on, I, and all on board, thought I would die before morning. I knew how they disposed of dead bodies at sea, by nailing them up in boxes and casting them into the deep. My feeling, at the thought of being cast into the ocean, was horrible beyond description. I thought of all the grave-yards that I could remember, and felt great longings to be buried in the humblest, among slaves, rather than be thrown into the sea. I would have gladly given all I possessed to be buried then in my own family grave-yard, near Lexington. But while I was suffering this inexpressible agony of soul, this passage of Scripture came into my mind. 'And the sea gave up the dead which were in it.' This gave me immediate comfort. I felt that I would be as safe in the sea, as on the dry land. In a few minutes I went to sleep, and inthe morning awoke, feeling much better."

After traveling over England, France, Scotland and a part of Ireland, he returned home with his health restored, having been absent about six months.

In 1843, he was appointed Superintendent of Public Instruction for the State of Kentucky. He filled this position, with honor to himself, and usefulness to the cause of education. He lectured on education in all the counties in the state, except three or four. But what seemed to give him most satisfaction was, that he felt assured he had served the cause of Christ, during this term of office, as successfully as during any similar period of his life. On one occasion, he lectured on education a number of days in succession, and preached every night, at the Forks of Dix River. An extensive Revival occurred, and seventy-two souls were baptized. He labored in a similar manner at Covington, where about a hundred and fifty were baptized. He endeavored to use his social powers for the honor of Christ. The following incident will hardly fail to remind the reader of some occurrences in the life of the distinguished John Gano. "On one occasion, while riding through Casey county," said Mr. Dillard, "I was overtaken by three rough looking fellows, one of whom offered to bet five dollars that he could beat me on a quarter race. I objected, that the sum was too small, and the

road too rough. Presently we all came to the bank of Green river. Here we stopped. One of the men said: 'This is the road to run the race on.' 'Well,' said I, 'if you will agree to my proposition, I will run a race with you. These men are strangers to me. They may be honest, and they may be rascals. I do not like the judges, the track, nor the distance. But if you will run over the course of time, for a crown of Righteousness, and let Jesus Christ be the judge—go!' "

About 1859, Mr. Dillard was attacked with a cancer on his face, which compelled him to relinquish his pastoral charges. After some months he recovered sufficiently to engage in his holy calling, and again took charge of East Hickman and two other churches. In 1868, his health became feeble, and he resigned all his pastoral charges. He, however, continued to go among the churches, and preach as often as his failing strength would permit. During this period, he often remarked that he had his trunk already packed for his last journey. When asked what he had in his trunk, he would reply: "Nothing but the grace of God." The cancerous affection in his face continued to become more and more aggravated, till it exhausted his physical powers. He frequently expressed his willingness, and even his anxiety, to depart. A few hours before his departure, he expressed his reliance on Christ. On the 26th of December, 1878, he passed quietly away to the home of the blessed.

Mr. Dillard, whose wife went home some years before him, raised five daughters and three sons, all of whom became Baptists. His oldest son, William, commenced preaching, but had to desist on account of failing health. Three of his daughters married Baptist preachers. The oldest married W. M. Pratt, the second, D. O. Yeiser, and the third, George Hunt.*

The Baptists of Kentucky have had few ministers of more value to the Denomination and the cause of Christ, than Ryland T. Dillard. He was a man of good intellectual and social culture, was dignified and gentlemanly in his bearing, frank and open in conversation, and possessed the capacity to make the humblest feel easy in his company. His social popularity was

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*Most of the facts in the foregoing sketch were taken from Mr. Dillards lips, by the author, at his home, July 7, 1869.

evinced in the fact that he married 845 couples. As a speaker, he was chaste, forcible, and eloquent. In his prime, he was one of the first orators in the Kentucky pulpit.

He was a farmer and a good business man, and accumulated a comfortable property. He used his business talent for the cause of Christ as he did any other grace which God had afforded him, and was among the foremost in all the enterprises of the Denomination. Both as a pastor and an evangelist, he was eminently successful. He labored in many great revivals, besides those in his own immediate charges. During his ministry, he baptized about 2,500 with his own hands. The two churches to which he ministered so long, and faithfully, grew to be large, strong bodies. At one time they contained nearly a thousand members, and are now among the leading churches of Elkhorn Association.

Hanging Fork of Dix River [now New Providence] church was most probably gathered by William Marshall. It was constituted of something less than twenty members, on a small stream from which it derived its name, in 1787. It was located in Lincoln County. Among its early members were William Marshall, Maurice Hansberry and William Gaines. It united with Elkhorn Association the same year in which it was constituted, and, in the following May, reported an aggregate membership of twenty. It was a prosperous little church, under the pastoral care of Mr. Marshall, till 1791, when it reached a membership of sixty-five. During that year a church of thirteen members was constituted out of its membership, in Mercer county. This new church was first called Cove Spring, but afterwards took the name of Stony Point, and has long been dissolved. Hanging Fork church remained a member of Elkhorn Association till the general union, after which it united with South Kentucky, and on the division of that body it fell in with South District Association, of which it is still a member. About the year 1832, it moved its location to a point about three miles east of Danville, in Boyle county, and took the name of New Providence. Among the preachers raised up in this church are John L. Smith, Strother Cook, James P. Kincaid and J. M. Bruce. In 1848, it reported a membership of 236. In 1877, it reported only 73.

William Marshall its first pastor, probably continued to

preach to it about ten years, when he moved to Shelby county where he raised up Fox Run church.

Joel Noel appears to have been the second pastor. Of this good old preacher, little is known. Some of the old people remember him as a quiet, dignified old preacher of small gifts and an excellent christian character. Among the early settlers of Lincoln county, he had been very useful in helping to build up the young churches. He died at his home, in what is now Boyle county, in the fall of 1815 His youngest son was a Cumberland Presbyterian preacher of fair abilities.

The Separate Baptists had now gathered eleven churches, and beginning to recognize the need of some bond of union, resolved to form an Association. Accordingly, messengers from these churches met at Tates Creek meeting house in Madison county, on the first Friday in October, 1787, and proceeded to constitute a fraternity, to which they gave the name of South Kentucky Association of Separate Baptists. Of the eleven churches of which the confederacy was constituted, only the following names are certainly known :

Boones Creek. Joseph Craig, Minister.
Head of Boones Creek.
Howards Creek. Robert Elkin.
Forks of Dix River. James Smith.
Gilberts Creek. Joseph Bledsoe.
Rush Branch. John Bailey.
Tates Creek. Andrew Tribble.
Lick Creek. James Rogers.
Pottengers Creek. Benjamin Lynn.

It appears most probable that the other two churches were,

Head of Salt River, and
South Fork of No=Lynn. James Skaggs.

The book of records has been preserved, and is now in the possession of Elder William Rupard of Clark county. But it was so awkwardly kept, that only fragmentary items of the proceedings of the Association can be ascertained from its pages. The record states that the Association "was constituted on the Bible." No written constitution, confession of faith, abstract of principles, or even rules of decorum were adopted, at this, or any subsequent period. The organization does not

appear to have been considered complete till the following May or it is stated in the records of the annual meeting of the body, in 1791, that, "The Association agrees to abide by the plan upon which the churches of our union were constituted [an association,] in October, 1787, and May, 1788."

The churches of this fraternity were intermingled with those of both Elkhorn and Salem Associations. Some of its preachers adopted very loose doctrinal views, and their vague teachings gave rise to frequent altercations between them and the ministers of the Regular Associations. As a consequence, a number of the churches were divided on the different subjects of controversy. Various attempts were made to unite the contending associations; but, for a period of about thirteen years, these efforts all failed, and each successive failure made the breach wider, and the altercations more bitter. This unpleasant state of affairs continued till 1801, when the great revival of that period so softened the hearts of God's people, that they found it easy to bury all their differences, and form a union of all the Baptists in the State. A fuller account of this happy transaction will be given in its appropriate place.

CHAPTER XII.

FORKS OF ELKHORN, SHAWNEE RUN AND OTHER CHURCHES CONSTITUTED IN 1788.

At the beginning of the year 1788, there were two Regular Associations and one Separate; sixteen Regular and eleven Separate churches; twenty-five Regular and ten Separate ordained preachers, and several licensed preachers of both orders. During this year, three Regular and three Separate churches were formed. Like those which had been gathered before, some of these were permanent and valuable churches, and others of them soon perished.

FORKS OF ELKHORN church was gathered by that famous old pioneer, William Hickman. The following account of its origin, written by Hickman, shows the manner in which our fathers followed the settlers to the frontiers, and erected the standard of the cross among them. It must not be forgotten that they were still exposed to the fury of the blood-thirsty savages, who constantly prowled around the settlements and embraced every opportunity to destroy the new occupants of their favorite hunting ground. There were already eight little churches in Fayette, one in Bourbon, one in Clark, and one in Woodford, all under the protection of the forts, before there was any settlement at the Forks of Elkhorn, in what is now Franklin county.

During the year 1787, a precious revival was prevailing in most of the settlements in Fayette and the surrounding counties. Mr. Hickman gathered Marble Creek church, and, for a time, supplied it with stated preaching. The revival influence was following the settlers, as they advanced into the wilderness to form new homes, and contend with new trials and dangers. Of this period, Elder William Hickman writes as follows:

"About that time, the Forks of Elkhorn began to be settled. Mr. Nathaniel Sanders, old brother John Major, brother Daniel James, old William Hayden, old Mr. Lindsay and a few others

had moved down. As there was a prospect of a large settlement, Mr. Sanders named to his neighbor, Major, that it would be right to get some minister to come down and live among them. This pleased Major, he being an old Baptist. They consulted as to whom they should get. Mr. Sanders, who had a slight acquaintance with me, mentioned my name. This seemed strange, as he was a very thoughtless man about his soul. However, they agreed between themselves to make me a present of a hundred acres of land. This was unknown to me at the time. On a very cold night, brother Major, came to my cabin about twenty miles from his residence. When he came in, upon being asked to sit down, he said: 'No, like Abraham's servant, I will not sit down till I have told my errand.' He then told me what had brought him to see me, and gave me till the next morning to return him an answer. We passed a night of prayer. It was a night of deep thought with me for I wished to do right. I was halting between two opinions, and when I reflected that the Forks of Elkhorn was exposed to the savages, there being no settlement between there and the Indian towns, I thought it would frighten my wife and children. However, I consulted them about what I should do. They being willing to go, in the morning I answered brother Major thus: 'I have an appointment at Marble Creek. I will name the matter to the brethren there. If they will give me up, I will write to you or come and see you, and we will decide upon it.' I went to Marble Creek, and stated to the brethren the circumstance. They were for awhile very unwilling to let me off. But at length they said, if it was my wish, and for my advantage, they would submit. I then felt free and went down instead of writing. I first went to brother Major's, and from there to Mr. Sanders. I was astonished to find that his wife was an old professor of religion. Mr. Sanders walked with me to the very spring I now live at, on his own land, and showed me where I was to settle. I said to him: 'Sir, you don't care about religion; I want to know why you wish me to come.' His reply was: 'If it never is any advantage to me, it may be to my family.' It started tears from my eyes, not knowing what Providence had in view. I, however, concluded to move as soon as possible, and my son, William, being married, came down and built a cabin, between Christmas and New Year, 1787. Between this and my moving I visited my old church (South Elkhorn),

Marble Creek and other churches, and I do hope my labors were not in vain. On the night of the 17th of January, we arrived at my son William's cabin. I had sent down an appointment to preach on Sunday at brother Major's. Almost the whole of the inhabitants came out. I suppose there were about thirty whites, besides a few blacks. I hope I was looking to the Lord. I took this subject: 'Let me die the death of the righteous and let my last end be like his.' It was a blessed day. I think four or five experiences came from that day's labor, and among the rest, Mr. Sanders. The sword of the spirit pierced him to the heart. For weeks he could find no rest. But at length he found peace in the Lord. I was by when he met with his deliverance. We held meetings day and night. About this time there was a great fall of snow, and the balance of February and all of March was very cold, but did not hinder our meetings. In the course of ten months, twenty or thirty obtained hope in the Lord. Among them were some of old sister Cook's family and brother Major's children, and several of their blacks. Scarcely any weather stopped us, and we thought but little about the Indians. When April came it brought a fine spring, and we began to talk of becoming an organized church. Several brethren moved down that spring. Brother [John] Taylor hearing of the work came down from Clear Creek to preach to us, and help us on. As well as my recollection serves me, there was a number baptized before the constitution of the church, for brother Lewis Craig was with us, at times. We sent for helps from Clear Creek, South Elkhorn, and I think Marble Creek. We got together, and after due examination were constituted a church of Christ. This took place the second Saturday in June, 1788. They were pleased to call me, to go in and out before them. The dear man I so much dreaded (Mr. Sanders) I baptized, and the church chose him as one of her deacons. I think, in the course of a year, I must have baptized forty or fifty. I baptized nine of old sister Cook's children, and among them the well known Abraham, now the minister of Indian Fork in Shelby county. The same year I baptized Philemon Thomas and his brother, Richard, the latter a minister of the gospel, the former a statesman."

Forks of Elkhorn church had a regular prosperous course for many years. Eight years after its constitution it contained 123 members. During "the great revival" 216 souls were

baptized for its membership in one year (1801). It united with Elkhorn Association, in 1788, and remained a member of that body till about 1821, when it united with Franklin Association, of which it has remained a prominent member to the present time.

William Hickman, the founder and first pastor of Forks of Elkhorn church, was among the most active, courageous and useful of that noble band of pioneer preachers that brought the Gospel of Jesus Christ to the great Valley of the Mississippi. He was, in the true sense of the term, a servant of Jesus Christ. He made preaching the gospel the business of his life. He conscientiously avoided that worldly speculation which involved a number of our early preachers in much trouble, and greatly marred their usefulness. Refusing to entangle himself with the affairs of this world, he looked unto the Lord, and steadily pursued his holy calling, from the time God called him into the ministry, until he finished his course with joy, at a ripe old age. He served the Lord with diligence and zeal, in his youth, and realized the fulfillment of the promise made to the righteous: "They shall bring forth fruit in their old age."

William Hickman was the son of Thomas Hickman. His mother's maiden name was Sarah Sanderson. He was born in King and Queen county, Va., February 4, 1747. His parents died young, leaving him and one sister, their only surviving children, to the care of their grandmother. He gives the follow-lowing account of his youth and early manhood:

"My sister and myself were taken by a loving old grandmother, who did her best for us. She tried to impress our minds with a solemn sense of eternal happiness and the torment of hell. These things bore heavily on my mind, and more so on the death of our parents. Thinking of my father, and fearing he was miserable, deprived me of hours of sleep. I hoped my mother was in glory. With these thoughts, I determined not to be wicked, and especially to keep from evil words. My opportunity for learning was very poor, having little time to go to school. I could read but little, and barely write. My sister also had very little opportunity to learn, for we were two little orphans.

"At about fourteen years of age I was put to a trade. The family I had lived with since the death of my parents were orderly, but without any real knowledge of true godliness. They

all depended upon their works to save their souls. None of us knew any better in those days. I had not lived long at my new habitation before I fell in with the evil habits of the family, for master, mistress, children, apprentices and negroes were all alike in their wickedness. I left off saying prayers, and learned to curse and swear; for sinning will make us leave off prayer, and real prayer will make us leave off sinning. I lived at this place seven years. I went often to church to hear the parson preach, when he was sober enough to go through his discourse. Towards the last of the seven years I heard of a people called Baptists, though at a great distance. I was told that they would take the people and dip them all over in the water. I was sure they were the false prophets. I hoped I never should see one of them, nor did I for several years after that.

"In the ninth year of my apprenticeship I married my master's daughter. Both of us were poor, careless mortals about our souls. My wife was fond of mirth and dancing. In the year 1770 the Lord sent these Newlights* near where we then lived, in Buckingham county, Virginia. Curiosity led me to go some distance to hear these babblers. The two precious men were John Waller and James Childs. When I got to the meeting the people were relating their experiences. There was such a multitude of people that I could not see the preachers till they were done. At last they broke up. The two preachers sat together. I thought they looked like angels. Both of them preached, and God's power attended the word. Numbers fell, some were convulsed and others were crying out for mercy. The day's worship ended. The next day they were to dip, as they called it in those days. I went home, heavy hearted, knowing myself to be in a wretched state. I informed my wife what I had seen and heard. She was much disgusted, fearing I would be dipped. She begged me not to go again; but I told her I must see them dipped. I went, and an awful day it was to me. One of the ministers preached before baptism. Then they moved on to the water, near a quarter of a mile. The people moved in solemn order, singing:

'Lord, what a wretched land is this
That yields us no supply.'

Though it was a strange thing in that part of the world, I think the people behaved orderly. A great many tears dropped

*Baptists were so-called then.

at the water, and not a few from my eyes. The first man brother Waller led in had been a dancing master, to whom brother Waller said he had given a gold piece to teach him to dance. I think eleven were baptized that day."

"In the fall of the next year I moved to Cumberland county. There I shook off the awful feeling I have named above, yoked in with a gang of ruffians and took to dissipation, but with a guilty conscience. The Lord sent his servants in that part, and pretty soon a number of our dear neighbors were converted to God, and among the rest, my wife." *

On the conversion of his wife, Mr. Hickman's remorse of conscience greatly increased. His wife offered herself to the church, and was approved for baptism, when he was absent. This greatly irritated him. He kept her from being baptized several months. He persuaded her to attend the Episcopal church, and strove to convince her of the validity of infant baptism. For this purpose, he studied the New Testament closely. This investigation led him to the conclusion that infant baptism was not taught in the Bible. He finally consented to his wife's being baptized. Under the preaching of David Tinsley—that eminent and faithful witness for Jesus, and for times a prisoner of the Lord, in Virginia jails—Mr. Hickman became deeply overwhelmed with a sense of guilt and condemnation. He closes a relation of his experience as follows:

"I saw sin enough in my best performances to sink me to hell. When I heard the truth preached, it all condemned me. I often wished that I had never been born, or that I had been a brute that had no soul to stand before the holy God. For months I tried to pray, but thought I grew worse and worse, till all hopes of happiness were almost gone.

"One cold and gloomy afternoon, the 21st of February, 1773, I went over a hill to try to pray. When I got to the place, I put myself in every position of prayer. I must have been an hour in that dismal condition. It was so cold that I returned to the house and sat awhile before the fire. I thought hell was my portion. About the setting of daylight I got up and walked out about fifty yards. All at once the heavy burden seemed to fall off. I felt the love of God flow into my poor soul. I had sweet

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*Hickman's Life and Travels, pp. 1-3—Slightly Revised.

supping at the throne of grace. My sins were pardoned through the atoning blood of the blessed Savior. I heard no voice, and no particular Scripture was applied. I continued there sometime, and then went back to the house. I made no ado for fear of losing the sweet exercise. That was one of the happiest nights I ever experienced. The next morning when I rose and looked out, I thought everything praised God, even the trees, grass and brutes. In the month of April, I was baptized by that worthy servant of God, Reuben Ford, who had baptized my wife the fall before. We both joined the church after I was baptized.*

The young converts composing this church, having no preacher near them, kept up meetings themselves, as was the custom of the early Baptists of Virginia. Among those who took an active part in the public exercises were William Hickman, George Smith, George Stokes Smith, John Dupuy, James Dupuy, Edward Maxey and Jeremiah Hatcher. All of these became useful preachers, and the first five were among the early preachers of Kentucky.

In 1776 Mr. Hickman came with a small company to Kentucky. Some account of this visit has been given in the first chapter of this work.

Several incidents which occurred under Mr. Hickman's ministry during the eight years that he preached in Virginia, after his first visit to Kentucky, will serve not only to exhibit the zeal of the preacher, but will also show something of the spirit of the times in which he lived.

Near where Mr. Hickman lived was the boundary line of an Episcopal parish, the minister of which was a Mr. McRoberts. The Virginia Legislature passed an act in 1776, by which the parish ministers were deprived of their salaries, which they had hitherto drawn from the public treasury. Most of them abandoned their parishes as soon as their salaries were cut off. Parson McRoberts had left his parish. The Methodists had seized upon the opportunity to gather a large society in the vacant parish. Congress proclaimed a general fast to be held on the 23d of April, 1777. Mr. Hickman preached the fast day sermon in his neighborhood. An immense crowd of people at-

*Life and travels, pp. 5–6; slightly revised.

tended. The Spirit of the Lord was present, and a number of people were deeply convicted of sin. Among these was a middle-aged man named John Goode. He was so deeply wrought upon that he thought he was going to die, and applied to Col. Haskins to write his will. He continued some days in great agony. For three days and nights he did not eat, drink or sleep. When he obtained relief he went to see Mr. Hickman, and related to him his experience. He concluded by saying: "You need not mention baptism to me. Blessed be God, I am baptized with the Holy Ghost and fire, and I need nothing more." Mr. Hickman told him to search the Scriptures and they would teach him his duty. "I had an appointment the next Sunday week," says Mr. Hickman, "at Muse's schoolhouse. I asked Mr. Goode if he would go to meeting with me, if I would come by and take breakfast with him. He said he would with pleasure. When I went he was sitting on his porch with the Bible in his hand. He commenced conversation by saying: 'You need not say anything about baptism; *my Holy Ghost and fire baptism* will do for me.'" Mr. Hickman advised him, as before, to search the Scriptures. "When the meeting was dismissed that day," says Mr. Hickman, "I missed Mr. Goode till the people were nearly all gone. At last he came out of the woods. I asked him where he had been all that time. He told me that Mr. Branch, one of his neighbors, a church warden, had taken him out to give him some good advice, and that the advice was to take care of the Baptists, for they preached damnable doctrines, and that they will not rest till they dip you. Mr. Goode replied that Mr. Hickman had not persuaded him, he only advised him to read the Scriptures. 'Ah,' said Mr. Branch, '*that is their cunning.*'"

At another time Mr. Hickman preached at the funeral of an old lady. After the service a friend of the deceased made him a present of the value of five dollars. It was soon reported that he charged five pounds for preaching a funeral sermon. This was used to prejudice the people against the Baptists. Mr. Hickman soon afterwards preached another funeral discourse at the parish grave-yard, but was compelled to go off the church lot, or, as it was called, "the church acre." Mr. Hickman remarks: "The Baptists in those days were much despised." This was especially the case in Chesterfield county. "A little

before this date, about eight or nine ministers were imprisoned at different times. But to stop the work of the Lord was not in the power of the devil. The word was preached through iron grates, and God blessed it to the conversion of hundreds." It will be remembered that, "in Chesterfield jail seven preachers were confined for preaching, viz: William Webber, Joseph Anthony, Augustine Eastin, John Weatherford, John Tanner, Jeremiah Walker and David Tinsley. Some were whipped by individuals, and several were fined." * "They kept up their persecutions," says Semple, "after other counties had laid it aside." Mr. Hickman, though not imprisoned, came in for his share of rude persecution.

The following affecting circumstances show something of the bitter feeling that was entertained against the Baptists, only a hundred years ago. A revival was in progress in Skinquarter church. Many people were interested about their souls. Among these were the wife, son and daughter of an old man who was a fierce opposer of the Baptists. The young lady was the first to find peace in the Savior. Despite the father's opposition. "Nothing would do but she must follow the footsteps of her dear Master. After she was baptized," continues Mr. Hickman, "She never dared to put her foot in her father's house. He cursed and swore and wished her in hell. But she had friends and homes enough. One day her poor old mother came to my house and asked me what I would do if she told me an experience that satisfied me, and demanded baptism. I told her I should have to baptize her. She said: 'I expect to put you to the test, in a short time. But my husband must not know it. If he does, I know he will kill me.' I told her I did not think so. She replied: 'I know him better than you do.' A short time after this, the old man went from home, and the old lady came to my house with her bundle under her arm. The expelled daughter was at my house at that time. The old lady related her experience. It was satisfactory. My wife, the old lady and myself went alone to the water. Her daughter would not go, for fear she would be interrogated on the subject. The old lady came up out of the water praising and glorifying God. I informed the church what

*His. Va. Baptists, p. 207.

I had done, and they were pleased with it. I directed the deacons to convey the elements to her when administering the supper, she being in some bye-corner covered with a large handkerchief. The old man did not find it out for four years. The worst of his rage was then over. The son, a young man grown, had been converted. But he lived with his father, and was afraid to be baptized. One night at a meeting the members became very lively under religious exercises. Abram—for that was his name—came forward and related his experience. Like Paul, I took him the same hour of the night and baptized him. I saw his mother next morning. She said to me: 'Brother Hickman, did you baptize Abram last night?' 'Why do you ask that?' said I, for I was sure none could have told her. 'Why, I dreamed so: I thought I stood by and saw it.' I told her I had, and she appeared much rejoiced. Some one told Abram's father of his baptism on Monday morning. The old man drew his cane on him and ordered him off, but did not strike him."*

John Goode, who was at first so well satisfied with his *Holy Ghost and fire baptism*, after studying the Scriptures sometime, demanded *water baptism*, and ultimately succeeded Mr. Hickman as pastor of Skinquarter church.

Mr. Hickman relates the following incident, which occurred under his ministry, while he was pastor of Tomahawk church. There was a man living near the meeting place, "who was thought to be a christian," says Mr. Hickman, "but had not joined society. I said to him one evening going from meeting: 'Mr. Flournoy, when I come again, I intend to have meeting at your house, on Saturday night, hear your experience and baptize you the next day.' He asked me if I was in earnest. I told him I was. The same week there was preaching at the meeting-house by a strange minister. The preacher and myself went to Mr. Flournoy's to dinner. After dinner he said to me that he could not wait till next meeting to be baptized. I told him he had waited seven years, and asked him if he could not wait another month. I told him I should do as I had promised. The next morning he came to my meeting, ten miles off, bringing his family and friends, and also his clothes to be baptized in. I told

*Life and Travels, pp. 15–16; revised.

him I should do as I had first told him. The next monthly meeting, I baptized him, according to my first arrangement. When I came to Kentucky I left him the minister of Tomahawk church."

Another circumstance will illustrate the strictness of discipline among Baptists, at that period. A young lady, the daughter of Colonel Haskins, was arraigned before the church at Skinquarter, "for wearing stays, they being fashionable at that time. She was truly a meek and pious young lamb," continues Mr. Hickman. "I plead her cause and saved her. She afterwards became the wife of Edward Trabue, and died in Kentucky."

On the 16th day of August, 1784, Mr. Hickman started to move to Kentucky. He arrived at George Stokes Smith's, in what is now Garrard county, on the 9th day of November. "The next day," says he, "which was Sunday, there was meeting at brother Smith's, and unprepared as I was, I had to try to preach, though there were three other preachers present. I spoke from the fourth psalm: 'The Lord hath set apart him that is godly for himself.'" This was his second attempt to preach in Kentucky. It was now more than eight years since he began his ministry at the head of the spring at Harrodtown. Thomas Tinsley was present when he made his first effort. Speaking of the second, he says: "Old brother William Marshall was there, and invited me to go where he lived, at a place called the Knobs. He appeared to set some store by me, but thought I was tinctured with Arminianism. I thought he was strenuous on eternal justification. There was a church at Gilbert's creek, but I had no inclination to join so soon after I moved there. Brother John Taylor came from the north side of Kentucky river, and preached at brother Robertson's. William Bledsoe was there. Brother Taylor's text was: 'Christ is all in all.' I fed on the food. It was like the good old Virginia doctrine." Thus, in a few days, Mr. Hickman was brought in contact with nearly all the preachers in "Upper Kentucky." There were at that time, only two Regular and two Separate Baptist churches in that part of the State; and the first revival did not occur till the following winter.

The 5th of the following April, Mr. Hickman moved to the north side of Kentucky river, and settled near Lexington. The fourth Saturday in the same month, he and his wife handed in

their letters, and were received into the fellowship of South Elkhorn church. Here he and Lewis Craig became yoke-fellows in the ministry, and John Taylor was near by. Than these, a nobler trio of gospel ministers has seldom blessed any one community on our planet. They, with a few others perhaps equally pious, but less active and zealous, raised up, in a few years, churches enough to form a large and influential association, and their names were familiarly known over this continent, and in Europe.

Mr. Hickman's labors at Boones Creek, Marble Creek, Forks of Elkhorn and Brashears Creek, in Shelby county, have already been spoken of. He became pastor of Forks of Elkhorn, at its constitution, and sustained that relation till it was severed by death. He supplied Brashears Creek near the present town of Shelbyville, about a year, when he had to be attended by a band of soldiers between Frankfort and that point, to guard him against the hostile Indians. He then induced Joshua Morris to move to Brashears creek, and take charge of the little church. In 1791, he paid a short visit to his old churches in Virginia. On his return to Kentucky, he commenced preaching in Mr. Ficklin's barn, on McConnells Run, in Scott county. Here he raised up a church, at first called McConnells Run, but now known as Stamping Ground. To this church he ministered about fourteen years. A few brief quotations from his Life and Travels will give, in a narrow compass, some idea of his abundant labors and great success in Kentucky. Speaking of the great revival of 1800–3, he says: "I suppose I baptized more than five hundred in the course of two years, though in different places. Our church (Forks of Elkhorn) increased to three or four hundred in number. About this time the churches began to branch off. We dismissed members to constitute Glen's Creek, South Benson, North Fork and Mouth of Elkhorn (Zion) churches. I attended all those young churches at that time, they being destitute of ministers, and baptized a number of members in each, till they were supplied. In those days I went down and visited my friends on Eagle creek, and baptized a number there. Soon after that a large and respectable church arose there. Brother John Scott moved among them, and has long been their pastor." "I am now in my eighty-first year, and have a greater charge on me than ever I had. I am called upon to attend three other

churches, besides our own. This takes up all my time. But I want to spend my latter moments to God's glory. I enjoy common health through the goodness of God."

"I have, after my poor manner, to serve Mt. Pleasant, North Fork and Zion churches. Our regular meetings at the Forks of Elkhorn, have been on the second Saturday and Sunday in each month for nearly forty years. This church I hope to serve till I am laid in the dust, for they have ever manifested their love and esteem to me. They lie near my heart, I wish to live and die with them; and I hope to spend a blessed eternity with them where parting is no more."

Some two years after he wrote the paragraphs just quoted, this venerable servant of God, still in ordinary health visited south Benson church, of which his son William was pastor. After preaching, and then eating a hearty dinner, he complained of feeling uncomfortable. He started to go home, accompanied by his son. When he reached Frankfort he was unable to proceed further. He stopped at the house of a friend and requested a pallet to be made on the floor. On this he lay down to rest. As he lay there, talking of his trust in Christ, on a mild evening in the fall of 1830, he grew weaker and weaker, until his voice was silenced. A few moments afterwards he passed away to the eternal home. So ended a long life of active labor and prominent usefulness in the cause of Christ. Of this remarkable man of God, John Taylor wrote in the following quaint style, while Mr. Hickman was living:

"This man had a great range in Kentucky, for here he has been a faithful laborer nearly forty years. He is truly a '76 man, for in '76 he paid a visit to Kentucky, and here, the same year, he first began to preach. In early times, and in the face of danger, he settled where he now lives, for a number of years, at the risk of his life, from Indian fury. He preached to the people in Shelby county, and other frontier settlements. So that he is one of the hardy, fearless sons of '76. For upwards of thirty years he has served the church at the Forks of Elkhorn, in which congregation he has, perhaps, baptized more than five hundred people. He has statedly served a number of other churches. Perhaps no man in Kentucky has baptized so many people as this venerable man. Though now about seventy-six years old, he walks and stands as erect as a palm tree, being at

least six feet high, rather of a lean texture, his whole deportment solemn and grave, and like Caleb, the servant of the Lord of old, at four score years of age, was as capable of going to war as when young. This '76 veteran can yet perform a good part in the Gospel Vineyard. His preaching is in a plain, solemn style, and the sound of it like thunder in the distance; but when in his best mood his sound is like thunder at home, and operates with prodigious force on the conscience of his hearers."*

Mr. Hickman was twice married and raised many children. His oldest son, William, was long pastor of South Benson church. Captain Paschal Hickman who fell in the battle of River Rasin, and in whose honor Hickman county was named, was another of his sons. The venerable Elder Paschal Todd, of Owen county, is a grandson.

Hustons Creek church was a small body of Separate Baptists, gathered in Bourbon county in 1788, by Moses Bledsoe. It contained, in 1790, fifty-six members. After this its name disappeared from the records.

Moses Bledsoe was a preacher of considerable prominence among the pioneers of Kentucky. But little is now known of his life and labors. He was most probably a son of Elder Joseph Bledsoe, the founder and first pastor of Gilberts Creek church of Separate Baptists, in Garrard county, and brother of Elder William Bledsoe and the brilliant but erratic, Judge Jesse Bledsoe.

. Moses Bledsoe was a native of Virginia. He came to Kentucky at a very early period, and was active among the Separate Baptists, in raising up the early churches of that order. He was pastor of Hustons Creek, Bethel and Lulbegrud churches, and was one of the committee which arranged the "terms of general union." He had the reputation of being a good man.

Rolling Fork church was located in the southern part of Nelson county. It was constituted in 1788, and united with Salem Association the same year. It reported to the Association seventeen members. It was probably gathered by Joshua Carman, an enthusiastic Emancipationist. This church sent with its letter to the association, the year after it obtained ad-

*His. Ten Ch's., pp. 48–49.

mission into that body, the following query: "Is it lawful in the sight of God for a member of Christ's church to keep his fellow-creatures in perpetual slavery?" "The association judge[d] it improper to enter into so important and critical a matter at present." This answer was unsatisfactory. The church continued to agitate the subject of slavery till, in 1796, it withdrew from the Association. It returned to the Association in 1802, but was disturbed by a factious spirit, and a disorderly preacher of the name of William Downs, and continued to wither till 1825, when it dissolved.*

Joshua Carman, who appears to have been the founder and first pastor of Rolling Fork, was probably a native of Western Pennsylvania. He was among the early settlers of Nelson county, Kentucky. For a number of years he was an active minister in the bounds of Salem Association, and was several times appointed to preach the introductory sermon before that body. He was regarded a man of good ability, and was much beloved by the brethren. But, becoming fanatical on the subject of slavery, he induced Rolling Fork church to withdraw from the Association, in 1796, and declare non-fellowship with all slave-holders. He attempted to draw off Cedar Creek church, of which, according to tradition, he was pastor at that time. But, failing in this attempt, he collected the disaffected members from that church, Cox's Creek and Lick Creek, and, with the assistance of Josiah Dodge, constituted an Emancipation church, about six miles north-west of Bardstown. This church soon withered away, and Rolling Fork church returned to Salem Association. The exact date of constituting this Emancipation church, or the name it bore, is not now known, but it is supposed to have been the first organization of the kind in Kentucky. Mr. Carman, finding himself unable to bring any considerable number of Baptists to his views, moved to eastern Ohio, where it is said he raised up a respectable church, and preached to it till the Lord took him away.

William Downs was the next preacher in Rolling Fork church. He possessed extraordinary natural gifts, and was one of the most brilliant and fascinating orators in the Kentucky pulpit in his day. But he was indolent, slovenly and self-in-

*Min. Sal. Asso.

dulgent. This rendered him almost useless to society, and perhaps worse than useless to the cause of Christ.

William Downs was a son of Thomas Downs, an early settler in what is now Ohio county, Kentucky. He was probably born in a fort where the county seat of Ohio is now located, about the year 1782. His father, having moved to Vienna Fort, on Green river, where Calhoun is now located, was killed by a party of Indians, about the year 1790. He left two sons, Thomas and William, both of whom became Baptist preachers—the former, a man of great usefulness. William was brought to Nelson county, and placed under the care of Mr. Evan Williams, by whom he was brought up. He received a fair English education, for that time, and adopted the profession of school teaching. In early life he professed religion, and united with Rolling Fork church. He commenced exercising in public soon after he was baptized, and gave evidence of such extraordinary gifts that the church too hastily had him ordained to the ministry. He had preached but a short time before he was summoned before the church to answer the charge of being intoxicated. To avoid the trial he sought membership in a Separate Baptist church, and was received. Rolling Fork church, however, publicly excluded him, and requested Salem Association to advertise him. This was done in the minutes of that body, in 1805.

Mr. Downs, however, continued to preach among the Separate Baptists till he raised up a large church of that order, called Little Mount. It was located about three miles north-east of Hodgenville, and contained a number of highly respectable citizens. Mr. Downs was fond of controversy, and engaged in several debates. His exceeding familiarity with the Sacred Scriptures, his ready wit, keen sarcasm, and brilliant oratory attracted the attention and won the admiration of the most intelligent and refined people within the limits of his acquaintance. Hon. Benjamin Hardin, one of the leading lawyers and statesmen of Kentucky, greatly admired his oratory, and embraced every opportunity to hear him preach. During an informal discussion with a Catholic priest, Mr. Downs' wit and sarcasm so irritated the "reverend father" that he struck his troublesome adversary in the face with his fist. This afforded Mr. Hardin an opportunity to arrange the terms of a public debate between the

priest and Mr. Downs. Mr. Hardin presented his friend Downs with a handsome suit of clothes to wear during the debate. The priest opened the debate with an hour's speech. Not knowing Mr. Downs' church relationship, he attempted to confound him by proving conclusively that all the *Protestant* sects had received their baptism from the Roman Catholic church. Mr. Downs admitted his proposition, but denied being a Protestant. The priest exhibited his disappointment and confusion by saying to Mr. Hardin: "You have brought me an Anabaptist to contend against: had I known this, I would not have debated with him." Greatly to the gratification of his honorable friend, Mr. Downs gained a complete victory.

About the year 1830 Mr. Downs moved to Ohio county, and again joined the United Baptists. Here an opportunity was soon afforded for the display of his controversial powers.

A Universalist preacher, of the name of Mann, had been for some months preaching at Hawesville, in Hancock county, occasionally. At the close of each discourse he challenged his audience to furnish an orthodox preacher to debate with him. Finally a gentleman present accepted the challenge. The terms of debate were agreed on, and the time appointed for it to com mence. Punctual to the time Mr. Mann, who was a very handsome man, and dressed very elegantly, made his appearance. Mr. Downs had worn out the suit of clothes which Mr. Hardin had given him, and was now clad extremely shabbily. He had on a pair of coarse, short, tow-linen pantaloons, an old wool hat, with a piece of leather sewed in the crown and a pair of coarse cow-skin shoes, without socks. He and Mr. Mann were formally introduced. The latter expressed his astonishment and disgust by asking the question: "Is this the man you have brought here to debate with me?" Mr. Downs replied promptly: "Never mind, Mr. Mann, I am only fit to do the dirty work of the church." The debate proceeded. The Universalist fop, in debate with the old experienced controversialist, was as a pigmy in the hands of a giant. Mr. Downs played with him as a cat plays with a wounded mouse. At the close of each argument, presented with irresistible force, he quoted from Paul, leaving out the word "every." "Let God be true and man (Mann) a liar." At the close of the debate

the crest-fallen Universalist beat a hasty retreat, and was never afterwards seen in Hawesville.

In the split among the Baptists of the Green River country, on the subject of missions, about the year 1835, Mr. Downs went off with the anti-mission faction. After this he had a controversy with a Campbellite preacher. But while he always displayed splendid abilities in the pulpit, his moral character was so defective that he exerted little influence for good. He died in poverty and obscurity, about the year 1860.

Head of Salt River church was a small body of Separate Baptists, constituted in Mercer county, in 1787 or 1788. In 1790 it reported to South Kentucky Association 57 members. After this we hear no more of it; it either dissolved or changed its name.

Buck Run church was gathered by John and James Dupuy. It was constituted October 1, 1788, and was located in Woodford county. It united with Elkhorn Association the same month in which it was constituted, and the following year reported 14 baptisms and a total membership of 34. This church, like many others at an early period in Kentucky, probably had no stated pastor, but was supplied with preaching by the ministers who were among its members. In 1793 it attained to a membership of 70. After this it was rent by factions, and rapidly declined, till 1799, when it dissolved.

John Dupuy was of French extraction. The history of his ancestors is one of thrilling interest.

In spite of Papal vigilance, the Lutheran Reformation spread from Germany over France, till the French Protestants numbered hundreds of thousands. The contest between them and the Catholics led to the Bartholomew massacre in 1572, in which it was supposed thirty thousand Protestants were slain within thirty days. This persecution continued till Henry IV published a decree, in 1598, granting the Protestants certain civil rights. This decree is commonly known as the Edict of Nantes. After this the Protestants, who were called Huguenots, enjoyed some degree of peace, till Louis XIV again deprived them of their civil rights, in 1681, when another fearful persecution broke out, and the sufferings of the Huguenots became intolerable. Notwithstanding the borders of the Empire were

guarded by armed soldiers, more than a half million of the Protestants escaped to Switzerland, Germany, Holland and England. In 1685 the Edict of Nantes was revoked, and the Protestants were left wholly at the mercy of the Catholics. Such as could get away fled from the Empire, while the remainder were forced to recant or perish by martyrdom. Among the former was a young man of large estate, of the name of Dupuy. He had served fourteen years in the French army, and had been engaged in as many pitched battles. On retiring from the army he was married to Susannah Sevillian, a young countess, and settled on his estate. Six months after this the Edict of Nantes was revoked. Dupuy secured a suit of male attire, dressed his wife in the garb of a page, and, taking all the gold he had by him, they mounted a pair of fleet horses and fled towards Germany. They left the doors and windows of their house open, to prevent suspicion. But the wily zealots were soon aware of their flight, and pursued them. Coming in sight of the refugees, they fired on them, but with no other injury than the mutilating of a small Bible,* which the countess carried on her person. As soon as the refugees found themselves safe on the territory of Germany, they alighted from their horses and worshiped God in solemn prayer and a hymn of thanksgiving. After remaining in Germany about fourteen years, the Dupuys, with many other French Huguenots, emigrated to Virginia, about the year 1700, and settled at Manakin, an old Indian town on James river.

Here John Dupuy, a son of Bartholomew Dupuy, and a descendant of the bold Huguenot, was born in Powhatan county, Virginia, March 17, 1738. He received a good education for that time, and began in early life to devote himself much to religious exercise. He belonged to the Church of England, and possessed a good estate. Being a good reader, and having a pious disposition, he began to collect his neighbors, and read to them from the church service the sacred scriptures, or printed sermons. He was invited to hold meetings at the houses of his neighbors. In a short time he had established three weekly ap-

*This Bible and a short sword, carried at that time by M. Dupuy, are said to be still kept in the Dupuy family, fn America. Miss Eliza Dupuy has published a historical romance, entitled, "The Short Sword of the Huguenots."

pointments at the houses of three poor but pious old widows. These people being too poor to furnish candles, he read by the light of fires made of pine knots. He gradually fell into the habit of exhorting the people, after reading the Scriptures.

Much interest began to be manifested at young Dupuy's meetings. Under his warm exhortations the people would groan and weep, and give other indications of strong religious feeling. At one of these meetings, while Mr. Dupuy was exhorting, and the people were exhibiting much tenderness of feeling, a son of the widow at whose house the meeting was held, rose up and cried out angrily: "John Dupuy, you must stick to the rules of the Church of England. You shall not preach here." Mr. Dupuy now began to study the Bible, and soon became convinced of the duty of believer's immersion. At this time he had probably never heard a Baptist preach. Some time after this, hearing that Samuel Harris and Jeremiah Walker had an appointment to preach, about forty miles from where he lived, he went to hear them. He was so well pleased with their doctrine that he related to them his Christian experience, and was baptized, June 16, 1771.

The seeds Mr. Dupuy had sown in his Bible readings and exhortations were ripening for the harvest. He induced William Webber and Joseph Anthony to visit the neighborhood. The Lord blessed their labors. A church, called Powhatan, was constituted the same year. This was the first Baptist church in Powhatan county. Mr. Dupuy built them a substantial meeting-house, a part of the wall of which is still standing; but the building has been greatly enlarged. Soon after this church was constituted the famous John Waller and the Craigs visited the neighborhood. A great revival ensued, and a large number was added to the church.

David Tinsley was induced to settle among these brethren, and became their pastor. The church prospered under his ministry, till 1774, when he was thrust into Chesterfield jail for preaching the gospel. During this year Mr. Dupuy was married to Elizabeth Minter, and was soon after ordained pastor of Powhatan church. This position he occupied till he moved to the West. This church was a very prosperous one. Previous to the year 1827, it had raised up fourteen preachers. Among

these were John and James Dupuy, George and George S. Smith and William Hickman, all of whom settled in Kentucky.

In the fall of 1784 John Dupuy moved to Kentucky, and settled in what is now Woodford county. In the following spring he went into the constitution of Clear Creek church. After remaining about three years a member of this church, he and his brother James Dupuy, who had recently moved from Virginia, constituted a church, on Buck Run, not far from where Griers Creek meeting-house now stands. This church, as stated above, was dissolved in 1799.

In 1801 Mr. Dupuy moved to what is now Oldham county, and united with the church on Pattons creek. Here he remained on his farm till about one year before his death, when he moved to Shelbyville. The church on Pattons creek with which he had labored about thirty-five years, wrote him a long and affectionate letter after he moved to Shelbyville, begging him not to move his membership from among them. This he consented to, and died a member of that church, October, 1837, in the hundreth year of his age.*

Mr. Dupuy possessed very moderate preaching gifts. But he was a good man, and in his younger days was active and useful as an exhorter. He was much beloved for his ardent piety and his munificent charity to the poor.

James Dupuy was a brother of John Dupuy, but nearly twenty years younger than he. He was probably converted under the preaching of David Tinsley. He commenced exercising in exhortation in the little night meetings held by William Hickman and others, about the year 1773, when he was only a youth. There were seven of the young men, none of whom were recognized as preachers then, but who were zealous in holding meetings in that neighborhood till Skinquarter church was raised up and Hickman was ordained its pastor. The seven all became preachers, ultimately.

James Dupuy moved to Woodford county, Kentucky, about the year 1788, and united with Clear Creek church. In

*Many of the facts in this sketch were obtained from Mr. Dupuy's daughter.

October of that year he went into the constitution of Buck Run church After this body dissolved he moved to Shelby county, not far from the year 1800. Here he united with Tick Creek church, afterwards called Bethel. Of this church he remained a member till at least as late as 1815. Whether he was its pastor or not during this period does not appear. He was Moderator of Long Run Association at the time of it constitution, in 1803.

Stark Dupuy was a son of Elder James Dupuy. He appears to have been raised up in the ministry, in Bethel church. He was a young preacher of ardent zeal and excellent promise. But his health failed soon after he began to preach. He traveled in the Southern States for his health, and finally settled in Memphis, Tennessee. After his health became so feeble that he was compelled to desist from preaching, he compiled a hymn-book that attained great popularity in the Southern States, and especially in Kentucky and Tennessee.

Shawnee Run church is located near a small stream from which it derived its name, in the northern part of Mercer county. It was gathered by John Rice, and constituted "the Separate Baptist church of Jesus Christ, on Shawnee Run," Nov. 21, 1788. It united with South Kentucky Association, and reported to that body in 1790 a membership of sixty. After the general union of the Regular and Separate Baptists it became a member of South District Association, where its membership still remains. In 1807 it contained a membership of 155, and at that time, and for many years afterwards, was the largest church in the Association of which it is a member. It numbered at one period over 500 members, but it excluded, in 1830, about seventy for embracing Campbellism. Harrodsburg, Unity and Mt. Moriah churches have been constituted of its members, so that in 1876, it embraced a membership of only ninety-seven. More recently it has been much enlarged.

John Rice, the founder and first pastor of Shawnee Run church, is believed to have been a native of North Carolina, and was born in 1760. He was among the earliest settlers of Lincoln county, Kentucky. He was a member of Gilberts Creek church of Separate Baptists, where he was ordained to the gos-

pel ministry in 1785, and was probably the first preacher ordained in Kentucky. Soon after his ordination he settled on Shawnee Run, in Mercer county. Here he preached to the few settlers that occupied the beautiful valley of Shawnee Run, till he gathered Baptists enough to constitute the first church which had any permanence in Mercer county. He was immediately installed its pastor, and continued to minister to it more than fifty-four years. Besides Shawnee Run, Mr. Rice preached statedly to Stony Point, Salt River (after the death of John Penny), and several other churches, at different periods. Besides his pastoral labors he traveled and preached much among the destitute, and was abundantly blessed in leading souls to Christ. He was often heard to say, in his old age: "I have baptized hundreds, yea thousands of fine men and women, and, I doubt not, many a sleek Simon Magus has passed through my hands."

Mr. Rice was six feet and two inches high, very erect and symmetrical in form, and had small hands and feet. His hair was black and glossy, his eyes were dark and shaded by thick black eyebrows. His nose was large, with high cheek bones. His countenance was remarkably cheerful and winning. His voice was clear, strong and very musical, and he was an excellent singer. His social gifts were extraordinary. He introduced himself to strangers in a manner that made them friends at once, and it has been said that "he never lost a friend, except by death." "I remember the first time I ever saw John Rice," said an aged minister to the author, some years ago: "It was at a meeting of Green River Association, at old Mt. Tabor church, in Barren county, about the year 1812. There was a great crowd of people around the stand in the woods. It was on Sunday. Two sermons had been preached, and the people were becoming restless. Mr. Rice rose up in the stand and darted a rapid glance over the congregation. Then pointing his finger steadily, as if at a single individual on the outskirts of the assembly, he said, with a voice and manner almost inimitably persuasive: 'Methinks that gentleman is saying to his neighbor, 'who is that?'

"If he and the rest of the congregation will draw a little nearer, I will tell them who I am, where I came from, and where I am going." The congregation began to draw up around the

stand. The speaker continued: "My name is John, a Baptist. I came from the city of Destruction, and am bound for Mt. Zion, the city of the living God, the heavenly Jerusalem, an innumerable company of angels, the spirits of just men made perfect, and to the general assembly and church of the first born." Before he closed a great crown gathered around him, and extending their hands to him, expressed their desire to go with him.

Mr. Rice was not only beloved by the people among whom he preached the word, but he was esteemed and honored by his brethren in the ministry. On one occasion, after settling a difficulty among some brethren at David's Fork church, in Fayette county, a number of the ablest preachers in the State being present, the question was sprung as to who should preach. Jacob Creath, sen., immediately nominated Mr. Rice, saying: "Brother Rice has more skill in casting out devils than any of us."

John Rice was the pioneer preacher of Mercer county; for, although Tinsley, Hickman and perhaps several others had preached in the county before he was ordained to the ministry, none of them are known to have been residents. Mr. Rice was a resident of this county previous to 1786, and, two years after that date, a resident pastor on Shawnee Run. Few men were more worthy of, or better fitted for, the responsible position of a pioneer preacher. He enjoyed the smiles of God, and the unqualified approbation of his brethren. After preaching the Gospel of Christ nearly sixty years, he left the thorny walks of mortal men, and went to join the General Assembly and church of the first born, on the 19th of March, 1843. The church he so long served erected a monument over his remains in old Shawnee Run church-yard, at a cost of $300. Mr. Rice was married but once. He raised six daughters and four sons, all of whom he baptized with his own hands.

James T. Hedger is a grandson of Elder John Rice. He has for many years been a valuable minister of Christ. He is a sound, substantial preacher, well versed in the doctrines of the gospel, and is a writer of no mean ability. He is probably about sixty years of age, and is still actively engaged in the ministry. His home is in Anderson county, in which, and all

the surrounding counties, he has preached much and with good success. He has contributed many articles to our periodical literature, and, above all, has kept his garments unspotted from the world.

CHAPTER XIII.

TRANSACTIONS OF 1789—EMANCIPATIONISTS.

THE year 1789, was a revival season in Kentncky, as it was in most of the Southern States. The Virginia churches were greatly blessed at this period, and most of the infant churches in the western settlements were much enlarged. The first baptisms reported to the Salem Association, were reported at its meeting in October of this year. The aggregate membership of all the churches in that Association, in 1788, was 188. The following year, the letters from the churches reported thirty-four baptisms, and an aggregate membership of 250. This was, however, only the beginning of the first revival in the bounds of that fraternity. The next year, 1790, the baptisms aggregated 112, of which nineteen were at Bear Grass, twenty-one at Coxs Creek, and sixty-eight at Brashears Creek. The revival continued in the bounds of this association about three years, during which the aggregate membership of the churches composing it was largely more than doubled. This was indeed a glorious work of grace, and came like a copious shower on the thirsty land. The solitary place was made glad, at last, and the wilderness rejoiced, and blossomed as the rose.

In the bounds of Elkhorn Association, this revival was equally glorious. In 1789, the thirteen churches, composing that body, reported 288 baptisms, of which ninety-seven were at Bryants, thirty-seven at Boones Creek, forty-eight at Great Crossing, 128 at South Elkhorn, and 148 at Clear Creek. The revival continued here about five years, during which the aggregate membership of the churches in Elkhorn Association increased from 559, to 1,773.

The increase in South Kentucky was also large, especially at Rush Branch, Tates Creek, and Gilberts Creek. It was during this revival, according to the statement of Elder Theod-

rick Boulware, in his autobiography, that William Bledsoe practiced a most disgraceful deception, at Gilberts Creek meeting house. Mr. Boulware was present during the meeting. He relates the circumstances in language of the following purport:

"My father moved to Kentucky, and settled at Craigs Station in what is now Garrard county, in 1784. We suffered much in the wilderness, from the fear of Indians, and the want of bread. For a time the settlers lived almost entirely on wild meat, without bread. In the year 1789, the inhabitants had become sufficiently numerous to defend themselves against the Indians. There was an Arminian Baptist church here, called Gilberts Creek, under the ministry of Joseph Bledsoe and his son William. Great excitement was produced by the following sentence, written on each of two hen's eggs: 'THE DAY OF GOD'S AWFUL JUDGMENT IS NEAR.' William Bledsoe read the sentence aloud, from the eggs, in the audience of the people. He professed to be alarmed, and the alarm was great among the people. The excitement continued many months, and about four hundred were added to the church."*

Theodrick Boulware was a Regular Baptist preacher of high standing, and was well known, both in Kentucky and Missouri, where he labored in the Gospel ministry, about sixty years. And although he was only nine years old when he witnessed the above proceedings, he was seventy-seven years old when he wrote the account of them, in 1857. William Bledsoe was, at that time, a young man, and possessed a brilliant genius; but was of that singularly erratic cast of mind that characterized the Bledsoe family of Kentucky at that period. He may have been deceived by some joke-loving wag who wrote the sentence on the eggs before they were taken from the nest.

The Baptists in Kentucky, in 1789, having heard that the Regular and Separate Baptists of Virginia had consummated a happy union among themselves, and were now all walking in fellowship, under the name of United Baptists, attempted to effect a similar union here. The effort did not succeed, and the breach was only widened, as it had been, from a similar cause,

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*Boulware's Auto-Biography p. 3.

in 1785. The difficulties in the way of uniting the Regulars and Separates in Kentucky, were constantly increasing. The Regulars had adopted the Philadelphia Confession of Faith, with some specified modification, as an expression of their doctrine. The Separates refused to adopt "any creed but the Bible." The consequence was, that they had adopted most of the popular errors in doctrine, that were afloat in the land. Some of their leading preachers adopted Universalism. Others were Hell-Redemptionists, and most of them practiced "Open Communion." It might have been said of them, as it has been said of a more modern sect, without much prevarication, "They have all kinds of preachers, preaching all sorts of doctrines." A nominal union between the two sects was afterwards effected. But it will be seen in due time that it was only nominal, at least so far as a large number of the Separates were concerned.

Hardins Creek church was constituted in Nelson county, in 1789. It was gathered by that famous itinerant, Baldwin Clifton, who became its first pastor. It reported to Salem Association, in 1790, a membership of thirty-two. This church was located in a Catholic settlement, and, for a long time was very weak. In 1815 it reported to the Association only ten members, and was advised by that body, at its next session, not to dissolve. It did not report to the Association again till 1826, when it had twenty-one members. From this time it had a slow growth till, in 1845, it reached a membership of 101. Since that time it has had rather an even course.

Baldwin Clifton was very active among the pioneer preachers of Kentucky. We find traces of his labors in nearly all the older settlements of the State. But his movements were so rapid, that he formed but a passing acquaintance with the ministers of his generation. He appears to have gathered Hardins Creek church, in 1789. He probably gathered Pitmans Creek church, in 1791; for he represented it in Green River Association, at its second anniversary. He remained a member of Pitmans Creek church, till 1807. This year he was Moderator of Russells Creek Association. Two years after this, he was a member, and probably the pastor, of Mays Lick church, in Mason county. He preached the introductory sermon before Bracken Association, in 1809.

Smith Thomas was raised up to the ministry in Hardins

Creek church. He may be truly styled one of the great men of his generation. He began his ministry in early life, and prosecuted it with great energy and extraordinary success till he was enfeebled with a lingering disease, which terminated his earthly career before he reached the age of sixty years.

Mr. Thomas was born in Washington county, Sep. 4, 1810. In the seventeenth year of his age, he sought and obtained hope in the Redeemer, and, was baptized into the fellowship of Hardins Creek church, by that eminent servant of Jesus Christ, David Thurman. Soon after his baptism, he began to exhort sinners to repent and turn to God. He was licensed to preach in his twenty-seventh year, and, after a few months, was ordained. He was invited to preach once a month at Cox's Creek church, in Nelson county, Isaac Taylor being the pastor. Not long after this, he was invited to preach once a month at Little Union church, in Spencer county, of which the venerable George Waller was pastor. This arrangement was not a happy one. Mr. Waller was a firm defender of the doctrine taught by the Philadelphia Confession of Faith, while Mr. Thomas was, at that period, inclined to Arminianism. This caused some unpleasant controversy in the church, and necessitated the withdrawal of both the preachers. It may be remarked here, that the policy of having two ministers to preach statedly to the same church, is a very bad one. In almost every case, it develops party spirit in the church, and, in many cases, genders bad feelings in the preachers, toward each other. When a church desires more preaching than it has been accustomed to have, let it demand more of the time and labor of its pastor. But if a church is so desirous of hearing a new preacher as to invite him to occupy her pulpit statedly, it would, in most cases, be wise in the pastor to resign.

On the death of Mr. Taylor, in 1842, Mr. Thomas became pastor of Cox's Creek church. During the same period, he served the churches at Mill Creek and New Salem, in Nelson county, and Mt. Washington in Bullitt. Under his ministry at New Salem, P. B. Samuels was converted, and brought into the ministry. In December, 1843, Mr. Thomas moved to Shelby county, and took charge of Simsonville church, to which he ministered several years. He also preached to Long Run,

Dover, Clear Creek and some others, at different periods. He was a number of years moderator of Long Run Association. In 1854, his wife died. After this, he seemed restless and unsettled, and occupied but little time in the pastoral office. Previous to this sad event, he was a good student of the Bible. His sermons were well arranged, and no preacher in the State could interest an intelligent audience more than he. But the death of his wife was so severe a shock to his warm and sensitive nature, that he never recovered from it. He ceased to study, and was restless and unsatisfied, in any position. His social balance was deranged. He sought relief from the achings of a bereaved heart, in an untoward exuberance of social intercourse, which presented the appearance of the abandonment of himself to social pleasures, innocent in themselves, but having an appearance of lightness and frivolity, that detracted from the dignity of his holy calling, and injured his influence as a minister; especially in the last few years of his ministerial career. But he was not less, but more active in the ministry, after the death of his wife than before. He labored now, principally, as an Evangelist, and with extraordinary success. He estimated that he had baptized about thirteen hundred, while in the pastoral office, and had been instrumental in bringing into the churches, about two thousand who were baptized by other ministers. He wrote down this estimate, at the request of his daughter, ten years before his death. He probably added at least another thousand to this number, before he was called away from the field of labor. A peculiarity in Mr. Thomas' preaching was, that he always reached the best classes of society. A multitude of the best citizens of the country, were brought into the churches under his ministry. In a conversation with the author some years before his death, he called over the names of thirty-four ministers of the Gospel, who had been brought into the Church under his ministry, and proposed to the President of Georgetown College to compare them with a like number of preachers who had been educated in that institution.

Mr. Thomas spent a part of several years in holding protracted meetings in Missouri, where his labors were attended with great success.. Having, by some means, aroused the opposition of a Methodist minister, while engaged in one of these meetings, the clerical gentleman publicly challenged him

to debate. Mr. Thomas promptly replied: "No, I will not debate with you; for if I were to defeat you, Methodism would suffer; and if you were to defeat me, the cause of truth would suffer."

During one of these meetings, Mr. Thomas was attacked with hemorrhage of the lungs, which prostrated him for several months, and from which he never entirely recovered. He so far recovered, however, as to be able to preach several years afterwards. But his health gradually declined till, after several months of confinement, to his room, and much suffering from disease of the lungs and stricture of the bladder, he fell asleep in Jesus, at the residence of his daughter, in the city of Louisville, March 27, 1869. Thus passed away one of the most useful ministers Kentucky ever produced..

In person, Mr. Thomas was full six feet and two inches in height, and well proportioned. His complexion was very fair, his hair light, his eyes light blue, and his nose and mouth large. His features were regarded homely, but he presented a stately and commanding appearance in the pulpit.

As a preacher, he possessed extraordinary natural gifts. He had a strong, clear intellect, excellent practical judgment, well understood human nature, and possessed a voice full and round; every tone of which was musical and persuasive. He was not a classical scholar, but was thoroughly self educated in his holy calling. He was an orator of a high order. He was singularly original in his mode of thought and expression. His manner combined clear, easily understood, logic, with much tenderness of feeling, and almost irresistible persuasion. In the social circle, he charmed alike the cultivated gentleman, the practical business man, and the school girl of fifteen summers. His face was always wet with tears, in the pulpit, and bright with smiles, in the social circle. But even his tears were illuminated with smiles, while he described the beauties and joys of Heaven.

Henson Thomas, an older brother of Smith Thomas, was raised up, a preacher in Hardins Creek church. His gifts were very moderate. After preaching a few years in Kentucky, he moved to Missouri. At the breaking out of the late civil war, he came back to his native State, and remained a few years.

At the restoration of peace, he returned to Missouri, where he is still living.

Elsey Threlkeld Hickerson was born in Virginia, January 27, 1807. His parents, who were both pious Baptists, and who lived to a good old age, moved to Kentucky, in 1808, and settled on Hardins creek, in Washington county. The father, William Hickerson, was long clerk of Hardins Creek church. He died in 1866.

Elsey T. Hickerson was baptized into the fellowship of Hardins Creek church, while in his teens, by David Thurman. He began to exhort in early life. He succeeded his father as church clerk, and soon after his marriage to Miss Elenor Simms, Dec. 12, 1832, was ordained to the deaconship. He continued to exercise in prayer and exhortation, till June 11, 1842, when he was licensed to the work of the ministry. He was ordained by Joel Gordon, John Miller, John Duncan, and David Miller, February 28, 1843. In the Fall of the next year he moved to Mead county, and settled four miles from Brandenburg, where he spent the remainder of his life. He was pastor, at different periods, of Brandenburg, Stephensport, Sandy Hill, Constantine, Lost Run, Dorretts Creek, Concordia, Macedonia, and Spring Creek churches. Besides his regular pastoral labors, he preached at private houses, school houses, and, indeed, any where else, wherever he could get a few people together. He was emphatically a laborer in the Lord's Vineyard. He followed the Apostolic example of "warning every man publicly and from house to house, with tears."

His last work was at Brashears school house, in Breckinridge county, in the Fall of 1866. At the close of a series of meetings, he conducted at that place, he baptized thirty-three happy converts. Shortly after he reached home, he was attacked with some disease of the lungs, which terminated his life in a few days. On the 21st of November, 1866, this good man of God left the field of labor, and went to enjoy the rest that remains for the people of God.

Mr. Hickerson was what is popularly denominated a *dry* preacher. He seemed to have no idea of the utility of oratory. His preaching consisted in a plain solemn statement of the doctrine contained in his text, without embellishment or illustration. But this was done well. He was a close Bible student, and had

a good understanding of the plan of salvation. Above all, he was a good man. Upon this subject, saints and sinners held but one opinion.

JESSAMINE CREEK churchappears to have been gathered by Martin Haggard, Joseph Anderson and Elijah Summars, all of whom were among its members. It was constituted in 1789, and united with South Kentucky Association, to which it reported, in 1790, a membership of sixty-eight. In 1807, its membership had decreased to forty-eight, and Elders Jas. Rucker and Robert R. Hunt were among its members. It is supposed to have been located in Jessamine county. It was probably swept away by the Campbellite schism.

The laying on of hands after baptism, became a subject of discussion and contention, during the year 1789. It was an ordinance, practised among the early Baptists of Virginia, and brought by the early settlers, to Kentucky. The authority for the practice was deduced from Heb. 6: 2. It seemed to be doubtful whether or not the passage taught this ordinance, as it had been practised heretofore, and some of the preachers omitted it. This caused disturbance in the churches, among those who supposed the Bible required it to be used, as the omission of baptism, by some of our ministers and churches, would cause disturbance among us now. The subject was introduced in Salem Association, in the form of two queries:

1. "Whether any of the churches of this Association practicing or not practicing the laying on of hands on church members will be a bar to fellowship?"

2. "Whether any church belonging to this Association ordaining a minister that cannot, in faith, practice the laying on of hands be a breach of communion?"

Both of these questions were decided in the negative. The practice soon fell into disuse, among the Regular Baptists, and there appears to have been no attempt to revive it. The following extract from John Taylor's History of South River church, in Fauquier county, Virginia, will give the reader a correct idea of how the ceremony was performed. In the year 1770, a precious work of grace was wrought among the people on South river. This work was under the ministry of William Marshall, John Pickett and Reuben Pickett.

"None of those preachers," says Mr. Taylor, "were ordained for several years. The first baptism administered in South river, was performed by the noted Samuel Harris, who traveled two hundred miles for that purpose. And an awfully solemn thing it was to the thousands who had never witnessed such a scene. I think fifty-three were baptized on that day. Several young ministers came with Mr. Harris, as Elijah Craig, John Waller, and a number of others. The rite of laying on hands was practiced by the Baptists in those days. The practice was performed [on that occasion] as follows:" After they were baptized, "those upwards of fifty stood up in one solemn line, on the bank of the river, taking up about as many yards as there were individuals. The males stood first, in the line. About four ministers were together. They all laid their right hands on the head of the person to be dedicated, and one of them prayed. The prayer was offered with great solemnity and fervor, and for that particular person, according to his age and circumstances."* In this manner they proceeded along the line, solemnly dedicating each one to the service of the Lord, till all had received the rite.

This ceremony must have been very solemn and impressive, and as long as it was believed to be scriptural, it was, doubtless, observed with reverence and holy delight. But as soon as the preachers could no longer practice it in faith, it was promptly abandoned.

But now another difficulty, and one that assumed much larger proportions, began to afflict the young churches. This also came with the pioneers from the Mother States, or followed them to their new homes in the western wilderness.

The subject of abolishing slavery was first introduced in the Baptist General Committee, at their meeting at Williams' meeting house, in Goochland county, Virginia, March 7, 1788. The subject was regarded of such importance as to demand calm deliberation. It was, therefore, deferred till the meeting in August of next year, that the churches might have time to express their sentiments on the subject. The General Committee convened in Richmond, August 8, 1789. "The propriety of hereditary slavery was taken up at this session," says

*History Ten Churches pp. 9, 10.

Mr. Semple, "and after some time employed in the consideration of the subject, the following resolution was offered by Mr. [John] Leland, and adopted:

"*Resolved*, That slavery is a violent deprivation of the rights of nature, and inconsistent with a Republican Government, and therefore recommend it to our brethren, to make use of every legal measure to extirpate this horrid evil from the land, and pray Almighty God that our honorable legislature, may have it in their power to proclaim the great jubilee, consistent with the principles of good policy."*

Here it will be seen that the early Baptists of Virginia, in their great general yearly meeting, declared their opposition to, and abhorrence of slavery, in no ambiguous terms. They viewed it as "a violent deprivation of the rights of nature," a "horrid evil," "inconsistent with a Republican Government" and "the principles of good policy." Whatever may be thought upon this subject now, it cannot be denied that the Baptists of ninety years ago were strongly opposed to slavery, and ardently desired, and pledged themselves to make use of every legal measure to secure its extirpation. They are entitled to the honor, or reproach, of being the first religious society in the South to declare explicitly in favor of the abolition of slavery.

The Baptist associations in Kentucky kept up a correspondence with the General Committee of Virginia Baptists, by letter and messengers,† and were thereby advised of all their proceedings. The Baptists of Kentucky were too intimately connected with those of Virginia not to sustain, with them, a general harmony of sentiment. Very soon, therefore, after the agitation on the subject of slavery commenced among the Baptists of Virginia, a like agitation pervaded the churches of Kentucky, which was, indeed, a part of Virginia, at that time.

The first reference to the unlawfulness of slavery, found on the public records of Kentucky Baptists, is contained in the following queries, sent from Rolling Fork church, in Nelson county, to Salem Association, convened at Cox's Creek church in

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*His. Va. Bap. p. 79.

†Elder Thomas Shelton was killed by the Indians while on his way from Kentucky to attend the meeting of the General Committee, in 1794.

‡Clack's Annals of Salem Asso. p. 4.

the same county, on the 3d of October, 1789. "Is it lawful in the sight of God for a member of Christ's Church to keep his fellow creature in perpetual slavery?" The question was answered thus: "The Association judge it improper to enter into so important and critical a matter, at present."* This answer gave no relief to the church. It soon afterwards with drew from the Association, "all except three members," who were advised to dissolve their organizations, and join other churches. Lick Creek church became divided on the subject of slavery, and was denied a seat in the Association, till the difficulty should be settled. Mill Creek church in Jefferson county sent up a query on the subject of slavery, in 1794, and, upon the Association's refusing to answer it, withdrew from that body. The preachers that headed the anti-slavery party, in this part of the State, were Joshua Carman and Josiah Dodge. Finding that they could accomplish nothing in the Association, they withdrew from that fraternity, with Mill Creek and Rolling Fork churches. They also constituted another church, six miles north-west of Bardstown, of such members of Cox's Creek, Cedar Creek and Lick Creek churches as had adopted their sentiments. This was, probably, the first church of emancipators constituted in Kentucky. They appear to have made no attempt to form an association at this time.

Meanwhile, Elkhorn Association, at its meeting, in August, 1791, "appointed a committee of three to draw up a memorial to the Convention to be held on the 3d day of April next, requesting them to take up the subject of Religious Liberty, and Perpetual Slavery, in the formation of the constitution of this District, and report at the 'Crossing,' on the 8th of September. Eastin, Garrard and Dudley were the committee." At the meeting, at Great Crossing, in September of the same year, the "memorial on Religious Liberty and Perpetual Slavery was read and approved." This action of the Association did not meet the approval of the churches. Accordingly, the next Association, which met at Bryants, in December of the same year, and which was probably convened, in extra session, for this express purpose, "*Resolved*, That the Association disapprove of the memorial which the last Association agreed to send

*Clack's Annals of Salem Asso. p. 4.

to the Convention, on the subject of Religious Liberty and the Abolition of Slavery."*

For several years after this, the associations made no reference to the subject. But it still continued to agitate the churches, and several preachers of a high order of ability and extensive influence continued to preach against slavery. Emancipation parties were formed in many af the churches, by which their peace was much disturbed. The imprudence of the abolition preachers, in declaiming against slavery, in the presence of the negroes, caused insubordination among the slaves, and thereby disturbed the peace of society. This, however, was true only of the ignorant and more excitable preachers among the emancipators. The better class of these preachers were men of wisdom and piety. The disturbance became so manifest that Elkhorn Association, during its session at Bryants, in 1805, again took up the subject and passed a resolution, that "this Association judges it improper for ministers, churches or associations to meddle with emancipation from slavery, or any other political subject, and as such, we advise ministers and churches to have nothing to do therewith, in their religious capacities."*

This resolution gave great offense to the emancipators. They became much more active and determined in their opposition to slavery. Even the earnest and laborious William Hickman was carried beyond the limits of prudence. On a fast day of that same year, he preached at Elkhorn church, of which he was a member, and the pastor. His text was, Is. 58: 6: "*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*" "This sermon," says Theodrick Boulware, "was disingenuous and offensive. The speaker declared nonfellowship for all slaveholders. A few days afterwards. he wrote a letter to the church, declaring his withdrawal."† Whether he went into the constitution of an emancipation church or not, does not appear. John Shackleford was called to the pastoral care of Forks of Elkhorn church for one year. Before his time was out Mr. Hickman returned and gave satisfaction

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*Manly's Annals Elkhorn Asso. †Manly's Annals.

‡Boulware's Autobiography, p. 5.

to the church, and, when the year was out, resumed its pastorship.

About the same time, John Sutton led off a party from Clear Creek church, which united with a faction of Hillsboro' church, under the leadership of Carter Tarrant, and formed an emancipation church, called New Hope. This church was located in Woodford county, and was the first abolition church constituted in that region of the State.*

The excitement extended all over the settled portion of the State. Several churches in Bracken Association fell in with the emancipation scheme. Among these were Licking-Locust, Lawrence Creek, Gilgal and Bracken. Among the churches that united in the movement, from North District, were Mount Sterling and Bethel. These and a number of other churches effected an organization, in September, 1807, under the name of "The Baptized Licking-Locust Association, Friends of Humanity." At their next meeting they *Resolved* "that the present mode of associations, or confederation of churches was unscriptural. They then proceeded to form themselves into an *Abolition Society*."† We have no means, at present, of knowing the number of churches or preachers that went into this organization. Mr. Benedict estimates their number at twelve churches, twelve ministers and 300 members. In 1816, they met at Lawrence Creek meeting house, in Mason county, under the name of "The Association of Baptists, Friends of Humanity." The following churches were represented: Bracken, Gilgal, Lawrence Creek, Mt. Sterling, Bullskin and Bethel. No account was received from New Hope in Woodford county. The preaching was by Jacob Mahan, Moses Edwards and —— Alexander. The Lord's Supper was administered by David Barrow and —— Thompson. There is a manifest tendency to "open communion" and other signs of decay, exhibited in the meager journal of their proceedings. The body kept up a feeble, withering existence till about the year 1820, when it was dissolved.

The emancipation movement, doubtless, originated in the honest convictions of sincere men. We cannot doubt the

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*History of Ten Churches, p. 81.

‡Benedict. Vol. 2. p. 248.

integrity of such men as James Garrard, Ambrose Dudley, Wm. Hickman and others who inaugurated the scheme, in Elkhorn Association. It is true that these men soon discovered the futility of the scheme, and withdrew from a hopeless contest. They were too wise to spend their strength in endeavoring to accomplish an impossibility. But they went far enough to place themselves on record, and thus proved that they only tolerated slavery because they must. But we have no more reason to doubt the sincerity of Joshua Carman, Josiah Dodge, Carter Tarrant, John Sutton and David Barrow, who were more hopeful of success, and continued to prosecute their undertaking till God called them away from the field of labor to the land of rest. But the sincerity of the movers did not sanctify the movement. It was simply one of those unfortunate mistakes that grew out of the weakness of human judgment. The Emancipation movement accomplished little or no good, and a vast amount of evil. It disturbed the Baptist churches in Kentucky for a period of thirty years. It rent in sunder many of the churches, stirred up the bad passions of the people, gendered a spirit of insubordination among the slaves, and almost entirely destroyed the influence and usefulness of a number of excellent preachers.

Josiah Dodge was among the first preachers in Kentucky, who refused to fellowship slaveholders. He was set apart to the ministry, at Severns Valley church in Hardin county. Joshua Carman, a brief sketch of whose life has been given, was called to the care of that church in 1787. He was a zealous emancipationist, and under his ministry, doubtless, Mr. Dodge imbibed his sentiments on that subject. Mr. Carman preached but a short time to this church. When he resigned, Josiah Dodge became its preacher, being a licentiate. In 1791, Severns Valley church sent Mr. Dodge to Salem Association, at Cox's Creek, with a request that the Association would appoint competent preachers to examine him, with respect to his ministerial qualifications. For this purpose the Association appointed James Garrard (afterward governor of Kentucky), William Wood of Mason county, William Taylor and Baldwin Clifton. These brethren reported that they were entirely satisfied with his qualifications. The Association "resolved that brother Josiah Dodge be ordained." This was

a singular proceeding for a Baptist Association. But the scarcity of ministers, at that time, rendered it expedient. The Association was careful to state in their minutes that their action in this case was at the request of the church of which Mr. Dodge was a member.

Immediately after his ordination, Mr. Dodge became pastor of Severns Valley church, at a salary of "thirty pounds a year, to be paid in convenient trade." He continued to serve this church till about the year 1800, when he was succeeded by Joshua Morris. It was not far from this time that he and Joshua Carman commenced their Emancipation enterprise, independent of the churches and association of which they had been members. Mr. Dodge and Mr. Carman, with their congregations, according to Tarrant's History of the Emancipators, were the first who separated from the Baptists of Kentucky on account of slavery.*

Josiah Dodge was the first preacher ordained in the bounds of Salem Association, and appears to have been a preacher of good gifts. He was much needed in that region, at that period. But his emancipation sentiments destroyed his influence, and he died young.

John Sutton was the next preacher who agitated the subject of emancipation with any considerable effect, in Kentucky. He was a native of New Jersey. In early life he went to Nova Scotia as a missionary. He was in that province, as early as 1763. After remaining there till 1769, he started to return to New Jersey. But on his way, he visited Newport, Rhode Island. Here he accepted an invitation to preach to the first church in that town. After remaining there six months, he went on his journey to New Jersey. After his arrival, he was called to succeed Samuel Heaton in the pastoral care of Cape May church.

Here again, his stay was brief. After this he spent a brief period in Virginia, and was pastor a short time, of Salem church located 36 miles south-west of Philadelphia. Then he spent a time in the Redstone county (southwestern part of Pennsylvania), from whence he came to Kentucky. He settled in Woodford county, and became a member of Clear

*Benedicts His. Bap. vol. 2. p. 246.

Creek church, not far from the year 1790. Here he commenced a warfare against slavery, and became so turbulent that he was arraigned before the church for his abuse of the brethren. But having won Carter Tarrant, pastor of Hillsboro' and Clear Creek churches, to his views, they led off a faction from each of these bodies and formed New Hope church of "Baptists Friends of Humanity." This was the first abolition church within the bounds of Elkhorn Association. It was constituted in Woodford county, about the year 1805. Soon after this, Mr. Sutton became blind. He, however, continued to travel and preach till near the close of his life. He died, aged about 80 years.

John Sutton was one of four brothers, all of whom were Baptist preachers. The others were named, James, Isaac and David. James settled in Kentucky, about the time his brother John did. Of John Sutton, Mr. Benedict says: "He was a man of considerable distinction in his day." John Taylor says: "In rich expositions from the Scriptures, he had but few equals." "But great as was his preaching talent," continues Mr. Taylor, "he scolded himself out of credit in the church." He was a man of irascible temper, which greatly impaired his usefulness. Yet there is no reason to doubt his sincerity. He was exceedingly active and energetic in his holy calling, and doubtless accomplished much good in the early part of his ministry.

Carter Tarrant another active preacher among the emancipators, was a native of Virginia. He was for a time, pastor af Upper Banister church, in Pittsylvania county, which was, in 1774, the largest church in Virginia. He was one of the early settlers in what was then Logan county, Kentucky, and was very active and successful in gathering the earliest churches in the Green River country, and in organizing them into Green River Association. He afterward moved to Woodford county, where he became the pastor of Hillsboro' and Clear Creek churches, and, as already noted, joined John Sutton in constituting New Hope church of emancipation Baptists. For a few years, he was very active in promoting the emancipation scheme. But becoming much reduced in his worldly circumstances, he accepted a position as Chaplin in the American Army, during the war with England, in 1812-15.

While discharging the duties of that office, he died at New Orleans.

Carter Tarrant was regarded a good and useful man, and a preacher of above medium ability, in his day. He published a History of the Emancipationists in Kentucky.

Donald Holmes was a man of some brilliancy of intellect, and sprightliness in speaking, but was "unstable in all his ways."

Mr. Holmes was a native of Scotland, had a good English education, and was raised a Presbyterian. He came to America as a soldier, during the American Revolution. He was taken prisoner, and paroled. While a prisoner at large, he engaged in teaching school in Frederick county, Virginia. Here he was baptized by John Taylor into the fellowship of Happy Creek church, about the year 1780. He soon began to preach and gave promise of usefulness. But there was in that church, at the same period, a brilliant young preacher by the name of *Duncan McLean*, who was also a British soldier. McLean soon began to preach Elhanan Winchester's chimerical notion of Universal Restoration. Holmes was led off by the same error, and they were both excluded from the church. McLean became a great champion of the "Hell Redemption" theory, preached it with flaming zeal in the large eastern cities, for a time, then became an avowed Deist, if not an Atheist, moved to Kentucky, and died near Bardstown, not far from 1820. Holmes was restored to Happy Creek church, and soon afterward, moved to Woodford county, Kentucky, and united with Clear Creek church. Here he was again set forward in the ministry. But here again, he was led off by John Sutton, with the emancipationists. He remained with this faction till it came to nought, and then moved to Ohio, and died about the same time that McLean did.

Jacob Gregg was among the emancipators. He was a native of England, and was educated at Bristol Academy. Early in life he entered the Baptist ministry, and was sent as a missionary to Sierra Leon, in Africa. Here he remained a short time, and then sailed for America. He first settled at Portsmouth, Virginia, where he preached for a time, and then married a Miss Goodwin. After visiting Kentucky, and spending the summer of 1796, he moved to North Carolina,

and took charge of the church at Northwest River Bridge. Here he labored a few years and then moved to Kentucky. He settled in Mason county, and took charge of May's Lick church in 1802. Shortly after this he espoused the cause of the emancipationists. To this cause he gave his splendid abilities during a period of two or three years. But meeting with unsurmountable opposition in this hopeless enterprise, he moved to Ohio, and, after remaining there only a few months he returned to Virginia, and settled in Richmond, in 1808. Here he conducted a school several years. Here also it became apparent to his brethren that he was indulging too freely in intoxicating drinks. When called to account for this sin he acknowledged his fault and promised amendment. But as he did not wholly abandon the use of strong drink, he was afterwards frequently overtaken in the same fault. About the year 1816 he moved to Philadelphia, and took the care of Market Street church in that city. Subsequently he returned to Virginia, and spent the evening of his life in itinerating. He died in Sussex county, Virginia, after a few days illness, in 1836.

Elder J. B. Taylor says of Mr. Gregg: "It will not be a departure from the truth to represent him as possessing extraordinary powers of mind. Perhaps the most remarkable trait in his intellectual character was a tenacious memory. It is said that while on the ocean, after he left his native land, he memorized the Old and New Testaments, and the whole of Watts' Psalms."*

George Smith was born in Buckingham county, Virginia, March 15, 1747. His parents were highly respectable, and their son enjoyed the advantages of the best society. He was married to Judith Guerrant, October 20, 1765. He was bred an Episcopalian, and was clerk of the church, previous to his becoming a Baptist. When the Baptists first visited his neighborhood, he went to hear them preach, from vain curiosity. But the Lord sent an arrow to his heart, and he found no peace till he obtained it through the blood of a crucified Redeemer. He was baptized into the fellowship of Powhatan church in Powhatan county, by the famous David Tinsley. He soon commenced exhorting, and, according to Mr. Semple, became "an

*Lives of Va. Bap. Min., pp. 361, 362.

excellent preacher." He was intimately associated with William Hickman, the Dupuys and his younger half brother, George Stokes Smith, in spreading the gospel in Cumberland and Chesterfield counties. During his life, he and William Hickman were knit together in soul, like Jonathan and David.

When John Dupuy moved to Kentucky, in 1784, George Smith succeeded him in the pastoral care of Powhatan church. He also became pastor of Skinquarter and Tomahawk churches, in Chesterfield county. These churches were prosperous and happy under his ministry, till 1804, when he moved to Kentucky, having previously visited it ten times. He first stopped in Woodford county, but, shortly afterwards, bought land in Franklin county, divided from that of his old yoke-fellow, William Hickman, by Elkhorn creek. Here the two old veterans of the cross lived like brothers indeed, till they were separated by death.

He arrived here just at the time the excitement on the slavery question had reached its maximum height, warmly espoused the anti-slavery side, and gave his full strength to its advocacy. This rendered him unpopular among the Kentucky churches. He, however, continued to preach. At one time there was an extensive revival under his preaching in his own house. He departed this life on the 9th of August, 1820.†

David Barrow was much the most distinguished preacher among the emancipationists in Kentucky. With the exception of John Gano, he was probably the ablest preacher, and, without any exception, the ablest writer among the Baptist ministers in Kentucky, at the beginning of the present century. Of his purity of life, devotion to the cause of his beloved Master and constancy of zeal and piety, it would be difficult to say too much. He began his ministry with flaming zeal and dauntless courage, at an unusually early period of life, and at a time that "tried men's souls," and labored on through trials, suffering and persecutions, without apparent abatement of zeal, faltering of courage, or a visible spot

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†For the principal facts in this sketch, the author is indebted to the venerable George Forsee, a grandson of Mr. Smith, still living in Owenton, Ky., in his 94th year.

on his garment, till God took him to himself, at a ripe old age. That he made mistakes, as all men in the flesh do, there can be no doubt; but that he acted from sincere motives, with a view to promote the glory of God and the good of men, during his entire ministry, we have the united opinion of all his cotemporaries, whose testimony has reached us.

David Barrow was born in Brunswick county, Virginia, October 30, 1753. His father, William Barrow, was a plain farmer who, after raising his family, moved to North Carolina, and died in the 91st year of his age. David was brought up on a farm, with very little education. But after his marriage, he studied grammar under Elder Jeremiah Walker, and it is said that "he became an excellent grammarian." He professed conversion at about the age of sixteen years, and was baptized by Zachariah Thompson, into Fountains Creek church. Like most of his cotemporaries, who became Baptist ministers, in Virginia, he began to exhort others to seek the Savior almost immediately after he, himself, had found him precious to his soul. He was ordained to the full work of the gospel ministry in his 19th year, and, in the same year, was married to Sarah, daughter of Hinchia Gillum, a respectable farmer of Sussex county, Virginia, and a native of Scotland. The ordination of Mr. Barrow occurred in 1771. For three years from this time, he did not enter the pastoral office, but traveled and preached extensively in Virginia and North Carolina. During this period, and till two or three years later, he was called on to endure much hardness for the Master. But he bore it as a good soldier for Christ.

In 1774, he became pastor of the Isle of Wight church. There were several churches in this vicinity, and the contiguous parts of North Carolina, that had been gathered by a sect then called General Baptists. They held substantially the same doctrine that is now preached by the Campbellites. Some account of this sect was given in the sketch of John Tanner. Mr. Barrow joined with Mr. Tanner and others, in renovating these churches. In this they succeeded, and in a few years they had a respectable association of churches, formed on the orthodox plan. They took out of the old churches such as could give a satisfactory account of a change of heart, and formed them in to new churches, to which many were added by ex-

perience and baptism. The old churches soon perished. By this means Kehukee Association was formed.

At the breaking out of the Revolution, in 1776, Mr. Barrow shouldered a musket, and entered the army in defense of his country. When his term of service ended he entered, or, rather, continued his warfare in the service of Christ; for he was not the less a Christian when he was a soldier, in the service of his country. "His unexceptionable deportment rendered him very popular with all classes of men." Mr. Benedict gives the following incident, as a specimen of the rude persecutions this eminent and devoted servant of Christ was compelled to endure.

In 1778, Mr. Barrow was invited to preach at the house of a gentleman, living on Nansemond river, near the mouth of James river. A preacher of the name of Mintz accompanied him. On their arrival, they were informed that they might expect rough usage. And so it happened. A gang of well dressed men came up to the stage, which had been erected under some trees. As soon as a hymn was given out, the persecutor sang an obscene song. They then seized both the preachers, and dragged them down to a muddy pond, saying to them: "As you are fond of dipping, you shall have enough of it." They then plunged Mr. Barrow into the mud and water, holding him under till he was almost drowned. They then raised him up and asked him derisively if he believed. In this manner they plunged him the third time, asking him each time if he believed. He finally said: "I believe you will drown me." They plunged Mr. Mintz but once. The whole assembly was shocked. The women shrieked. But none dared to interfere; for about twenty stout fellows were engaged in this horrid measure. They insulted and abused the gentleman who invited them to preach, as well as every one who spoke in their favor. Before these persecuted men could change their clothes, they were dragged from the house and driven off by these outrageous churchmen.

Such were some of the persecutions the Baptists had to endure, only a hundred years ago, for no other crime than that of preaching the gospel. And let it not be forgotten that the persecutors were members of the Episcopal church. Let no one entertain a vindictive, or even unkind, feeling towards the

church, under whose auspices these horrid outrages were committed. But it would surely be unwise to forget that the principles which led to these monstrous cruelties, in the past, would lead to the same results again, should their adherents ever gain sufficient power.

But in the case related above, he who said: "Vengeance is mine, I will repay," avenged his servants, speedily. Three or four of these persecutors died in a distracted manner, in a few weeks, and one of them wished that he had been in hell before he joined the company.*

"After the Revolution, Mr. Barrow was persuaded to accept the office of magistrate, the duties of which he discharged with fidelity, for some years." But finding that this office interfered with his ministerial duties, he resigned it. Henceforth he gave himself wholly to his sacred calling. While contending for the liberty of the American colonies, he imbibed the notion of universal liberty. Upon this principle, he came to the conclusion that it was sinful to hold slaves. Accordingly, he freed all his negroes, of which he owned a considerable number. "Although this measure proved his disinterested zeal to do right," remarks Mr. Semple, "it is questionable whether it was not, in the end productive of more harm than good. While it lessened his resources at home, for maintaining a large family, it rendered him suspicious among his acquaintances, and probably in both ways limited his usefulness."

Besides the church on the Isle of Wight, Mr. Barrow was pastor of Shoulder Hill, Black Creek and Mill Swamp churches; all of which were prosperous under his ministry. For a number of years before he moved to the West, he was generally the moderator of Portsmouth Association. After laboring with great zeal and success in Virginia and North Carolina during a period of more than twenty years, he moved to Kentucky. He arrived in Montgomery county, June 24, 1798, where he settled for the remainder of his earthly life. There "he quickly distinguished himself as a man of piety, talent and usefulness." When Governor Garrard and Augustine Eastin embraced Unitarianism, Mr. Barrow was one of the committee, sent by Elkhorn Association to convince them and Cowper's Run church,

*Benedict's His. Bap. Vol. 2, p. 249.

of their error. In 1803, he published a pamphlet on "The Trinity." This production exhibited marked ability, and, doubtless, did much to check the progress of that growing heresy, against which it was written. Mr. Barrow was also employed in negociating terms of union between the Regular and Separate Baptists, in 1801, and, as he had been successful in a similar enterprise, in North Carolina, so he and his coadjutors were now successful in Kentucky.

Soon after his arrival in Kentucky, Mr. Barrow united with Mount Sterling church, and became its pastor. He also accepted the pastoral care of Goshen and Lulbegrud churches. In a history of Lulbegrud church, published in 1877, the author speaks of its ancient pastor thus: "Elder David Barrow was a man of the highest order of talent; a fine preacher, very zealous, well educated, possessed a thorough knowledge of the Scriptures, and was known in his day as the 'Wise Man.'" This was not saying too much. Perhaps no minister in Kentucky enjoyed the confidence and esteem of his brethren, and the people generally, in a higher degree than did Mr. Barrow. But he did not long enjoy this popularity. The people became excited on the subject of slavery, through the intemperate zeal of Sutton and Carman. Mr. Barrow was an emancipationist from principle, and this was well known. But he was "a wise man," and would have advocated his views with prudence. But imprudent zealots hurried on a crisis. Elkhorn Association transcended its legitimate authority, in fulminating a bull, concerning what churches and preachers should not teach. But North District Association made a nearer approach to papal arrogance. It not only expelled Mr. Barrow from his seat in that body, but also appointed a committee to go to his church and accuse him there.* This presented to the church the alternative of excluding their pastor from the church, or being excluded from the Association. There was no charge of immorality or heresy against Mr. Barrow or his church. The complaint was that he preached emancipation. Such an action by a mere "advisory council" serves to give an idea of the excitement that prevailed at that time. Elkhorn and North District Associations were guided by good and wise men, who well

*Benedict's His. Bap. V. 2, p. 249.

understood the duties, privileges and powers of associations, and were jealous of the rights of the churches. But the madness of fanaticism ruled the hour, and under its influence, they made this blunder. Thus excluded from the fellowship of the great body of the Baptists in Kentucky, Mr. Barrow directed his attention to the few that would fellowship him. He soon brought order out of confusion. The churches and fragments of churches that held to the emancipation scheme were organized, and a respectable Association was formed. Mr. Barrow published a pamphlet of sixty-four pages on the evils of slavery. It is said to have been well written, "in a calm, dignified and manly style." This served to strengthen the "Friends of Humanity," and, possibly made some converts. But the popular current was too strong for the little emancipation bark to stem. The Society soon began to wither. Mr. Barrow supported it with zeal and wisdom as long as he lived. But when his hand was taken away, it speedily perished. How sad that fourteen years of the life of such a man should have been wasted in so hopeless an enterprise. However, he continued to labor in the gospel, abundantly, till God called him away.

As the close of this good man's life drew near, he anticipated it with triumphant joy. A little before he breathed his last, he repeated a part of the 23rd Psalm. On Sabbath morning, Nov. 14, 1819, he passed triumphantly from the thorny walks of men to the paradise of God.*

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*The author is indebted to an aged son of Mr. Barrow, recently living in Montgomery county, for many interesting facts concerning his father.

CHAPTER XIV.

BAPTIST TRANSACTIONS IN 1790—STATISTICS.

The revival spirit which so happily pervaded the little churches in the Kentucky wilderness during the previous year, continued to yield fruits during the year 1790, though not so bountifully as during the year before. The Indians continued to harass the border settlements, and the country was much disturbed by political intrigues. Still the faithful minister of the Cross continued to labor actively, and with a good degree of success. Eight new churches were reported this year. All of them were small and most of them short-lived.

Mays Lick church, located in Mason county, twelve miles from Maysville, on the Lexington turnpike, was constituted of four members, by William Wood and James Garrard, November 28, 1789. The constituent members were David Morris, Cornelius Drake, Ann Shotwell and Lydia Drake. They all came from Scotch Plains church, in New Jersey. The church had occasional preaching by William Wood and other preachers who traveled through that region, but no pastor till 1797. At that date Donald Holmes was called to the pastoral charge of the church. This year it reported to Elkhorn Association, of which it was a member, 43 baptisms and a total membership of 137. Mr. Holmes served the church five years, and then resigned on account of his opposition to slavery. A sketch of his life has been given in a previous chapter, in connection with the emancipation movement. Elder Jacob Gregg was the next pastor. He was called in 1803. He served the church but a brief period, when he created a difficulty in the church on the subject of slavery, which resulted in the exclusion of himself and several others.

In 1808, Baldwin Clifton was called and served the church

two years. He was intemperate, and the church declined under his ministry, till it contained only seventy members.

In 1812, William Grinstead became pastor of the church. He was an antinomian, and the church withered during the two years of his pastorate. The church was now small and weak, but the day of wonderful prosperity was near at hand.

In 1814, Walter Warder was called to the care of the church, and continued to serve it with great acceptance during a period of twenty-two years, when the Lord called him to his reward. His entire pastorate here was one of almost unparalleled prosperity. During a single year (1828) he baptized 485 into the fellowship of Mays Lick church. Two years after this, Campbellism carried off 383 members.

Since the death of Walter Warder, in 1836, the church has enjoyed the pastoral labors of Gilbert Mason, S. L. Helm, J. M. Frost, W. W. Gardner, J. W. Bullock, Cleon Keys, Joseph E. Carter, M. M. Riley and A. M. Vardeman, the present incumbent. From its constitution, in 1789, to the fall of 1872, this church received by baptism 1,794; by letter, 334; by restoration, 67. Total, 2,195. Ten new churches have originated, in whole or in part, from Mays Lick; so that her territory is now comparatively small. Its present number (A. D. 1880) is about 180. Of the preachers connected with the early history of this church, there have been given sketches of William Wood, James Garrard, Donald Holmes, Jacob Gregg and Baldwin Clifton.

William Grinstead was the fourth pastor of Mays Lick church. Of his nativity and early life nothing is known to the writer. He was pastor of a small Baptist church in Maysville as early as 1812, and was then advanced in years. He was a man of warm, genial impulses, and was much beloved by his people, and very popular with the masses. He was pastor of Mays Lick church two years, but was unpopular there as a preacher on account of his antinomian sentiments. He continued to serve the church at Maysville till about the year 1824, when he was excluded from the fellowship of that body for habitual drunkenness. He made several attempts to reform, but fell lower every time he attempted to rise, till he became an inveterate drunkard. He died at an advanced age, December 23, 1827.

Walter Warder, the fifth pastor of Mays Lick church, was a burning and shining light in his generation. He was cotemporary with William C. Warfield, William Warder, Isaac Hodgen, William Vaughan, John S. Wilson, Thomas Smith and Jeremiah Vardeman, a corps of giants that occupied the Baptist pulpit of Kentucky at that period. These servants of God were all pre-eminently useful in their generation. Vaughan probably surpassed all the rest in strength of intellect, acuteness of discrimination and powers of logic, but was behind them all in leading sinners to the Cross.

In bringing sinners unto salvation, through Christ, Walter Warder surpassed all the others, except Vardeman, who probably was never excelled in this respect in Kentucky.

Joseph Warder, the father of Walter, was a native of Maryland. He came to Fauquier county, Va., when a young man. Here he was married to Esther Ford, about the year 1772. They both became Baptists, and were under the care of John Monroe, pastor of Thumb Run church. They raised six daughters and five sons. The names of the sons were John, Joseph, William, Walter and Henry. Of these, John, William and Walter became Baptist preachers. Two of his sons having emigrated to Kentucky, he followed them, with all the rest of his family, and settled in Barren county, about six miles from the present site of Glasgow, in the year 1807. Here he and those of his family who were professors of religion united with Dripping Spring church, then under the pastoral care of Robert Stockton.

In 1809 they went into the constitution of a church called Mount Pisgah, of which Ralph Petty became pastor. Here the parents remained faithful and useful church members, till the Master took them home, at a ripe old age.

Many of their descendants are still valuable members of different Baptist churches in Barren county, especially in Rock Spring church, where George W. Warder, a great grandson, has recently been licensed to preach the gospel.

John Warder, the oldest son of Joseph Warder, was born in Fauquier county, Virginia, September 9, 1774. He united with Thumb Run church in his native county, and was baptized by the well-known William Mason. In early life he married a Miss Elliot, by whom he had eleven children. After her death he

married Kiziah Kenney, who also bore him eleven children. He moved to Kentucky and settled in Barren county, in January, 1805. Here he became a member and a deacon in Dripping Spring church. Four years later he went into the constitution of Mount Pisgah, in the same county. In 1811 he was ordained to the ministry by Robert Stockton, Ralph Petty and Jacob Lock. He was pastor of Mount Pisgah church from his ordination, till 1825. His preaching gifts were below mediocrity. In the division of the Baptists in Green River Association he adhered to the anti-mission party. In 1825 he moved to Lafayette, Missouri, where he became pastor of Big Sni-a-Var church of "Regular Baptists." In this position he was much loved and respected by his people, till he finished his earthly course, in great peace, November 16, 1857. He lived a church member, without reproach, sixty-three years, and a preacher of the gospel forty-six years. His son Joseph is said to be a respectable preacher, occupying the field left vacant by the death of his father.

A sketch of the life of William Warder, who labored with much ability and great success in Bethel Association, will be reserved for another chapter.

Walter Warder, the fourth son of Joseph Warder, and the fifth pastor of the Mays Lick church, was born in Fauquier county, Virginia, in 1787. He came with his father to Kentucky in his 20th year, where he at once engaged in teaching school. His education was very limited, but by means of close application while teaching it was much improved. He and his brother William entered into a covenant to seek the salvation of their souls, in the latter part of the winter, in 1807. Soon after this William set out on a journey to Virginia. On his return the brothers met with great joy. They had both found peace in Jesus. They were both baptized by Robert Stockton into the fellowship of Dripping Spring church, the same day in April, 1807. Walter came up out of the water a preacher. He immediately began to declare what great things the Lord had done for his soul, and to exhort sinners to turn to Christ and live. December 7, 1808, he was married to Mary Maddox, daughter of Samuel Maddox, of Barren county. In 1809 he, with most of his father's family, went into the constitution of Mount Pisgah church. He was soon afterwards licensed to

preach, and about the same time was sent as a corresponding messenger from Green River to Elkhorn Association. In a letter to Edmund Waller, dated "Near Mays Lick, March 5, 1836," and just a month and one day before his death, he says:

"When I was a young man, and was under very many doubts whether it was required of me to endeavor to preach or not, I came from the Green River Association as a corresponding messenger to Elkhorn, and there, for the first time, was introduced to Brother [John] Taylor. After having been together several days, through his management, it was my lot, at night meeting, to endeavor to preach. With fear and trembling the task was performed. The state of feeling was pleasant in the congregation. An exhortation and some delightful songs followed; and the time had arrived, as we supposed, for dismission, when the old Brother arose and remarked, that when Paul came to Jerusalem, and Peter, James and John saw the gift that was in him, they gave him the right hand of fellowship. And then observed that, though neither Paul, Peter, James nor John was there, yet there were several old preachers and other brethren present; and he thought they perceived the gift that was in their young brother, and that he proposed they give him the right hand of fellowship as a young minister. Very soon his venerable arms were around me, imploring the divine blessing to rest on me, which was followed by others in a very solemn manner. I felt like 'a worm and no man,' and could not hold up my head. Yet, if it was ever my lot to preach, this was one of the best occurrences of my life. The mind of the Lord is apt to be with his people, and in my desponding moments the recollection of that scene increased my strength, and aided in keeping me from sinking under my own weight."*

Soon after this occurrence, perhaps in the year 1811, he was ordained and became pastor of Dover church, in Barren county. After preaching here and in the surrounding country about three years he accepted a call to Mays Lick church, in Mason county. On his way to Mays Lick, in 1814, he met with Elder William Vaughan. The acquaintance of these two noble men of God soon ripened into a warm and life-long friendship.

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*Chris. Rep., Mar., 1856.

Mr. Warder found the church at Mays Lick small and feeble, as were all the churches in Bracken Association at that time. But he at once, with that earnest, well-tempered zeal that marked his whole life, entered upon the duties of his holy office. The church soon felt the power of his consecrated labors. This influence spread rapidly, and the whole Association felt the power of his zeal. The church began to prosper immediately, and continued to increase in number till 1829, when it is said to have numbered over eight hundred members, and was probably the largest church in the State. In the year 1828, Mr. Warder baptized 485 into the fellowship of Mayslick church, and more than a thousand within the bounds of Bracken Association.*

But his pastoral work formed only a small part of his labors. Alone or in company with his brother William, Wm. Vaughan, or Jeremiah Vardeman, he traveled and preached extensively over the territory of Elkhorn and Bracken Associations, and the contiguous parts of Ohio.

In 1830 Mays Lick church reasserted the doctrines on which it was constituted, by a vote of 189 to 100. By this action it lost 383 members, which formed a Campbellite church. A similar split occurred in most, or all of the churches in Bracken and Elkhorn Associations, as well as most other Associations in the State. During the incipient stage of Campbellism, its doctrines were vague, confused and undefined. Both Warder and Vardeman hesitated whether to oppose or encourage the "Reformation." They did not understand its teaching. But in the latter part of 1828 William Vaughan returned from Ohio, where he had lived a year, to the bounds of Bracken Association. His keenly discriminating mind was not long in sifting Mr. Campbell's unsystematized system, and discovering the real sentiments of the "Reformer." He first visited Lee's Creek church, of which he had been pastor. He then went to Mays Lick, and, in two of the most powerful sermons of his life, dissected and exposed the heresy of Campbellism. Mr. Warder listened closely, and was decided. Mr. Vardeman also soon became decided in his opposition to Campbellism. There had, as yet, been no direct antagonism between the preachers of

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*McIlvain's His. Mays Lick Ch.

the different parties, and Mr. Warder still hoped that the storm might blow over without a rupture. Vaughan alone seemed to fully understand the radical errors of Mr. Campbell's system.

In January or February, 1829, Mr. Warder and Mr. Vaughan were invited to aid in the ordination of John Holliday, at Millersburg. On their way to that point they agreed to say nothing about the "Reformation," during the services. On arrival they found Jacob Creath, jr., there, uninvited. He was the most active and turbulent advocate of Campbellism in the State. He desired to take part in the ordination, but was not permitted to do so. At the close of the services he announced that he would preach that night. Accordingly he preached Campbellism undisguised.

Next day Mr. Vaughan answered him in a most powerful sermon, two hours and three-quarters in length. This brought on the crisis. Henceforth the warfare was an open one, and fearfully did it rage, till the Campbellites were excluded from the Baptist churches.

Mr. Campbell was not long in discovering Mr. Vaughan's great abilities, and the formidable opposition he was making to the "Reformation." Accordingly he sought a private interview with him. The interview took place in Maysville, in May, 1829. During the interview Mr. Campbell said: "Brother Vaughan, by opposing the Reformation you are losing your popularity, Semple, of Virginia, is losing his popularity by it. I tell you, baptism for the remission of sins will cover the whole earth. If you will join the Reformation you will have more friends and be better sustained. I am informed that those who have joined the Reformation are more liberal than formerly, and sustain their ministers better." Mr. Vaughan replied: "I am a poor man; but neither popularity nor money will induce me to sustain a system of doctrine I do not believe." "I know it cannot," said Mr. Campbell. "And I have told the people, from Lexington to Nashville, that you are the clearest-headed man in Kentucky." During the same conversation Mr. Campbell said to Mr. Vaughan: "If you and Walter Warder will join the Reformation this whole country will go into it."*

*I took down these facts from the lips of Mr. Vaughan, before his death.

For a number of years after the division between the Baptists and the Campbellites, the strife was very bitter, and the churches were sorely vexed. But Mr. Warder stood firm, and labored on unfalteringly, till his strength failed. In the midst of the strife he was called upon to endure the loss of the wife of his youth. This great trial, together with the distress he endured on account of the troubles among the churches, was more than he was able to bear. His strength began gradually to fail. On the 15th of December, 1830, he took for his second wife, Mrs. Elizabeth Dobyns. He continued to labor on, according to his strength, but his health and energies continued to fail, and his task was well nigh done.

In March, 1836, he went to Missouri to visit his children, and with the hope of recruiting his health; but he rapidly grew worse. As his end approached, he remarked to those around him that he had often been the subject of doubts and fears in reference to his interest in Christ. "But," he added,

> "Jesus can make a dying bed
> Feel soft as downy pillows are,
> While on His breast I lean my head
> And breathe my life out sweetly there."

On the 6th of April, 1836, he left the thorny walks of men to join the general assembly and church of the first born. His body was brought back from Missouri and laid in the graveyard near Mays Lick meeting-house, where a neat slab marks his resting-place!

Indian Creek church, located in Harrison county, was probably gathered by Augustine Eastin. It was constituted of eight members, in 1790, and united with Elkhorn Association in August of the same year. It remained a member of this fraternity till 1813, when it entered into the constitution of Union Association, to which it still belongs. Augustine Eastin was its first pastor, so far as known. Under his ministry it attained a membership of ninety-five, in 1802. But the next year it divided, in consequence of Mr. Eastin's having introduced the Arian doctrine among its members. About thirty members adhered to the recreant pastor, and formed themselves into what would now be called a Unitarian church. This faction, after the death of its leader, united with the Campbellites.

About the time of this rupture David Biggs settled in the

neighbornood and became a member, and probably the pastor of Indian Creek church. From this time till 1833, the church enjoyed peace and a good degree of prosperity. At that date it numbered 111 members. But the next year it divided again, about fifty of its members entering into the fellowship of Licking Association. From this time it continued to decline, till 1856, when it numbered only thirteen members. After that it increased slowly, till 1880, when it numbered forty-two members. Isaac Munson was a preacher in this church about sixty years. He died in 1852. Among its pastors since the death of Mr. Munson may be named Henry Bell, John Holliday, James Spillman, A. W. Mullins and George Varden.

David Biggs was licensed to preach in Camden county, N. C., in 1791, and was afterwards pastor of Portsmouth church in Norfolk county, Va. Mr. Semple says: "Elder Biggs is a sound and ingenious preacher, and is esteemed by his acquaintances as an exemplary man." He came to Kentucky about the year 1804, and was at different times a member of Indian Creek church in Harrison county, and Silas church in Bourbon. In 1811 he preached the introductory sermon before Elkhorn Association. He labored in Kentucky at least sixteen years, and here, as in Virginia, maintained a good character and was a useful preacher.

Unity Church, located in the eastern part of Clark county, originated in 1790 from a division of Howards Creek (now Providence) church, as related in the history of that organization. It comprised at first about seventy members, including two preachers—James Quesenberry and Andrew Tribble. Being a Separate Baptist church, it united with South Kentucky Association. After the general union it fell in with North District, and in 1842 united with Boones Creek Association. Three years after this its members united with those of a neighboring church, called Indian Creek, and formed a new church called Mt. Olive. This organization is a large and prosperous body, located about ten miles south-east from Winchester.

James Quesenberry was either the first pastor of Unity church or succeeded Andrew Tribble after a very brief pastor ate of the latter. He was a native of Orange county, Va., where he was born, June 13, 1759, and from whence he emigrated to Kentucky in 1783. Two years after the latter

event he settled in Clark county and united with Howard Creek church, being at that time an ordained preacher. When that church split, in 1790, he adhered to the Tribble party, and entered into the organization of Unity. Besides his charge at Unity, he was pastor of Red River and Friendship churches in the same county. Into the fellowship of the latter he baptized the subsequently distinguished Dr. Wm. Vaughan, in October, 1810. Mr. Quesenberry's preaching gift was very meagre, but he maintained a respectable reputation and doubtless accomplished good among the early settlers. He departed this life August 5, 1830, leaving behind him a very numerous posterity, many of whom have been and still are wealthy and influential citizens, and valuable church members.

JOHN M. JOHNSON was the next pastor of Unity church. He was chosen to that office in May, 1830, but proved himself unworthy of the position; for, in February of next year he was excluded from the fellowship of Providence church for the sin of adultery.

DAVID CHENAULT was the next pastor of Unity church. His father, William Chenault, was of French extraction, but was born in Virginia. He was a soldier under Washington during the American Revolution. He moved to Kentucky in the fall of 1786, and settled near Richmond, in Madison county, where he died of the "cold plague," in the spring of 1813. Many of his descendants have been and are among the most valuable citizens and church members in Madison county. David Chenault was born of Baptist parents in Albemarl county, Virginia, September 30, 1771, whence he came with his parents to Kentucky in 1786. He was married to Nancy Tribble, daughter of Elder Andrew Tribble, in 1793. He joined the church at Mt. Nebo about the year 1795, and was baptized by Peter Woods. His ministry commenced during the great revival of 1800–3. He possessed only a common school education; but he had a strong native intellect and sound practical judgment. He was an extensive farmer, and held the office of Justice of the Peace about twenty years. He was a successful business man and accumulated a fortune of not less than $100,000; and was inclined to be penurious, rather than liberal. He was, however, an active pastor, usually serving four churches for a period of nearly fifty years. Besides this, he preached a

great deal in the mountains of Kentucky, even down to old age. Among the churches he preached to besides Unity, were Cane spring, Lulbegrud, Log-lick, White Oak Pond, Mt. Tabor, Stoners Branch and Union.

He was a Hyper-Calvinist in doctrine, and very uneven in his religious ministrations. Some times his zeal amounted to a burning enthusiasm, at others he was dull and chillingly frigid. But he never swerved from the path of conscientious rectitude. At a ripe old age he fell asleep in Jesus, May 9, 1851.*

Hickmans Creek was another small body of Separate Baptists, gathered in 1790, in what was then Fayette county. It comprised twenty-five members, among whom were Thomas Ammon, an ordained preacher, and Robert Asherst and John King, licensed preachers. It was either soon dissolved or changed its name, so that it cannot be identified.

Thomas Ammon was probably the first and only pastor of Hickmans Creek church. He was a native of Virginia, where he was active in the gospel ministry. He was a preacher of great zeal and usefulness, and was at one time honored with a term in Culpeper jail for "preaching the gospel of the Son of God contrary to law." After the close of the Revolutionary War he came to Kentucky. Here also he verified God's promise to the righteous. "They shall still bring forth fruit in old age." John Taylor, who labored with him in Virginia, as well as in Kentucky, speaks of him thus: "This awakening [at Clear Creek] was by the preaching of Thomas Ammon, always a mighty son of thunder. He had been a great practical sinner. His conversion was as visible as his wickedness had been. He began to preach in time of hot persecution in Virginia. He was honored, as many others were, with a place in Culpeper prison, for the testimony of his divine Master. He died some years ago in Kentucky." His death occurred not far from 1820.

Head of Beech Fork was the name of a Separate Baptist church constituted of about thirty members, in the eastern part of Mercer county, in 1790. Among its members was a

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*I have these facts from his son, recently living in Tennessee.

†History Ten Churches, p. 102.

licensed preacher of the name of William Ray. This is all that is now known of this church. Doubtless it was soon disbanded, as were many other small churches of Separate Baptists constituted in this period of partisan excitement. During the year 1789 an unsuccessful attempt was made to unite the Regular and Separate Baptists. This seems to have greatly inflamed the party zeal of the Separates. Their preachers became factious proselyters, and organized little churches wherever they could get a few converts together, even though it were in the immediate vicinity of Regular Baptist churches. Most of these soon perished, and, of course, did harm rather than good. The practice of constituting little, feeble churches in out.of-the-way places is still too common.

Hardins Creek was constituted a Separate Baptist church, of fifteen members, in 1790. It was located near the southwest corner of Washington county, in the immediate vicinity of Hardins Creek church of Regular Baptists. It had no preacher among its members, and it soon perished.

Mount Pleasant church was constituted at the house of William Haydon, in Franklin county, by Moses Bledsoe and John Bailey, July 24, 1790, and united with South Kentucky Association under the style of the Separate Baptist church at the Forks of Elkhorn. The members of which it was constituted were Daniel James, Ernest Martina, Benjamin Craig, William Solsman, William Haydon, Robert Church, Prichard McAndrew, Joseph Collins, Jeremiah Craig, Elizabeth Hatton, Robert Smither, Sarah James, Benjamin Perry and Ansellor Church. Not long after its constitution the church took the name of Mount Gomer, and in 1801 assumed its present title. For a long series of years this was one of the most prosperous churches in Franklin Association; but for a number of years past it has been on the decline, and, although it is supposed that 2,000 persons have been members of it since its constitution, its present membership is less than fifty. Prominent among the preachers who have served it as pastors may be named Moses Bledsoe, Theodrick Boulware, Isaac Crutcher, William Hickman, Sr., William C. Blanton, Y. R. Pitt and F. H. Hodges.

West Fork of Cox's Creek was constituted a Separate Baptist church on the western borde- of Nelson county, in 1790.

It was probably gathered by Benjamin Lynn, and numbered thirty-one members. This church continued to prosper for a number of years, but was finally dissolved. New Salem, a large and flourishing church, long under the pastoral care of P. B. Samuels, occupies its ancient locality.

White Oak Run church of Regular Baptists was constituted of eighteen members, in 1790, and united with Salem Association the same year. It was located in the southern part of Nelson county. Of its history nothing more has been ascertained. It probably soon dissolved.

We are now, at the close of the associational year, in the fall of 1790, able to give complete statistics of the Baptists of Kentucky and of the United States. The following summary, copied from "Asplund's Register," will exhibit the condition of the Baptists in the United States and its territories at that period:

States.	Churches...	Ministers— Ord.	Ministers— Lic.	Members...
New Hampshire	32	23	17	1,732
Massachusetts	167	95	31	7,116
Rhode Island	38	37	39	3,502
Connecticut	55	44	21	3,214
Vermont	34	21	15	1,610
New York	57	53	30	3,987
New Jersey	26	20	9	2,279
Pennsylvania	28	26	7	1,260
Delaware	7	9	1	409
Maryland	12	8	3	776
Virginia	204	150	112	20,443
Kentucky	42	40	21	3,105
Western Territory	1	.....	.....	30
North Carolina	94	77	71	7,503
Deceded Territory—Tennessee	18	15	6	889
South Carolina	70	48	29	4,167
Georgia	42	33	39	3,211
Total	927	699	451	65,233

The following table shows the different sects or orders of Baptists at that period:

Sects or Orders.	Associations..	Churches.	Ministers — Ord.	Ministers — Lic.	Members .....
Six Principle Baptists.....	1	18	26	4	1,599
Open Communion Baptists..	1	15	13	4	1,714
General Provision Baptists...	3	30	26	19	1,948
Seventh-Day Baptists.....	.....	10	13	3	887
Regular Baptists.....	30	795	622	407	58,398
Total.....	35	868	700	437	64,546

There were in Kentucky, at this time, three associations—Elkhorn, Salem and South Kentucky. The last named was composed of Separate, the other two of Regular Baptist churches.

Elkhorn comprised 14 churches, 21 ordained ministers, 9 licensed ministers and 1,379 members.

Salem comprised 8 churches, 6 ordained ministers, 1 licensed minister and 505 members.

South Kentucky comprised 20 churches, 14 ordained ministers, 12 licensed ministers and 1,344 members.

The total numbers in Kentucky were three associations, 42 churches, 40 ordained ministers, 21 licensed ministers and 3,105 members.

The whole population of Kentucky was 73,677. This gave a little less than one Baptist to every twenty-three of the population. This was at the close of a revival, and was followed by a spiritual dearth of ten years' duration.

Another ten years will considerally decrease the proportion of Baptists to the population.

CHAPTER XV.

CHURCHES CONSTITUTED IN 1791, AND THEIR PASTORS.

From the beginning of the year 1791, our pioneer fathers could look over the labors, toils and dangers of the past ten years, with mingled feelings of thankfulness and regret. Much privation and labor had been endured, and many dangers had been encountered.

Many of their beloved brethren and sisters had fallen by the hands of the blood-thirsty savages, and, much suffering had been endured for want of food, clothing and shelter. Their labors in the gospel had produced as yet but meager fruits. The forty-three churches which they had gathered were all still in existence, except Gilbert's Creek of Regular Baptists, but they contained an aggregate membership of only a little more than three thousand, and a large majority of these had been received by letter. The clouds of Indian warfare hung darkly along their north-western border, and the news of murder and rapine constantly reached their ears, and filled their wives and children with alarm. But the outlook was far better, and the prospects much brighter, than they had been ten years before. They had become inured to toil and suffering, so, that even their women and children endured hardships, and dared dangers with comparatively little murmuring, or alarm. The forests had been cut away around their cabins, and the virgin soil produced an abundance of materials for food and clothing. Their dwellings had been better arranged for their protection against sun and storm. Many conveniences had been arranged for their comfort, and the "old settler" began to "feel at home."

Of the more than forty ordained, and twenty licensed preachers that had emigrated to the country, or been raised up in the infant churches, only one had been taken away.

John Gerrard had fallen by the hand of the red men. All the rest were in the field of labor, could these faithful servants of Christ have lifted the veil that hid from their eyes the next ten years, they would have seen an almost unbroken cloud of appalling gloom, hanging over the cause they loved so dearly, thickening and darkening, up to the very close of the decade. But happily they beheld only the past and present, and these inspired them with hope and courage.

Of the churches they had planted, many were feeble and ready to perish, but a number of them had grown strong, and were mighty bulwarks against the unrolling waves of vice and folly. Among the latter which still exists, may be named Severns Valley, Cedar Creek, Cox's Creek, Forks of Dix River, Shawnee Run, Hanging Fork (now New Providence), Tates Creek, Howard Creek (now Providence), Boones Creek (now Athen), Marble Creek (now East Hickman), Clear Creek, Bryants, Great Crossing, Forks of Elkhorn, Limestone (now Washington), Mayslick, and several others that have now grown feeble.

The foundation to build upon was laid broad and strong, and these men of God labored faithfully to build up tabernacles for the "habitation of God through the spirit."

During the year 1791, at least seven new churches were gathered, three of which are still in existence.

Cove Spring, afterwards called Stony Point, church was constituted of thirteen members, dismissed from Hanging Fork, in the eastern part of Mercer county, in 1791. It was probably gathered by William Marshall, who was the only Regular Baptist preacher, laboring in that region, at that time Mr Marshall was a member of Hanging Fork church, as well as its pastor, and had his residence in the Southeastern part of Shelby county, "at a place called the Knobs." Stony Point church united with Elkhorn Association, in August of the same year in which it was constituted. It remained a member of that body, till 1808, at which time it contained forty-seven members. It finally dissolved, several years ago.

Strodes Fork was constituted of nine members, and united with Elkhorn Association, in 1791. It continued to represent itself in the Association till 1796, when it reported nine members, having received but one by baptism during five years. It was probably dissolved about this time.

Reuben Smith was ordained to the ministry at Strodes Fork, in November, 1793. Bryants church refused to take part in his ordination because of the irregularity of his baptism. Soon after Strodes Fork church dissolved, Mr. Smith moved to Spencer county. Failing to unite with any church, after this removal, Salem Association, at its meeting at Cox's Creek, in in 1797, entered upon her minutes, the following item: "The Association advises the churches of this union to discontinue Reuben Smith from either preaching, or administering the ordinances amongst them, unless he unites himself with some church." In December of that year, Mr. Smith gave his letter to Elk Creek church, and in June of the next year, was chosen its pastor. He continued to preach to this church till May, 1818, when he resigned. He was recalled the next year, and preached to the church another twelve months, when he resigned again. Soon after this, he was dismissed by letter, and moved to Indiana, where he spent the remainder of his earthly life.

Reuben Smith was a man of strong intellect, and possessed good natural gifts for public speaking, but he was morose, stubborn and indolent. He lived always in extreme poverty, and murmured much about his charges not supporting him. He was arraigned before his church, at one time, for saying that the church had not paid him enough, during the nineteen years he had preached to it, to pay for the pins that fastened his children's clothes. At another time, he invited the brethren to visit him at his house, on a certain day. Many of them went. At dinner time he invited them to the table, on which there was nothing to eat but a large pone of corn bread. He apologized to them by saying: "Brethren, the fare is rough, but it is the best I have." Next day the brethren sent him a supply of provisions for his table.

He was inclined to be speculative in his preaching, and sometimes went beyond his depth. On one occasion he was preaching about the "sea of glass mingled with fire." He had talked but a short time when he became so much confused that he paused, unable to proceed farther. After a moment, he said abruptly: "Brethren, you think Smith's in the brush and can't get out: I'll show you. Let us look to the Lord and be dismissed."

Taylors Fork, a small church of nineteen members, was onstituted and added to Elkhorn Association, in 1791. It seems never to have had a baptism into its membership. It reported twenty-two members, in 1794, and then disappears from the records. It was probably dissolved about that date.

Green Creek church was constituted in Bourbon county, of ten members, on the fourth Saturday in April, 1791. It joined Elkhorn Association in August of the same year. It enjoyed some degree of prosperity till the great revival of 1800–3, when its membership was increased to 120. Means of tracing its history further are not at hand.

Bloomfield church, originally called Simpsons Creek, like Cox's Creek church, from whence it sprang, has, from its constitution to the present time, been a large, influential body, and has held in its membership a large number of influential citizens. It is located in a small village, from which it derived its present name, in the north-eastern part of Nelson county.

Simpsons Creek church was constituted of thirty members, by William Taylor and Joshua Carman, March 12, 1791. Immediately after the constitution, William Taylor was called to its pastoral care, and Joshua Carman was invited "to serve us as often as possible." The church began at once to prosper. Some were baptized and a number were received by letter within a few months. In the year 1800 the church comprised about 110 members, to which 72 were added the following year. Strict discipline was maintained, and there were occasional baptisms, till the year 1816, when a great revival visited the church, and 116 were added to its membership, by baptism.

In December, 1820, the church invited Jacob Creath to preach for it. This proved unfortunate. Mr. Creath was among the first preachers in Kentucky to adopt and preach Campbellism. A number of the members of Bloomfield church imbibed his sentiments. The church continued them in fellowship, till 1834, with the hope of reclaiming them. Failing in this, they were excluded, to the number of fifty-seven. Among these was Jervis P. McKay, an ordained preacher. The church committed an unfortunate blunder in allowing these Schismatics the use of its house of worship. It is a great inconsistency, not to say a great sin, for a church to exclude its members for holding false doctrine, and then encourage them in teaching that

doctrine by allowing them the use of its house of worship.

From the death of William Taylor, in 1809, the church seems to have had no regular pastor, till 1834, when it called Isaac Taylor, a son of its first pastor, to that office. During this interval, it had a number of preachers among its members. These, together with other preachers within reach, who were invited to preach certain Sundays in the month, occupied its pulpit. This policy, although adopted by several of our most prosperous churches, in the early days of the commonwealth, is by no means commendable, for reasons not now necessary to be stated.

On Saturday before the second Sunday in February, 1836, William Vaughan was invited to preach to the church, in connection with "Father Taylor," and just two years afterwards, on the resignation of Mr. Taylor, Mr. Vaughan was chosen pastor of the church, and continued to serve in that capacity till 1869, when he was disabled by a fall. He was succeeded in the pastoral office by Thomas Hall, who still (1885) serves in that capacity. This old mother of churches, now surrounded by a number of daughters, with whom she has divided her ancient, extensive territory, till she has left only a small field around the old homestead, is still a strong and vigorous body, and a leading member of Nelson Association.

Of the early pastors of this church, sketches of the lives of William and Isaac Taylor have already been given. Of several others of her pastors and preachers, something may appropriately be said in this connection.

Walter Stallard was born in Culpeper county, Virginia, about the year 1750. In early manhood he married a Miss McClanahan, who bore him three sons and two daughters. The sons all died, unmarried. The wife died in 1782, and during the next year he came to Kentucky. He stopped a short time in a fort at the Falls of Ohio, and then moved into a fort near where Bardstown now stands. Again, in a few months he moved to what is now Spencer county, from whence his next move was to the home above. About the year 1785 he visited Virginia, where he married a Miss Basey, first cousin to the famous old pioneer preacher, John Taylor. In 1791 he united with Simpsons Creek church by letter, and in November of the same year was appointed an elder in that church. In March, 1802, he was

licensed to preach, and was ordained to the ministry by Reuben Smith, Warren Cash and William McKay, August 13, 1803. It will be observed that he was now fifty-three years of age; but late in life, as it was when he entered upon his holy calling, he did much valuable work in the Master's vineyard. He was a man of sound judgment, good business habits and of unblemished reputation. He preached the introductory sermon before Salem Association, in 1815, and was at least six years Moderator of that body. He quit the scenes of earthly toil August 15, 1827. Many of his descendants are still living in Spencer and adjoining counties.

Francis Davis was licensed to preach in Bloomfield church, in 1812. Not long after this he moved near Mount Eden, in Shelby county. He was a good man, an earnest Christian and a close student of the Word of God. Few ministers in his region of country were better versed in the sacred Scripture. He was called an excellent "fireside preacher," but his gift for public speaking was so poor that he did not succeed well in the pulpit. He was highly esteemed in love, and continued to exercise a good influence for the Master, till he fell asleep in Jesus, at a ripe old age.

Spencer Clack united with Bloomfield church about the beginning of the year 1825. He probably came from Pennsylvania, where he had studied theology under the distinguished William Staughton. He was a man of learning and culture, and his influence soon began to be felt, not only in the church at Bloomfield, but among the Baptists of Kentucky. He established a school of high grade in Bloomfield, in which many of the subsequently distinguished citizens of the surrounding country were educated. He was a man of activity and enterprise, as well as a strong, sound preacher. In 1825 he was elected clerk of Salem Association, and was by that body requested to write a history of that fraternity and present it at the next meeting for inspection. This task he performed to the satisfaction of the Association. The history compiled by Mr. Clack, with a full file of the minutes before him, was published, with the minutes of Salem Association, in 1826, and also copied into its book of records. It was an invaluable contribution to Kentucky Baptist history.

About the beginning of the year 1826, George Waller and Spencer Clack began the publication of a paper called "*The*

Baptist Register." It was issued semi-monthly, and proposed to "endeavor to strip religion of everything like the traditions of men, and to present the truth in a plain and simple manner." The name of the paper was exchanged for that of the *The Baptist Recorder,* and, in 1830, it was changed to a monthly. Meanwhile, the *Baptist Chronicle,* having been established by Uriel B. Chambers, at Frankfort, the Baptist Recorder was soon discontinued. But Mr. Clack did not cease to write. He wrote a series of letters to Alexander Campbell, and was a large contributor to the *Baptist Chronicle.* With constancy, and great energy, he opposed Campbellism, from 1826, till that heresy was publicly condemned by Franklin, Elkhorn and Bracken Associations, and thereby separated from the Baptist churches, in the bounds of these old fraternities. Mr. Clack preached once a month to the church in Bloomfield. But the time had come when the Baptists of Kentucky must lose the labors of this able preacher, and writer, and the community around Bloomfield, a most excellent teacher. In 1832, he moved to Palmyra, Missouri, and, the next year, died of cholera.

Henry Thomas, William Thomas and Jervis P. McKay were ordained in Bloomfield church, Nov. 13, 1831. McKay soon afterwards joined the Campbellites, and has continued, to the present (1885), preaching their peculiar dogmas. William Thomas moved to Missouri, where, it is believed, he also became a Campbellite.

Henry Thomas was a man of excellent preaching abilities, and was highly esteemed among the brethren. He had been invited to preach to the church at Bloomfield, before he was ordained, In 1834, Isaac Taylor was called to the care of Bloomfield church. About this time Mr. Thomas moved to, or near Greensburg, where he labored with much acceptance, some years, and then moved to Missouri.

Daniel S. Colgan was licensed to preach, at Bloomfield, May 13, 1832. For a number of years, he was active and very successful, especially as an Evangelist. But after his marriage, he became less active in the ministry. He lived at Lebanon, a number of years. For many years past he has lived at Owensboro. He is getting quite old, now, and preaches very seldom.

WILLIAM VAUGHAN was the most eminent minister that has served the church at Bloomfield. He was the strongest and longest link that united the pioneer preachers with those of the present generation, and partook largely of the best qualities of both classes. He labored in the ministry, with Lewis Craig, John Taylor, William Hickman, Ambrose Dudley, Joseph Redding and many other illustrious pioneers of the cross, in Kentucky, and then lived to thrill the hearts of the ministers of the present generation, with his words of encouragement, in the great centennial convention that met at Louisville, in 1876.

William Vaughan was born in Westmoreland county, Pennsylvania, February 22, 1785. His father, John Vaughan, and his grandfather were born in New Jersey. His great grandfather was born in Wales, and was a Baptist deacon. John Vaughan emigrated to Kentucky, and settled in Scott county, in 1788. He was a Baptist. William was sent to school nine months, in his eighth year. At this school, he made a very unpromising beginning, in preaching. During playtime, one day, Dick Applegate, Dick McClure and Green Roberts, agreed to preach. The gutter of a stick and dirt chimney was their pulpit. Applegate preached first. The full text of his sermon was this: "If all the men in the world were one big man, and all the axes in the world were one big ax, and all the trees in the world were one big tree, and all the rivers in the world were one big river, and that mighty man should take that mighty ax, and cut down that mighty tree into that mighty river, there would be a mighty *slish slosh.*" Roberts followed, and preached the same sermon. McClure preached next. His sermon was: "Oh what a cruel place hell is!" "I thought their preaching very foolish," said Mr. Vaughan, "and I determined to do better." The following is the full text of Vaughan's sermon: "Boys, if you break the Sabbath, or tell stories,* or swear; or don't mind your mammy and daddy, or don't mind your books, and be good boys, you will die and go to hell—a lake of blue blazes, burning with fire and brimstone. And when you ask for water the devil will melt lead in a ladle, and pour it down your throat." The sermon was not a bad one, for a boy under eight years of age. But it was a costly one to the

*Meaning Falsehoods.

young preacher. The ignorant and brutal teacher flogged him so severely for preaching it, that he carried the marks twelve months. He attended this school without shoes or hat. He commenced at the alphabet, and learned to read the Bible, which was his school book, with some facility, at this school. At about the age of ten years, he went to school three months. After this, he attended night writing school, two weeks, and again, at the age of fifteen years, he went to a writing school thirteen nights. He labored with his father, who was a farmer, and a tanner, till his father's death, which occurred in November, 1795. After the death of his father, he labored on the farm three years, aiding his mother in supporting a family of five daughters and four sons. One of the latter was his twin brother.

At the age of eighteen years, young Vaughan apprenticed himself to Lawson McCullough, a tailor, in Lexington, where he remained four years. At the close of his apprenticeship, he married Miss Lydia Wing Allen, a native of New Bedford, Massachusetts, and the only daughter of Elisha Allen, then of Lexington, Kentucky. She had been raised in the faith of the Quakers. Soon after his marriage, Mr. Vaughan established himself as a tailor, in Winchester, his wife assisting him in his business. They were very poor, and had to labor very hard to make a living.

This was the period of infidelity, in Kentucky. Tom Paine's Age of Reason was extensively circulated, and was very popular. Deism was the fashionable religion of the day. Most of the professional men, and such others as desired, to make the impression that they were wise, or learned, avowed themselves, infidels. Mr. Vaughan was fond of reading, and had a great thirst for knowledge. He procured the writings of Paine and Volney, and, after reading them, professed infidelity, and joined an infidel club, in Winchester. He ceased going to religious meeting, and became recklessly profane. Like many other towns, at that period, Winchester had no place of worship. Even Louisville had no house of worship, at that time. Mr. Vaughan joined the infidel club, merely for the pleasure and the social and intellectual advantages he expected to derive from it. "I never expected," said he, "to die in that

faith." Mr. Vaughan relates his experience of that period, as follows:*

"In August, 1810, I and four or five others went to see a sick man of the name of Buchanan. He was a profane, wicked man. When we reached his house, he was breathing loud and hard. I looked at him, and saw that he must die and be lost. Then the thought occurred to me, that, if I did not change my course, I must be lost. I determined, then, to change my course, and become a religious man. I then thought, if I became a Christian, I would be disgraced, and my infidel friends would abandon me. Upon this reflection, I resolved to seek religion, become a Christian, live a religious life, and go to heaven, without anyone's knowing it. The next reflection was, 'What if I am disgraced? I am an obscure individual, and unknown.' Then came the thought, 'I am a deist, and do not believe the Bible.' I determined to read the Bible. Accidentally I opened at the sermon on the mount. I read to the passage; 'Behold the lilies of the field, how they grow. They toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these.' 'This is too beautiful and sublime,' I exclaimed, 'to be of man. It must be divine.' I retired to a secret place to pray. But a thousand vain, sinful, and foolish thoughts rushed into my mind. I sought a more retired place, laid my face on the ground, and again tried to pray, but with no better success. Here, for the first time, I realized the depravity of my heart. I did not resolve to keep the law, for I was too ignorant to know that God had a law. But I felt exceedingly sinful and unworthy, and realized that God was a holy being, and I a sinful creature, and that I and he could not dwell together, except I be changed.

"I kept all my troubles to myself. I formed the habit of asking a blessing, mentally, at my table, and continued retiring to secret places to pray, especially after dark. One night, after trying to pray, I sat down on a log, and soliloquized after the following manner: 'I was raised by pious parents. After leaving my mother's home, I was thrown into a religious family, where family worship was kept up. How good has God been

*Taken down from his lips by the author.

to me. How wicked I have been, to sin against 'so good a God.'

"Two weeks after my distress began, I had a remarkable dream. I thought I was on the farm my father died on. I had a vision of hell. I saw the smoke of the torment of the damned, ascending up out of the open crater of a mound. Then I seemed to be at a place in the woods where there was a collection of people, and several ministers preaching. About a week after this, on Sabbath morning, I was sitting in my door, pensive and disconsolate, when I saw a company of people walking by. On inquiring, I learned that they were going to meeting; at an old log Baptist meeting house called Rocky Spring, about three miles distant. I joined the company, and went with them. As we walked along, a very wicked old man remarked to me, that, every six or seven years, a portion of the people went off from the world and became religious. If I ever prayed from my heart, it was as I walked to that meeting. A man by the name of Leathers got up to preach. I had never seen him before. When he rose up I recognized him as the man I had seen in my dream—even to the minutia of his dress. George Eve followed him, preaching from the text: 'Ye must be born again.' All he said was an incomprehensible mystery to me. James Quisenberry followed him from the text: 'The great day of of his wrath has come and who shall be able to stand?' He described the various outpourings of God's wrath, frequently repeating the words, 'who shall be able to stand?' each time I would say mentally: 'I shall not be able to stand.' At the close of his sermon, he invited the mourners to come forward and be prayed for. The thought occurred to me, 'I will not go up there and disgrace myself, I will go to the woods and pray, God can hear me there as well as here.' The next thing I knew, I was on my knees, at the feet of the preachers, confessing my sins—especially my deism—and asking them to pray for me. They prayed. One woman near me cried out: 'Oh my heart is so hard.' I felt that to be just my case. I begged them to pray for me again. They did not do so then. I cried aloud: 'Jesus, thou son of David, have mercy on me.' One of my wicked companions was standing near me, unaffected. I warned him to flee from the wrath to come. My mental agony was so great that I was unable to stand on my

feet. I fell on the ground. My breathing became so hard that I could have been heard fifty yards. Two persons slapped the insides of my hands, and threw water in my face. After awhile I regained my strength and sat up, overwhelmed with a vivid sense of my exposure to the wrath of God. I sat there till the congregation had dispersed. A pious woman came to comfort me, but could give me no relief.

"I continued in this state of guilt and shame a week. I was in constant fear of meeting some of my old companions. At last my fears were realized. As I passed the tavern, the tavern-keeper came out and said: 'Vaughan, I understand you are going to be a preacher, I shall lose a good customer. Come in and take a glass of wine and a game of cards.' I continued trying to pray. One dark night, after rising from my knees, I breathed into my hands, mentally exclaiming: 'Nothing but this breath keeps me out of hell.' I went to every meeting I could hear of, and asked every preacher I met, to pray for me. Once I walked six miles to hear Jeremiah Vardeman, and walked back without my dinner. My older brother, who had recently professed faith in Christ, hearing of my condition, came thirty miles to comfort me, but could give me no relief. With my brother, I rode ten miles to hear Vardeman. Going home, I rode with my hands on the pommel of my saddle, choked with grief, and mourning as one who mourns for his first-born. My brother went home. Next day I was sitting in my room alone. It seemed to me that I cried every breath: 'Lord be merciful to me.' This continued a half hour. Suddenly the thought occurred: 'What a great change has come over me: Six weeks ago I could not utter a sentence without an oath; now every breath is a prayer for mercy.' Then this text occurred to me: 'Ye have received the spirit of adoption whereby ye cry Abba, Father.' In a moment it seemed to me that the blood of Christ overwhelmed me, and I felt that my burden and distress were gone. I felt such a love for Jesus Christ, that I thought, if he was on earth, and I could get hold of his feet, I would press them to my bosom. Still I did not love him as I wished to. I went out into the fields, and spent the rest of the day in prayer, praise and rejoicing. I felt that God had been merciful to me, but could not tell how. Relief came not as expected. I thought all my exercises should

have been more intense. I prayed for the return of my burden, and continued to have alternate doubts and hopes, till the third Saturday in October—about two weeks after I obtained hope—when I went to Friendship church, related the dealings of God with my soul, and was approved for baptism. Next day, the third Sunday in October, 1810, I was baptized by James Quesenberry."

That night Mr. Vaughan set up family worship, and soon afterward began to pray in public and exhort. James Sugget induced him to make an effort to preach, but he made a sad failure, and was so much discouraged, that he felt he would rather "the Lord would kill him, than compel him to preach." Still he felt a great desire to preach, if he had the ability.

On Saturday before the third Sunday in February, 1811, the church at Friendship licensed to preach, James Haggard, Anson Mills, Ninnian Ridgeway and William Vaughan. Mr. Vaughan made many discouraging failures, in his attempts to preach, but persevered in his efforts, until he was deemed worthy of ordination. Meanwhile, he felt the deficiency of his education so sensibly that he determined to apply himself to study. He procured a few books, among which was Walker's dictionary, and devoted as much of his time as he could to the improvement of his education.

On the third Sunday in July, 1812, he was ordained at Lulbegrud church, in Montgomery county, by Jeremiah Vardeman and David Chenault. He had previously accepted a call to the care of a church, called Sycamore, in Montgomery county. To this church he preached a little more than two years. For this service he received ten dollars, one of which he lost by being thrown from his horse, while returning home, one dark night.

In the Fall of 1814, he was sent as a corresponding messenger to Bracken Association, and, for the first time, was appointed to preach on Sunday, at an association. From the Association he sent out a list of appointments, and, in filling them received fifty dollars. With many of the preachers of his day, he had entertained a strong prejudice against receiving money for preaching. But he was now very poor, and the comforts procured for his family for this fifty dollars, healed all

his former prejudices on that subject. It was during this trip to Bracken Association, that he first met that eminent man of God, Walter Warder, between whom and himself grew up a warm and lasting friendship.

Late in the same fall, Mr. Vaughan made a second visit to the churches in Bracken Association, and received a hundred dollars for his services. The next Spring he moved to Mason county, to take the care of Lees Creek church. He preached to this church once a month without a salary, working at his trade for the support of his family. The church gave him about thirty dollars a year. About the year 1817, there grew up some doctrinal differences in the church at Lees Creek. The dissension had been caused by an old preacher named William Grinstead. A part of the church desired to have Mr. Grinstead preach for them once a month. Mr. Vaughan favored their purpose, and he was invited accordingly. He preached what was popularly called Antinomianism to them, but as the church paid him nothing for his services, he soon withdrew. He soon drew off from Bracken Association three churches, Maysville, Stonelick and Richland. He was afterwards excluded from Maysville church for drunkenness.

In the fall of 1816, Mr. Vaughan, with the help of an old preacher of the name of Charles Anderson, constituted a church of seven members at Augusta. The same evening, a woman was approved for baptism. Next morning Mr. Vaughan baptized her, and, on the occasion, delivered a half hour's lecture on baptism. The lecture convinced a family of Presbyterians of the scripturalness of immersion, and they were soon afterward baptized.

In 1818, Mr. Vaughan moved to Augusta, where he taught school, and continued to preach to the church at that place, of which he had been pastor from its constitution. While Mr. Vaughan was preaching in Augusta, the Presbyterians called to the pastorate of their church there, William L. McCalla. He soon displayed his controversial qualities by preaching a sermon on baptism, and challenging Mr. Vaughan to defend his doctrines. Mr. Vaughan preached a sermon on the subject of baptism two-and-three-quarter hours long. Mr. McCalla afterward called on him for the notes of his sermon by which he had "converted all the infidels in town to his views." Mr. McCalla afterwards

preached another sermon on baptism, in which he used some bitter language, which caused some ill feelings between the Baptists and Presbyterians of the town. In the year 1817, an extensive revival visited Augusta, and about fifty persons were added to the Baptist church.

Mr. Vaughan continued to preach to the churches at Augusta and Lees Creek, till the fall of 1828, when he moved to West Liberty, Ohio. At this place, he remained only a year, which he regarded the gloomiest and most unfruitful year of his ministry. In the fall of 1829, he moved back to Mason county, Kentucky. During his absence, an extensive revival had taken place. Walter Warder, who was the principal laborer in this work, had baptized four hundred and eighty persons into the fellowship of Mayslick church, and more than a thousand in the bounds of Bracken Association, in one year.* "Campbellism had become a raging epidemic." The part Mr. Vaughan took in this contest, may be seen in a sketch of the life of Walter Warder, in a preceding chapter.

On the first Saturday in September, 1829, the Bracken Association met at Washington in Mason county. Mr. Vaughan was elected Moderator. Up to this time, there had been no formal division of the Baptists and Campbellites. The association passed a resolution, recommending the withdrawal of fellowship from all who adhered to the peculiar tenets of A. Campbell. This called forth the bitter denunciations of the leading Campbellites, against Mr. Vaughan. Burnett attacked him through his paper; Creath assailed him through the columns of the *Budget*, and Campbell, in the *Millennial Harbinger*. But "the Bracken Moderator," as Mr. Campbell derisively styled him, was equal to any emergency that arose out of this struggle. Mr. Vaughan was now in his forty-fifth year, and, though not so learned as Mr. Campbell, was his superior in acuteness of discrimination and powers of logic. He dissected Mr. Campbell's system with a masterly hand, drew the line between it and the doctrine of the Baptists, and made open war upon the new theory.

After his return from Ohio, Mr. Vaughan accepted the pastoral care of the churches at Falmouth, Carlisle, and Bethel,

*History of Mayslick Church, p. 15.

the last named of which he and Walter Warder had constituted in Fleming county, about the year 1825. In 1830, he purchased a small farm in Fleming county, to which he soon afterwards moved. Next year he accepted the position of general agent of the American Sunday-school Union for northern Kentucky. He continued in this work about thirty months, in connection with his pastoral labors at Carlisle and Bethel, during which time he organized about one hundred Sunday-schools.

In the fall of 1835, he accepted the general agency of the American and Foreign Bible Society for the State of Kentucky. He had occupied this position only six months when the Baptists drew off from that society, and formed an independent organization. Mr. Vaughan immediately resigned his position. While engaged in the work of the Bible Society, he visited Bloomfield. The church at this place invited him to settle among its members, and preach to them in connection with their aged pastor, Isaac Taylor. This invitation he accepted, and, at once prepared to move to his new field of labor. Mr. Taylor continued to preach to the church once a month, till some time the next year, when he resigned.

Mr. Vaughan moved his family to Bloomfield, in June, 1836. At the time of his removal he says: "I was oppressed with deep melancholy, and dreadful forebodings." Ten days after his arrival, his daughter, Ann, a beautiful and highly accomplished young lady, eighteen years of age, died, a short time before she was to have married. She was not a professor of religion, which added to the distress of her parents.

Mr. Vaughan purchased a small farm near Bloomfield, on which he lived, until he became too old to attend to it comfortably, and then moved into the village. He preached two Sundays in the month at Bloomfield, from June, 1836, till June 1868, when he was disabled by a fall, and resigned his charge. In 1838, Mr. Taylor having resigned, Mr. Vaughan was installed in the pastoral office at Bloomfield. Besides his labors at this place, he preached to other churches within his reach, so as to fill up all his time. In the fall of 1836, he accepted a call to preach once a month to the church at Elizabethtown, for one year. During the year, he baptized twenty-five, among whom was the lamented A. W. LaRue. In the fall of 1837, he preached on Sunday, during the sitting

of Salem Association, at Bethlehem church in Washington county, from the text: "How shall we escape if we neglect so great salvation." The effect on the people was so great, that it was determined to protract the meeting a few days This was done, and forty were added to the church. In the summer of the same year, he went to Harrodsburg, and preached several sermons. In the following fall, he went back, and was aided by John Rice and John S. Higgins, in constituting a church of sixteen members, in that town. To this church he preached, one Sunday in the month, five years from its constitution. About a hundred were added to its membership, and a good house of worship was built, during the time.

Some years before Mr. Vaughan moved to Bloomfield, Thos. J. Fisher and Jordan Walker constituted a church at Lawrenceburg. Mr. Walker became its pastor; but, in 1837, he joined the Anti-missionary Baptists, taking a large number of the members with him. In the confusion, a number of the members joined the Campbellites. To the remnant of this church, Mr. Vaughan commenced preaching once a month, in 1837. He preached about seven years. About sixty were baptized. Among them were Thomas M. Vaughan, Robert R. Lillard, and William Blair, all of whom became Baptist preachers. Mr. Vaughan preached one year to the church at Shepherdsville, about 1840. In 1842, Mrs. Vaughan visited her daughter in Elizaville, Ky. She was in delicate health when she started, and continued to grow feebler till the 20th of September, when she died. Mr. Vaughan was on his way to Elizaville, to bring her home. When he got within ten miles of that village, he learned that she was dead and buried. The good man was overwhelmed with grief. But he sorrowed not as those who have no hope, for he doubted not that she was at rest.

May 30, 1843, Mr. Vaughan, married for his second wife Mrs. Malinda H. Cain, widow of Major James Cain, and daughter of William McKay, of Nelson county. This marriage was a most happy one. This lady was an excellent Christian woman, and by her industry, prudence and economy saved to her husband, who was but a poor financier, a sufficiency of this world's goods to make them comfortable, in their helpless old age.

In 1845 Mr. Vaughan was called to the pastoral care of

Little Union church, in Spencer county. Here he preached once a month, a few years, and then began to preach there two Sundays in the month.

From this time till he was too old and infirm to go in and out before his people, the faithful and beloved old shepherd divided his time equally between Bloomfield and Little Union churches, which were located six miles apart. While he preached to Little Union church only once a month, he preached monthly at Buck Creek, in Shelby county, into the fellowship of which he baptized thirty-six members.

In June, 1868, Mr. Vaughan, then in his eighty-fourth year, fell and crushed his hip. This rendered him unable to attend to pastoral labors, and he resigned his charges. Two years after this, his faithful wife fell and crushed her hip in a very similar manner to that of her husband. In a few weeks afterwards, she went to receive the reward of the righteous.

Mr. Vaughan, now old and feeble, went to live with his son, Elder T. M. Vaughan. He kept up his habit of regular study as long as he was able to sit a portion of the day in an easy chair, and preached when his health would permit. In the Centennial Convention, in May, 1876, he made two or three short speeches. On the 25th of February, 1877, he preached his last sermon, in the Baptist meeting-house at Danville, Kentucky. On the 31st of March following, at 4:30 P. M., he fell asleep in Jesus. His remains were carried to Bloomfield, where they were buried near the pulpit in which he had preached thirty-two years.

Truly a great prince had fallen in Israel. Of him, J. M. Pendleton says: "I have heard the great preachers, so-called, in the East and West and North and South, but * * * * I have heard no man superior to Dr. Vaughan, in his palmiest days." J. M. Weaver says of him: "As a theologian, he had no superior in Kentucky." These testimonies were just. For many years, he was the ablest preacher in the Kentucky pulpit. But far above this shone the more exalted qualities of purity, piety and consecration to the cause of his divine Master. But, at last he rests from his labors and his works do follow him.*

*His son, Elder T. M. Vaughan, has published a neat volume of 336 pages of "Memoirs of William Vaughan."

J. M. Weaver was the last preacher licensed in Bloomfield church. In his youth Mr. Weaver joined the Methodist church and was immersed, upon a profession of his faith, by a Methodist preacher. He was received into Bloomfield church "on his Methodist baptism," and licensed to preach June, 12, 1852. Soon after this, having been ordained, he accepted a call to the pastorate of Taylorsville and Plum Creek churches, in Spencer county. After some years he accepted a call to the pastorate of Chestnut Street church, in Louisville, of which he has been the able, beloved and successful pastor for about a dozen years. The irregularity of his baptism continued to be a subject of much discussion and no little dissatisfaction among churches, till the 5th of July, 1879, when he was regularly baptized by Elder James P. Boyce.

Crab Orchard church, formerly called Cedar Creek, was constituted of forty members, by William Marshall, in 1791. These members had been dismissed from Gilberts Creek church for that purpose. William Bledsoe was chosen pastor. An extensive revival prevailed in this locality, from 1789 to 1792. It commenced in Gilberts Creek church and extended to the bounds of Cedar Creek. To the former church about 400 members were added, and the latter shared largely in the ingathering after it was constituted.

Among those who united with Cedar Creek church, were three sons of John Vardeman—Amaziah, Morgan and Jeremiah. The last named became one of the most distinguished preachers that has ever labored in Kentucky. Mr. Bledsoe preached to the church but a short time, before he became a Universalist.

Jeremiah Vardeman was probably the next pastor from 1802 to 1810. In 1808, the church agreed to change its name from Cedar Creek to Crab Orchard, having built a new house of worship in the village of that name. In 1810 Mr. Vardeman resigned the pastoral care of the church, and took from the church a letter of dismission.

In August of the same year, Moses Foley accepted the care of this church, and soon afterwards moved into its bounds. Under Mr. Foley's administration it was very prosperous. At one time it contained about 400 members. Mr. Foley continued pastor of this church till near the time of his death, which occurred in 1858. After this, John S. Higgins supplied the church with preaching for a time. During the Civil War, the church be-

came much scattered and demoralized. After the close of the war, John James, then of Columbia, but more recently of Paris. Texas, took charge of the church for a short time. When Mr. James came among the membership its number was less than forty. The Lord blessed his labors and a goodly number were baptized. The church became quite prosperous again under the care of N. B. Johnson.

William Bledsoe, the first pastor of Crab Orchard church, was the son of Joseph Bledsoe, the founder and first pastor of old Gilberts Creek church of Separate Baptists. He, with his father and brothers, was among the early settlers of what is now Garrard county. He was a brother of the distinguished Judge Jesse Bledsoe, who served two terms in the United States Senate from Kentucky.

William Bledsoe was a native of Culpeper county, Virginia. He was probably raised up to the ministry, under the preaching of his father, in Gilberts Creek church, after he came to Kentucky. He was the most active laborer in that wonderful revival in Lincoln and Garrard counties, in 1789, and the years following. He was in the constitution of Cedar Creek church, at Crab Orchard, in 1791, and became the first pastor of this church. During the revival just referred to, in 1789, two hen's eggs were brought to Gilberts Creek meeting-house with this sentence written on them: "The day of God's awful judgment is near." It was pretended that this writing was on the eggs when they were found in the nest. "Elder W. Bledsoe," says Mr. Boulware, "read aloud. The people were alarmed. Elder Bledsoe professed to feel alarmed, preached, exhorted, warned, invited, etc., etc. This revival lasted several months. I have seen from five to twenty come up, or led up, to be prayed for at one time. There were about 400 added to the church." * "He" [William Bledsoe], says John M. Peck, "was a smart, rather than a pious preacher." John Bailey, who was one of the laborers in this revival, subsequently became a Universalist. Bledsoe also apostatized to Universalism, and then became indifferent to a religious life and reckless in his conduct. "Elder W. Bledsoe," says Mr. Boulware, "and many of his converts embraced the doctrine of universal salvation, and soon after he be-

*Autobi. of T. Boulware, p. 3.

came a deist, and died a practicing horse-racer. I continued an acquaintance with these converts for eight or nine years, and then knew not of one that had not, like the dog and sow, turned to their vomit and mire again." Such were the fruits of this shameful fraud and hypocrisy, and the end of the man who practiced them. "God is not mocked: whatsoever a man soweth that shall he reap."

Jeremiah Vardeman was the second pastor of Crab Orchard Church. He was probably the most effective pulpit orator, and the most successful preacher that ever lived in Kentucky. His father was a Swede, his mother a native of Wales. *John Vardeman*, sr., with his young family, emigrated from Sweden to South Carolina, in the early part of the 18th century. He was a member of the Lutheran church, but joined the Episcopal church, in South Carolina, and was esteemed for his piety and moral worth. His descendants reported that he died at the age of one hundred and twenty-five years.

His son, *John Vardeman*, jr., was also born in Sweden. He came with his parents to South Carolina when he was seven years old. He married Elizabeth Morgan, a native of Wales, in South Carolina. Soon after his marriage, he moved to Bedford county, Virginia. While living here, he and his wife professed religion and united with a Baptist church.

About 1767, he moved farther west, and settled on New river, and, ten years later, pushed still farther into the southwest corner of Virginia, and settled on Clinch river in what is now Russell county. Here he was compelled to move into a fort to protect his family from the Indians. But he did not long remain here. Again he moved on westward, and, in the fall of 1779, settled in Lincoln county, Kentucky, near the present town of Crab Orchard. This was two years before Lewis Craig settled on Gilberts creek, with his traveling church.

Here John Vardeman and his older sons were compelled to take part in the numerous wars with the Indians, that gave exciting and hazardous employment to the early settlers, for a period of nearly twenty years after his settlement in Kentucky. But he did not become indifferent to his religion.

He kept up family worship, and, when a church was organized near him, became a member of it. He and his wife were probably members of old Gilberts Creek church, and it is cer-

tain that they were at an early period, members of the church at Crab Orchard, where many of their children afterwards became members.

The old pioneer remained near Crab Orchard, till 1812, when the country became too thickly settled to suit his habits of life, and he became restless and discontented, and again turned his face towards the setting sun. In October of that year, the church at Crab Orchard entered on its book of records an order, "that old John Vardeman have a letter of dismission." The term "old" was designed to distinguish him from his son, of the same name. With this evidence of his fellowship with the children of God, he moved to Missouri, where he died at the age of 109 years.

Jeremiah Vardeman was the youngest of twelve children born to John and Elizabeth Vardeman, and was born in Wythe county, Virginia, July 8, 1775. He came with his parents to Lincoln county, Ky., in the fall of 1779. Here he was raised up to manhood, in "the deep tangled wildwood," amid the constant dangers and privations of a frontier settlement, receiving barely education enough to enable him to read, write and exercise in the simplest elements of arithmetic. After long continued and pungent convictions of sin, during which period his father and mother were his principal comforters and instructors, he obtained hope in Christ, about the year 1792. He immediately united with the church at Crab Orchard, and was baptized, probably by William Bledsoe, who was then pastor of that church. This was during the revival referred to above, conducted by the Bledsoes, John Bailey and Peyton Nowlen. Mr. Vardeman always asserted that the preaching of these men had nothing to do with the awakening of his conscience. He was under conviction three months, during which the instructions of his parents, the prayers of his father, and his own reading of the Bible deeply impressed him.

When Mr. Vardeman, then about seventeen years of age, realized the joys of salvation, he felt strongly impressed with the duty of warning sinners of their danger, and exhorting them to flee the wrath to come. This feeling preyed on his mind till he felt that he *must* preach. But many apparently insurmountable obstacles appeared in his way. He was young, timid, had not the gift of speech, and was uneducated. Still

the subject bore heavily on his conscience. But he continued to resist the impressions till they measurably wore off. He continued very comfortably in the church, about two years, during which time he habitually prayed in secret, but did not attempt to pray or exhort in public. This was doubtless more the fault of the church and its unfaithful pastor, than of the young convert.

It is a sad truth, that many of our churches lose the talent, zeal, and influence of a large number of their best young members, by giving them nothing to do, in the Master's service. Every young church member should be proved, to ascertain his gifts, as soon as he becomes a member, and then be diligently employed in the work of the Lord, in accordance with his gifts. The pastor that fails to do this, is either incompetent to fill his position, or unfaithful to his charge.

Had young Vardeman been prudently brought forward in public prayer and exhortation, immediately after he joined the church, it would, no doubt, have saved five years of his invaluable services to the cause of Christ, and himself from piercing his own soul through with many bitter sorrows. But this was neglected, he gradually wandered off into sin, and brought reproach on himself and the cause of Christ.

Some of his young associates made persistent efforts to draw him into the circles of frivolity. They finally succeeded by a misapplication of Scripture language, in convincing him that it was "no harm to dance," so far as to induce him to attend "a frolic," "just one time." He went once. Then again, and again, and finally engaged in the giddy dance. About this time Col. William Whitley, the well known pioneer and daring Indian fighter, permitted a dancing school to be taught in a large ball room, fitted up in the third story of his fine new residence.* "The young people were crazy about the dancing school." Young Vardeman was induced to subscribe himself a scholar, though, as he acknowledged, with a trembling hand and a smitten conscience. He was, of course excluded from the church. He

*In 1879 the author visited this ancient residence, which was still in a good state of preservation. It was located one and one-half miles west of Crab Orchard, and was occupied by the aged and pious Widow Penington, once a ward of Morgan Vardeman, brother of Jere.

soon afterward bought a violin, and, having a taste for music, became "a good fiddler." During this period, he became enamored with Miss Elizabeth James, daughter of Richard James, and, became engaged to her. Her parents were pious members of Cedar Creek church, and, regarding Vardeman as a vain, frivolous young man, opposed the match. The result was an elopement and marriage. The young wife had made no profession of religion. Her parents had the good judgment to perceive that further opposition would be useless; they forgave the delinquents, and, with young Vardeman, moved to Pulaski county, on the waters of Cumberland river.

"There Vardeman became the leader of the young people in every species of mirth and amusement. None could sing and play on the violin so enchantingly, none so jovial and full of hilarity as Jeremiah Vardeman. He was the life and soul of every dance and country frolic, and his young wife, much to the grief of her father and mother, joined him in all these recreations. Thus nearly three years of his life passed away to no useful purpose. In a worldly sense he was not immoral. He never swore profanely, was temperate in drink; kind-hearted, generous and honorable in all his dealings with his fellow-men; his duty to God was wholly neglected, and he lived after the course of this world. Yet he was not a happy man. In the midst of his associates, in gayety, music and dancing, he was full of enjoyment; but conscience was then stifled. There were seasons of mental disquietude which none can realize, but those who have drunk the wormwood and gall, after a season of backsliding. Conviction of his sin and folly often drove him back to sinful pleasures for temporary relief.*

His religious friends with the exception of his mother, had given him up, believing he would go on the downward course to the end. She continued in persevering prayer and unwavering faith, saying with deep emotion: "I know Jerry will be reclaimed; God is faithful, and I feel assured that he is a prayer hearing God."

There lived in Pulaski county a plain, illiterate preacher of the name of Thomas Hansford. He was an earnest, self-sacrificing man, and had the confidence of the people. Mr. Vardeman

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*J. M. Peck in Chris. Rep. Aug. 1854. p. 463.

sometimes attended his meetings with his wife. On one of these occasions, Mr. Hansford preached from 2 Pet. 2:22: "*But it is happened to them according to the true proverb. The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire.*" He applied the text to those who had professed religion and afterwards apostatized. The Spirit of God directed the truth with great pungency, to the conscience of Mr. Vardeman. He was deeply convicted of his backslidings. In speaking of it to Mr. Peck, many years afterwards, he said: "If brother Hansford had poured coals of fire on my naked body, it would not have burned me worse than that sermon did." His wife was convicted of her sins at the same time. They both went home with heavy hearts. Mr. Vardeman could not labor. For several days he spent most of his time in the woods, some times on his knees, and sometimes prostrate on his face, confessing his sins and crying to God for mercy. He repented bitterly of all his sinful frivolity, but his deepest conviction was for that sin which caused him to turn back to the world and commit all his other sins, his refusal to follow the impression of the Holy Spirit to preach the gospel, or call sinners to repentance. In his penitent anguish he cried out: "Lord, what wilt thou have me to do? I will do anything the Lord requires, if it kills me. He obtained some relief in reading and meditating on Malachi 4:2. "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." He now vowed to the Lord that he would forsake all vain and worldly amusements and preach the gospel to his fellow-men.

A prayer meeting had been appointed at the cabin of one of Mr. Vardeman's neighbors. He with his wife attended this meeting the night after he had made the solemn vow just recorded. There was no preacher present, but there was so much interest felt that the people attended for several miles distant. It had been extensively rumored, without his knowledge, that Vardeman would preach. Before the meeting closed, one of Mr. Vardeman's neighbors, who was aware of his recent seriousness on the subject of religion, invited him to speak. He arose and commenced talking, but retained nothing of what he said, in his memory. He only recollected that the people of all classes were weeping and sobbing around him. Another social meeting

was appointed for the next Sabbath. Mr. Vardeman again attended. He waited for older persons to take the lead, after which he rose up and with deep feeling and tears gushing from his eyes, delivered an exhortation, mingled with confessions of his own backslidings, and calling on his young associates to forsake their sinful amusements and follow Christ, and assuring them that they would then feel what he now felt—peace of conscience, and salvation through the blood and righteousness of Jesus Christ. To his surprise and amazement, young and old were crowding forward to give him their hands, and crying out: "Oh Mr. Vardeman pray for me, for I am a *heap bigger* sinner than you ever was." There were probably a score of people standing around him, and begging him to pray for them. He had never attempted to pray in public, but he thought of the vow he had recently made to the Lord, and he attempted to pray, for the first time in the hearing of others.

These social meetings were continued in a similar manner on each succeeding Sabbath, and two or three times in the week, except that Mr. Vardeman began to invite the people forward for prayer. Soon many of his former associates in sin gave evidence of conversion, and among the first was his wife.

News of the revival, of Mr. Vardeman's change, and of his preaching, as the people called it, soon reached Lincoln county. His parents, brothers and friends urged him to visit them. His first discourse there was solemn and effective. He seemed to want neither words nor matter. The church at Cedar Creek restored him to membership, and licensed him to preach. He preached several times in the neighborhood of Crab Orchard. The multitudes came out to hear him. In a short time upwards of twenty of his former associates in Lincoln county, and members of the dancing school that led him astray, professed conversion.

Mr. Vardeman was probably ordained in 1801, and the next year, moved back from Pulaski to Lincoln county, where he became pastor of four churches. He remained in this region of the State about eight years. Few particulars of his labors of this period have been preserved. But it is known that he was active in the ministry, traveled extensively, and was very popular and successful. The late Isaac Goodnight, Esq., of Warren county, who "cropped" with Mr. Vardeman in 1804, informed

Mr. Peck that he was, at that period, pastor of four churches, and that during the year he made a preaching tour to Lexington, Maysville and several other places.

In February, 1810, he was called to the oversight of David's Fork church in Fayette county, and in the same year resigned the care of, and took a letter of dismission from Crab Orchard church, and moved on a farm within the bounds of David's Fork. Under his ministry a revival soon visited his new charge, and "within six months one hundred and seventy souls were added to the church."* During another revival during his pastorate here in 1827–8 "upwards of two hundred precious souls were added to the church." He was pastor of this church twenty years and five months. He was three years pastor of Lulbegrud and Grassy Lick churches, both in Montgomery county. During this period he baptized for the fellowship of the former, one hundred and sixty-five, and for that of the latter, ninety. In 1811, he accepted a call to the pastorate of the Missionary Baptist church at Bryant's Station, and occupied the position till 1830.

Besides his pastoral labors, Mr. Vardeman was a very active and wonderfully successful evangelist in Kentucky and several of the adjoining states, for a period of nearly thirty years, before he moved to the West. In 1815, he visited Bardstown, where "Priest Baden was unwise enough to enter the list against him and lost several of his members. Next year he held meetings in Lexington and Louisville. In 1820, he visited Nashville, Tennessee, and through his labors the first Baptist church in that city was constituted, and attained membership of one hundred and fifty by the first of the following October.

In June, 1828, Mr. Vardeman held a series of meetings in Cincinnati, Ohio, which resulted in the baptism of 118 souls, in three weeks. These are only specimens of his abundant labors.

In the fall of 1830, he resigned the charge of all his churches and moved to Ralls county, Missouri. Here also, though advanced in years and grown corpulent, he did good service for the Master for a number of years. With the assistance of Elder Spencer Clack, who had recently moved from Bloomfield, Ken-

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*His. David's Fork ch. p. 9.

tucky, he constituted a church in Palmyra. Several other churches grew up under his ministry.

In 1834, he presided in a meeting, convened for the purpose of organizing a system of domestic missions in the State. This organization grew into the General Association of Missouri Baptists.

But soon the infirmities of old age began to creep upon him. Still he labored on up to the measure of his strength. For two years before his death, he was unable to stand up to preach, but sat in a large arm-chair. Only two weeks before he was called from earth, in company with another preacher, he visited the Sulphur Springs, at Elk Lick, for the benefit of his health. Before they left they constituted a church. On this occasion, Mr. Vardeman baptized five candidates for that ordinance. This was the last service of the kind he ever performed. "He had then," says Mr. Peck, "baptized more Christian professors than any [other] man in the United States. As he kept no register of these and other labors, the accurate number can never be ascertained; probably not less than *eight thousand converts.*"

The last Sunday he spent on earth, he attended the appointment of another preacher, not far from his residence. After the sermon he spoke a half hour from the words: "How shall we escape if we neglect so great Salvation." He was, at that time free from pain, but during the week he grew worse, though little alarm was felt by his family. But on Saturday morning, May 28, 1842, he called his family around him, gave them some directions, bade them farewell, and gently fell asleep in Jesus, all within fifteen minutes. He was in the sixtv-seventh year of his age.

In person Jeremiah Vardeman was handsome, commanding and attractive. Mr. Peck says of him, in his latter years: "His usual weight was three hundred pounds, yet his muscular frame was well proportioned, and his personal appearance graceful and commanding. His voice was powerful, sonorous and clear, his enunciation distinct, and he could be heard in the open air for a great distance."

In doctrine he agreed with Andrew Fuller. In preaching, he was plain, simple and unaffected, yet wonderfully charming and attractive, pleasing alike the learned and illiterate. He

was not what is termed a doctrinal preacher, and still less a controversialist. His descriptive powers were unrivaled, and in the force and power of his exhortation, he was probably never surpassed. In the whole manner of his preaching, he probably resembled the famous George Whitfield more than any other known orator.*

Moses Foley was the third pastor of Crab Orchard church. He was a good man and full of the Holy Ghost, and by him much people were added to the Lord. He possessed only moderate preaching gifts, but these were diligently used. He was the son of Moses Foley, a Baptist minister of Washington county, Va. The seignior Moses Foley was pastor of North Fork of Holstein, and Rich Valley churches in Virginia, in 1794, and, in 1802, moved, with twenty-six of the members of the former, to Abrahams creek, where he constituted a new church. About the year 1815, he moved to Knox county, Kentucky, and settled on the Cumberland river, four miles below Barboursville. Here he was pastor of several churches till near the time of his death. He raised six daughters and seven sons. Of the latter, Elijah and Moses were Baptist preachers. Elijah Foley preached a short time in Virginia, then moved to Kentucky, where he labored several years in the Gospel. He finally moved to Missouri, where he preached several years, before his death.

Moses Foley, jr., was born in Washington county, Virginia, February 7, 1777. He professed religion in his native county, about the year 1802. He commenced exhorting sinners to repent, before he was baptized, and was regularly inducted into the ministry in 1803. After preaching a few years with much zeal, in his native county, he moved to Pulaski county, Kentucky, about 1808. Here he was called to the care of Union church. In August, 1810, he succeeded Jeremiah Vardeman in the pastoral care of Crab Orchard church. To this church he preached forty-eight years. He continued to preach monthly to Union church, several years after he was settled at Crab Orchard, when he resigned on account of the distance.

After his removal to Lincoln county, in 1811, besides Crab

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*For much of the matter of this sketch the author is indebted to J. M. Peck.

Orchard, he preached, at different times, to Freedom and Masons Fork (now Liberty), in Garrard county, Hays Fork in Madison county, and Mt. Salem, Logans Creek and Drakes Creek, in Lincoln county. He was a good singer and an excellent exhorter, and was very prompt and energetic in his ministerial labors. He died, after a brief illness, November 9, 1858, greatly beloved and much lamented.

During the period now under consideration (1791) the Baptists began to organize in the upper part of the Green river country. Two churches were constituted on the north side of Green river this year, but which one was gathered first is not known.

Pitmans Creek church was constituted of thirty members, on the tributary of Green river from which it derives its name, in 1791.* It was probably gathered by that ever restless and migratory pioneer, Baldwin Clifton, who continued its pastor, till 1807, at which date he was Moderator of Russels Creek Association. The church failed to report the number of its members to the Association, till 1804, when it reported a membership of sixty-six.

Pitmans Creek church appears to have united first with South Kentucky Association of Separate Baptists, but acceded to the terms of general union, in 1801, and became a member of Green River Association. On the division of that body, in 1804, it fell into Russells Creek Association, with which it continues in fellowship still; but in 1850, or the year afterwards, it was moved a short distance to Campbellsville, the county seat of Taylor, and took the name of that village.

Isaac Hodgen, the second pastor of Pitmans Creek church, was one of the most famous preachers of his generation. A writer in Allen's Baptist Register for 1833, says: "Isaac Hodgen was in some respects, the most brilliant and successful minister of the gospel that ever *lived and died* † in Kentucky. I knew him well for about twenty years from the early part of his ministry to near its close. Few ministers in the West have met with equal success, and none have been more laborious."

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*Horatio Chandler makes a mistake in supposing this church was constituted in 1803. We know it was a member of Green River Association previous to that date.

†Vardeman and the Warders were living at that time.

Robert Hodgen, the father of Isaac Hodgen, came from Virginia to Kentucky, about the year 1780, and settled in what is now LaRue county. He remained for a time in a fort on Nolin river and was probably in the constitution of South Fork church in that fort, in 1782. As soon as he deemed it prudent to venture out of the fort, he settled on the land now occupied by Hodgenville, the county seat of LaRue, which town was named in his honor. In 1795, he represented Hardin county, in the Kentucky Legislature. After moving out of the fort, he united with Severns Valley church, now located in Elizabethtown, and became its clerk, in 1787. He was also an Elder in that church. He was much respected for his uprightness of character and sincere piety. Two of his sons were preachers.

John Hodgen was born where Hodgenville now stands, about the year 1782. He was baptized into the fellowship of Severns Valley church, in 1802, and was in the constitution of Nolin church in LaRue county, the following year. Here, after several years, he was licensed to exercise his gift in speaking. He exhibited some sprightliness in exhortation, and, in 1820, on the resignation of Jonathan Paddox, was invited to preach once a month at South Fork church. To this church he moved his membership. When his ordination was called for, Nolin church refused her concurrence on account of his Arminian sentiments. He was, however, ordained, in March, 1822, by John Chandler, Horatio Chandler, Johnson Graham and Isaac Hodgen, and became pastor of South Fork church. Nolin church was expressly opposed to his ordination, and the affair caused an interruption between the two neighboring churches. Nolin refused to commune with South Fork. This state of affairs continued till 1729, when W. M. Brown succeeded Mr. Hodgen in the pastorate, and harmony was restored. Meanwhile Mr. Hodgen moved to Illinois and joined the Campbellites. After a few years, he moved from there to Iowa, where he finished his course on earth.

Isaac Hodgen was born in what is now LaRue county (probably in No Lynn Fort), about the year 1780. His education was such as could be obtained in the common schools where he was raised. He was a daring, reckless youth, and a ringleader of the young men of good families, in almost every spec-

ies of bold wickedness. While he was deputy sheriff of Hardin county, he got into a drinking frolic at Bardstown in Nelson county, and handled the wares of the tavern-keeper so roughly, that it cost him sixty dollars. Quite a considerable sum at that day.

During the great revival of 1800–3, he professed conversion under the ministry of Joshua Morris, and was baptized into the fellowship of Severns Valley church. Shortly after his conversion, he, with most of his father's family, went into the constitution of Nolin church, located about three miles from Hodgenville, in 1803. His conversion was thorough, and he immediately engaged in the service of God with even more zeal and constancy than he had manifested in the service of the devil. He seemed to have been born (again) a missionary of the Cross. All the powers of his soul yearned for the salvation of sinners. His gift in prayer and exhortation was so marked that, in 1804, Nolin church licensed him to preach.

In March, 1805, he moved to Green county, and united with Mt. Gilead church, where he was ordained to the work of the ministry, the same year. He constantly insisted that his appropriate work was that of an evangelist. To point sinners to the Cross was his great gift, and in this work his whole soul seemed to be absorbed. On account of the scarcity of pastors in Russells Creek Association, he took the care of Pitmans Creek (now Campbellsville) church, on the resignation of Baldwin Clifton, in 1807, and that of Mt. Gilead, on the resignation of Elijah Summars, about the same time, or, rather, he preached monthly for these, and perhaps some other churches, at different periods, when he was in reach of them. In this work, he probably succeeded better than any of his cotemporary pastors, in his association. But his great life work was that of traveling evangelist. To this work he seemed called of God and wonderfully adapted. "He traveled many thousand miles as an itinerant preacher. He carried the gospel, with universal acceptance, to the most populous towns and cities [and] to the poorest cottages and most ignorant persons in all the land." He was a colaborer of Jeremiah Vardeman, William C. Warfield, and William and Walter Warder. God raised up these five men, and endowed them with extraordinary powers, not far from the same time. It was at a period when the young com-

monwealth of Kentucky was being rapidly peopled by emigrants from the older states, and the broad field was white unto the harvest.

These men labored with intense, consuming zeal, and performed their tasks quickly. They all died in midlife, except Vardeman, and he lived not to his three score years and ten.

In 1817, Mr. Hodgen and William Warder traveled as far as Philadelphia, and thence through several counties in Virginia, and back home, making the whole tour on horseback, and preaching almost every night. It was supposed that not less than six hundred persons were baptized in Virginia, who were awakened under the preaching of these two young ministers, during that tour. In this manner, Isaac Hodgen spent most of his ministerial life.

"In person," says the writer quoted above, "Elder Hodgen was large and very commanding in appearance. He had a fine lofty forehead and an eye of love or cutting severity at will. His heart was warm and ardent. His zeal was like an overflowing fountain, issuing from such a depth that no season could affect its enlivening current.

"In preaching, he greatly excelled in the forcible simplicity of his sermons, thundering conviction to the heart, and charging on sinners the mighty guilt of the Savior's death. His weapons, though not satirical, cut, at almost every blow. His eloquence, flowing from an overwhelming compassion for perishing souls, rolled from his tongue in such a torrent that all were moved as by one impulse to cry for mercy. In conversation he was particularly distinguished for a facility in reaching the judgment and the heart, so that opponents were first silenced, and then melted into tears."*

In 1826, the Lord of the vineyard was pleased to take this eminent and useful servant of Christ to himself.

John Harding, who immediately succeeded Isaac Hodgen in the pastoral care of Old Pitman's Creek church, was of a family distinguished alike in church and state.

Thomas Harding, his father, was a native of Virginia, and married Sarah Payne, a native of Ireland. He came, among the early settlers, to Washington county, Kentucky, and was a

*Allen's Register for 1833, p. 189.

soldier in the Indian wars in the West, during the American Revolution, for which he received a pension in the latter years of his life. He was under Col. Crawford at the time of his disastrous defeat by the Wyandott Indians on the Sandusky river. Crawford was captured by the Indians, and burned, and his army was dispersed. Mr. Harding escaped, and swam the Ohio river on his horse.

After he came to Kentucky, he became a farmer. He and his wife were Baptists, and the wife was especially remarkable for her warm and constant piety. They first moved from Washington to Green county, where they raised their family, consisting of four daughters and five sons, then, in their old age, moved to Indiana, where they finished their earthly course, near Brownsburg.

Two of the sons, Noah and Payne, moved to Indiana, where they were both justices of the peace. John and Samuel were preachers. Aaron Harding, the youngest son, was an eminent lawyer and statesman. He was twice elected to Congress, after which he retired from public life, and devoted himself to his profession, at Danville. For purity of morals, practical philanthropy, and devout christian piety, the Baptists of Kentucky could boast few men superior to Hon. Aaron Harding. Chief Justice, M. R. Hardin,* was a grandson of the old patriotic pioneer, Thomas Harding.

Samuel Harding, the second son of Thomas Harding, was born in Washington county, Kentucky, December 5, 1787. From his boyhood, he was of a sprightly, animated temper, and had fine social powers, during his life. He finished a fair English education with an old teacher of the name of Mahan. He was baptized into the fellowship of Pitmans Creek church, about the year 1810. He was ordained to the ministry at about the age of thirty, and, not far from the same time, was married to Annie Shipp, daughter of Richard Shipp of Green county, and sister of James Shipp, a brilliant Young Baptist preacher, who died soon after he commenced preaching.

Mr. Harding was pastor of some churches in Kentucky, a short time, after which he moved to Shelby county, Indiana,

*Judge Hardin was a son of the daughter of Thomas Harding.

where he lived on a farm, and preached to several churches. He was active in raising an endowment fund for Franklin College. He was zealous in his holy calling, and enjoyed a good degree of success. He was a good, sound preacher, an excellent singer, and a fair exhorter, and his fine social powers were consecrated to his work. He died of measles, which was said to be a second attack of that disease, about the year 1835.

John Harding was the oldest son of Thomas Harding, and was born in Washington county, Ky., Jan. 16, 1785. In his early childhood, his parents moved to Green county. Here he was brought up on a farm, and received a good English education under the tutorship of N. H. Hall, a Presbyterian clergyman. While studying astronomy, he became seriously affected on the subject of religion. He was especially impressed with that familiar line:

"An undevout astronomer is mad."

He was a very quiet, retiring youth, remarkable for his love of truth and fondness for study. After laboring on his father's farm all day, he would gather brush, with which to make a light, and apply himself to reading till late at night. This habit of close application to study continued with him through life, and by this means he obtained a large and constantly increasing stock of useful knowledge.

Notwithstanding his deep impression on the subject of religion, in his early life, he did not make a public profession of faith in Christ, till about his twenty-fifth year. At this time he, his brother Samuel, and James Shipp were baptized at the same time by Isaac Hodgen, and he was admitted into the fellowship of Pitman's Creek church. He commenced exercising in public soon after his baptism. He exhibited little genius, but his good practical sense, sound knowledge of the Scriptures, and consistent piety, procured for him the universal confidence of the people. A little incident of the times will illustrate the estimate in which he was held by the young people of his acquaintance. An unconverted young man in the neighborhood, addressing a gay, frolicsome young lady, said to her: "My love for you is as true as John Harding's religion."* The measure of his affection was considered satisfactory to the exacting

*The lady herself related this incident to the author.

lass, and the young people were soon afterward married.

Mr. Harding was ordained after a short probation, probably by John Chandler and Isaac Hodgen. He succeeded Mr. Hodgen in the pastorate of Pitman's Creek church, and continued to occupy the position about twenty years. In 1848, Taylor county was formed, and Campbellsville, the county seat, was located near old Pitman's Creek church, which was soon afterwards moved to that town, and has since borne its name.

Mr. Harding was also pastor of the churches at Mt. Gilead, Columbia, Greensburg, Friendship and of others, at different periods. He was a strong, clear, logical preacher, and an excellent pastor. The churches of his charge were generally prosperous, and Russells Creek Association, of which he was Moderator twelve years in succession, after the death of Isaac Hodgen, owed much of its prosperity to his wisdom and prudence.

At the age of thirty, Mr. Harding married Rachel Carlisle, the daughter of a respectable farmer of Green county. This union was blessed with one child, a son, who died at about the age of twenty years. About 1843, Mrs. Harding, who was a most exemplary Christian woman, died at the home of her husband, in Campbellsville. After her decease, Mr. Harding lived with his brother, Hon. Aaron Harding, in Greensburg, till the Lord took him to himself, November 11, 1854.

Mr. Harding was a strong, logical writer, but published nothing. He had several treatises on different religious subjects, which he intended to have published, but was called away before his purpose was carried out. An essay on the Abrahamic Covenant was published after his death.*

Brush Creek church is claimed to be one of the two oldest fraternities of the kind, south of LaRue and Hardin counties. It was constituted on the creek from which it takes its name in Green county. Its early records were destroyed by fire, and upon what authority the date of its constitution is fixed at 1791, does not appear. It is certain, however, that it is one of the old churches of the Green river country, for it was a member of Green River Association, in 1802, and was then the largest church within the present limits of Russells Creek Asso-

*The principal facts in these sketches were taken from the lips of Hon. Aaron Harding.

ciation, unless Pitman's Creek, the number of whose members is not given, was larger. Brush Creek reported that year, an aggregate membership of one hundred. Its messengers were Edward Lewis, James Goldby and Johnson Graham. It is probable that the church was gathered by Benjamin Lynn, as he was the nearest preacher, of the Separate Baptists, to that point. The suggestion that William Graham was its first pastor is not probable, since there appears to have been no preacher in Kentucky of the name of Graham, near that period.

Brush Creek church contained one hundred members at the close of the great revival, but two years afterward, it reported only thirty-seven. Its growth was slow, but during the revival of 1829, it obtained a membership of one hundred and fifty-two. Since that time it has generally been prosperous, and has been a leading member of Russells Creek Association, from the beginning.

Benjamin Lynn, according to a communication received some years ago from Dr. Hodgen Graham, was an early pastor of this church. He probably continued to serve in this capacity till after the year 1800. A sketch of the life of this famous old pioneer has been given in the first chapter of this work.

William Mathews appears to have succeeded Lynn. He was an elderly man when he came to Kentucky. He possessed very small gifts, but his piety was so pure and constant, and he was so affectionately diligent in the work of his Master, that he exerted an excellent influence over all classes of people, and was greatly beloved by the children of God.

William Mathews was born in Culpeper county, Virginia, in 1733, and was among the early converts to the Baptist faith in that region. Like the Craigs, Wallers and others, who were converted near the same time and place, he began to exhort his neighbors to repent and turn to Christ, soon after he was converted. It was a time of violent persecution, and Mr. Matthews came in for his share of rude treatment. Elder Joel Gordon, who was intimately acquainted with him in his old age, heard him relate the following incident: "On a Sunday morning, soon after I commenced exercising in exhortation," said Mr. Matthews, "I dressed myself in a suit of speckless white cotton clothes, and started to walk to meeting alone. I was just passing an exceedingly filthy pond when I was overtaken and seized

by two young men. They dragged me into the pond to a convenient depth for baptizing. Here they stopped, and one of them asked me if I believed. I remained silent, and they plunged me under the water. They raised me up, and again asked me if I believed. I was still silent, and they dipped me the second time. Raising me up again, they repeated the question as to whether I believed. I now replied: 'I believe you intend to drown me.' They then left me, but my white cotton suit was unfit to wear to meeting, so I went back home."

He relates another disaster which happened to him, after he was regularly set apart to the ministry. "I was out one day," said he, "hunting. I soon came within shooting distance of what I took to be a very large deer. At the crack of my rifle, it fell. But, on running up to it, I found I had killed, not a fine fat deer, but a poor old horse. This was the only horse in the neighborhood, and was kept principally for the people of the settlement to go to mill on, as we did not plow our land at that time, but cultivated it altogether with hoes. I was unable to pay for the animal. But on my making known the circumstances, the neighbors soon made up a sufficient sum to buy another horse."

Mr. Mathews was among the early emigrants to Green county, Kentucky. On Benjamin Lynn joining the Newlights, or Stoneites, as the religious sect, which originated about that period, was called, Mr. Mathews succeeded him in the pastoral care of Brush Creek church, about the year 1803. He was at this time, seventy years old, and had not long to serve. But he served faithfully. During the ten years he was connected with the church, one hundred were added to it by baptism, ninety of whom were received in one year, 1810. But he had now finished his course. In 1813, the Lord called for him. "His death was a beautiful reflection of the life he had led," said the venerable Joel Gordon. "I was present during his last hours. He lay and snored gently for about twenty-four hours, like one enjoying a sweet, refreshing sleep, after the fatiguing labors of a long summer day. He then awoke as one refreshed and invigorated. He calmly called his children and grand children around him, and gave them his dying charge. When he closed his address, he asked them if they approved of what he had said. On being answered in the affirmative, he said: 'I am now ready

to go.' He again fell into a gentle sleep and slept about an hour. When he awoke he said: 'There are angels standing all around me. They are all dressed in shining white. There is brother Hawks at my head, and sister Lewis standing at my feet.* They are waiting to carry me home. *Why! don't you see them?*' He then passed quietly away to join the multitude of the redeemed that had gone before."†

Thomas Whitman is supposed to have been the third pastor of Brush Creek church. He was a man of considerable ability, and was quite active in the ministry, during the early part of the present century. But he was of an unamiable temper, was Arminian in doctrine, and "unstable in all his ways." There was, however, no allegation against his morals, and he was quite useful in gathering and building up the early churches on both sides of Green river. He aided in constituting old Green River (now Lonoke) church, the oldest now existing in Hart county. Thomas Whitman is supposed to have come from Pennsylvania, about the year 1800. He first settled on Knox creek in what is now Hart county, where he became a member and a preacher in Knox Creek church. After a short time, in consequence of a misunderstanding between him and Joseph Stogdill, he took a letter, and united with South Fork in what is now LaRue county. He was chosen pastor of this church. During the year 1808, he declared himself in favor of emancipation, and carried over to his views a majority of the church. To this party he preached till most of them returned to the slavery party, when he also professed a change of views, and the church again became united. This was about the year 1814. It was about this time that he is supposed to have become pastor of Brush Creek church. He preached here but a short time, yet with some degree of success.

About the year 1830, he moved to Illinois, and soon afterwards went to give an account of his stewardship.‡

William Whitman, a son of Thomas Whitman, and a young man of fair promise, was licensed to preach at Green River

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*Mr. Hawks and Mrs. Lewis had died a short time before this.

†The principle facts in this sketch were taken down from the lips of Elder Gordon.

‡The principle facts of this sketch were taken down from the lips of Elder John Duncan.

(now Lonoke) church in Hart county, in August, 1819. He preached a few years in Kentucky, and then moved to Illinois.

JOHNSON GRAHAM was the fourth pastor of Brush Creek church. He was a good medium preacher, with a very limited education, but a man of such warm and fervent piety, such firmness and constancy of faith, and such burning zeal for the honor of Christ and the salvation of sinners, that he ranked among the most valuable preachers in his Association.

WILLIAM GRAHAM, the father of Johnson Graham, was a native of South Carolina, and an old revolutionary soldier. He served seven years in the Continental army. He married Nancy Lynn, a sister of the famous old Kentucky pioneer, Benjamin Lynn. This marriage was blessed with two daughters and three sons. Wm. Graham was an early settler on Brush creek in Green county, Kentucky. Whether, as some have suggested, he came with his brother-in-law, to Kentucky and settled first on Nolynn (now spelt Nolin) river, or whether he followed him at a later period, and settled first on Brush creek, may not now be determined.

Johnson Graham was the second son. He was born in South Carolina, October 2, 1772, and came with his father to Kentucky in his youth. In 1798, he married Miss Casandria Stone. He was probably converted during the great revival of 1800–3 under the ministry of his uncle, Benjamin Lynn, by whom he was baptized into the fellowship of Brush Creek church. He began to exercise in public prayer not long after he was baptized, but his gifts developed slowly, so that he did not enter fully into the work of the ministry till about 1812, he being, at that period, forty years old. He was called to the pastoral care of Otter Creek church, in LaRue county, Greensburg and Brush Creek, in Green county, and Friendship, in what is now Taylor county. "I do not remember," says his daughter, "but one change in his pastoral relation during a period of about twenty-five years, and that was when David Thurman was called to the care of Friendship church, only for a brief period." His success was fair, in all his churches. He was twice Moderator of Russells Creek Association, and once preached the introductory sermon before that body. He united with a temperance society that was organized in Green county, and was a zealous advocate of total abstinence from the use of

intoxicating drinks. He was a very skillful peacemaker. When two members of his charge would have a disagreement, he would go at once to see them, and labor affectionately with them till the difficulty was adjusted. But the time came when the eminently good and useful man must close his labors. After an illness of six weeks' continuance, he left forever the scenes of toil and suffering, and went to receive his reward on high, Oct. 26, 1840.*

Nothing of peculiar interest occurred among the Baptists of Kentucky during the year 1791, except a rather violent agitation, on the subject of negro slavery. Congress had passed an act by which Kentucky was to be admitted into the Union of States, the first of June, 1792. Delegates were to be elected on the 9th of December, 1791, to meet in convention, the following April, for the purpose of forming a Constitution for the new State. Many of the Baptists, including a number of their ablest preachers, were opposed to Slavery and in favor of adopting a State Constitution prohibiting it. Elkhorn Association held three sessions this year. In August it appointed A. Easton, Jas. Garrard and Ambrose Dudley to prepare a memorial on the subject of Religious Liberty and Perpetual Slavery. The association met again in September, approved the memorial and ordered it sent to the Convention. The churches were much agitated on the subject. The association met again in December, and resolved not to send the memorial.†

The work of planting churches was carried on more deliberately and wisely during this year, than it had been the year before. Most of the churches gathered were permanent, and some of them are still strong, efficient bodies, while most of those gathered the preceding year speedily perished.

While there were several more churches this year than last, the number of baptisms among the Regular Baptists was smaller than during the year previous, the latter being 249, the former 242. Still there was manifest progress made, and a good foundation was being laid on which to build more rapidly when the set time to favor Zion should come.

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*This is compiled from two communications received from Mr. Graham's children. One from Mrs. Barbee of Weston, Mo., the other from Dr. H. Graham of Litchfield, Ky.

†A fuller account of the Emancipation movement has been given in Chap. XIII.

CHAPTER XVI.

RETROSPECT—CHENOWITH'S RUN AND SUGAR CREEK.

The year 1792 was peculiarly barren of events among the Baptists. Political excitement was at fever heat, and absorbed the attention of all classes of citizens. A convention met at Danville, in April, to form a constitution for the State. Many of the leading ministers of the different sects were opposed to African slavery, as were many other prominent citizens. David Rice, the leading Presbyterian minister in the country, wrote, with much ability against the institution, and was a member of the convention. There were also a number of Baptists in the convention, prominent among whom were Col. Robert Johnson, Thomas Lewis, Robert Fryer, George Stokes Smith,* Col. James Garrard,* William King, John Bailey,* Jacob Froman and Richard Young. However, the pro-slavery party prevailed, and Kentucky was admitted into the Union as a slave state, June 1, 1792. This checked, but did not stop the agitation of the slavery question in the churches. As shown in chapter XIII, there was confusion among the Baptists, on the subject, during nearly thirty years after this.

During this year, the Indians were troublesome in Kentucky, for the last time. "The pale faces" had, at last, become too numerous and powerful for the children of the forest. They had bravely held their ancient hunting ground as long as they were able. How long and fierce had been the struggle between them and the invaders of their ancient domain! How many hundreds of brave warriors had fallen on both sides! What scenes of carnage and cruelty had transpired! How many settlers had fled away into the deep dark forests by the light of their burning cabins; and how many had been con-

*Preachers.

sumed in the devouring flames! How many helpless women and children had been torn from their beds, and ruthlessly butchered by the blood-thirsty savages! Ah how the whole land had mourned over their murdered dead! But the tide of immigrants still ceaselessly rolled into the blooming valleys of the Great West, and the virgin soil was peopled with civilized men much more rapidly than the savages could depopulate it. Again and again the red men had come to endeavor to regain their lost territory, or avenge themselves on the usurpers, and had as often been repulsed. But now they visited their old hunting ground, as warriors, for the last time. They were speedily driven away. The pale-faces followed them to their homes, burned up their villages, destroyed their stores of provisions and their growing crops, and pushed them on towards the setting sun, until their vast multitudes that once spread over a broad continent have been reduced to a few thousands who hide themselves in and around the mountain fastnesses of the far west.

Happy will it be if the christian people, who occupy the ancient possessions of the red man, and plow over the graves of their fathers, shall send them the blessed gospel of Jesus Christ, that at least some of the remnant of the multitudinous nations may be redeemed from death, and brought to the enjoyment of that broad land where the millions from every kindred and tribe and tongue and nation shall sing together one everlasting song of love.

When Kentucky was admitted into the Union, June 1, 1792, it had been eleven years, lacking seventeen days, since the first church had been gathered on her soil. During that eleven years, fifty-five Baptist churches had been constituted. All of them, so far as known, except Gilbert's Creek church of Regular Baptists, were still in existence. They contained a membership of about 3,331. The number baptized during that year may be estimated, from reports made to two associations out of the three then existing in the state, at 184.

There appear on all accessible records, only two churches, constituted during this year.

Chenowith's Run was the second church organized within the present limits of Jefferson county. It was located about twelve miles southeast from Louisville. It was constituted by Joshua

Morris and Joshua Carman, June 16, 1792, of the following persons: David White, Sukey White, Micajah Mayfield, John Sharp, Catharine Sharp, William Tyler, Sarah Tyler, Robert Donaldson, Masse Donaldson, Elisha Freeman, Edward Brant, Leah McCown, Elizabeth Sharp, Elizabeth Stuart, Sarah Curry, John Mundle, Jane Mundle, Punis Applegate, Rodham Seaton, and Jack, a negro. All, except the last named, who had a letter of dismission from Cedar Creek in Nelson county, had been dismissed from Brashears Creek, for the purpose of going into this constitution. The church united with Salem Association the same year it was constituted, and, on the constitution of Long Run Association, in 1803, became a member of that fraternity. The growth of the church was so slow that, in 1812, it contained but 37 members. In 1824, it enjoyed a revival which brought its membership up to 54. It continued to prosper, till 1829, when it contained 98 members. But now, under the ministry of Zacheus Carpenter, Campbellism was introduced into its pulpit, the pastor was carried away with that heresy, and the church was reduced to 20 members. In October, 1832, William P. Barnett was called to the pastorate. For a time the church prospered, and attained a membership of 38. But again it waned by the dismission of nearly half its members to form other churches. Mr. Barnett resigned, in 1839. In 1841, the church agreed to dissolve. But the old members refused to take letters, and, in 1846, called George LaPage to minister to them. The next year, George W. Robertson became their pastor. Meanwhile, in May, 1846, the church moved its location, and changed its name from Chenowiths Run to Cedar Creek. By the latter name, it is still known. It has passed through many trials, and frequent changes of pastors. Its present membership is about 111.

As to the early pastor, or pastors of this old fraternity, neither the records nor reliable tradition gives any account.

Silas Garrett moved from Virginia, and settled near this church, about 1818, and was soon called to its pastorate. In this position he continued till he was called home. Silas Garrett was born of Baptist parents, in Louden county, Va. March 8, 1763. He received a liberal education for that time. In 1790, he married Susannah, daughter of Alderson Weeks, a Baptist preacher. After his marriage, he moved, first to Bed-

ford, and then to Franklin county. While in the latter, he was sent to the Virginia legislature, in which he served several terms. In 1807, he lost his wife, and the next year was married to Judith, daughter of Peter Booth. In 1810, he professed conversion and united with a Baptist church. He at once abandoned his political career, and entered the christian ministry. He was ordained a few months after his baptism. After laboring in the ministry about eight years, in Virginia, he moved to Jefferson county, Ky., where he became a member, and the pastor of Chenowith's Run church. He was doctrinal and argumentative in his preaching, and was much beloved by those who knew him intimately. But the church was soon called to mourn the loss of their beloved pastor. He died, April 9, 1823. His oldest son A. H. Garrett was a prominent member with the "Old School" Baptists. He was a good citizen of Spencer county, and served one or two terms in the Kentucky legislature.

Zacheus Carpenter succeeded Mr. Garrett in the pastoral office at Chenowiths Run. He was born in Spottsylvania county, Va., Jan. 20, 1774. He was taught to read and write, and then apprenticed to a house-joiner, where he learned a trade. He visited Kentucky as early as 1796, and four years afterward settled in Woodford county of that State, where he married Nancy, daughter of Francis W. Lea, Dec. 21, 1800. The next year he was baptized into the fellowship of Clear Creek church, in Woodford county, by Richard Cave. In 1805, he moved to Shelby county, and united with South Long Run church, about two miles south of the present site of Simpsonville. Here he was ordained to the ministry by Henson Hobbs and others, about the year 1815. On the death of Henson Hobbs, Aug. 14, 1821, Mr. Carpenter succeeded him in the pastorate of South Long Run church, and, two years afterwards was called to Chenowiths Run. He had a fair degree of success in these two churches, till 1829, when he was accused of teaching Campbellism. He induced Chenowiths Run to abolish her confession of faith. About twenty members protested against this action, and were acknowledged by Long Run Association, as the lawful church. The majority was recognized by the Campbellites, and, for a time, seemed to flourish under the ministry of Mr. Carpenter; but it is believed the faction finally dissolved. The Carpenter party at South Long Run being re-

jected by Long Run Association, and Mr. Carpenter, consequently denied a seat in that body, built a new meetinghouse, near Mr. Carpenter's residence, and called their church Liberty. But discord got in among them, the church withered, Mr. Carpenter fell into disrepute and was excluded from the church he had built up, or, rather perverted to Campbellism, was after a time restored again, and the church finally dissolved. Most of the Baptist party at South Long Run had foreseen the approaching troubles, and had withdrawn and constituted a church at Simpsonville; and after the formal division, the remnant of the Baptists united with that body.

After Mr. Carpenter's restoration to the fellowship of his brethren, he continued to preach among the Campbellites, till he became too feeble to travel.

In 1852, he wrote a sketch of his life and doctrinal views, but his children did not see fit to publish it.

In 1854 his wife died. Concerning her, he wrote: "Her life was very lonesome and laborious during my protracted ministerial life; but she never said to me: 'You must not go.' Truly she was faithful unto death. But .... I will not complain. The Lord gave her to me a long time. He has now taken her. Blessed be his holy name." He did not long survive his aged companion. He died Jan. 2, 1863.

Mr. Carpenter was a respectable citizen, and it is believed an honest, sincere man. He possessed a good native intellect, but his acquirements were limited, and his preaching talent very moderate. He was so self-willed as to be regarded stubborn. He seems to have had no settled system of doctrine, but was always vascillating.

That eminently faithful and useful man of God, Wm. P. Barnett, was the next pastor of Chenowiths Run church, but some account of his life will be more appropriately given in connection with King's church.

George LaPage accepted the pastorate of this church, in 1846. He lived in Spencer county, and was a young preacher of some promise, but he soon fell into disgrace and was deposed from the ministry.

George W. Robertson succeeded LaPage in the pastorate of this church, in 1847. He was an active, energetic man, and a good preacher. He was quite successful, both as a pastor

and an evangelist. In 1856 he was appointed general agent for the General Association of Kentucky Baptists. In this work he succeeded well. But chronic sore throat forced him to vacate the pulpit. He then established a book and publishing house in Louisville, which he conducted with good success a number of years. After this he moved to Bardstown, and thence to a farm in its vicinity, where he still resides. He has been pastor of several country churches at different times since he left Louisville, and is an enthusiastic Sunday-school man. The greatest drawback to his usefulness in the ministry has been an excessive fondness for money-making. He has, however, maintained a character for unimpeachable morals and business integrity.

Richard C. Nash was several years pastor of this old church, after it changed its name to Cedar Creek. He was an active, zealous preacher, and was quite successful as a revivalist. He spent the early years of his ministry in Indiana.

He was born in Jefferson county, Ky., Feb. 23, 1810. At the age of sixteen, he united with the church at Flat Rock in his native county, and was baptized by Ben. Allen. In 1845, he was licensed at the Fourth Baptist church in Louisville, and the following year was ordained to the ministry at Jeffersonville, Ind. About the beginning of 1852, he moved back to his native county, and settled near Cedar Creek church to which he ministered a number of years. After this he moved to Hardin county. In 1861, he accepted a chaplaincy in the 10th Kentucky Volunteers (Union) and served in that capacity three years. Returning to his farm in Hardin county, he died Feb. 4, 1865.

Richard A. Beauchamp was the next pastor of Cedar Creek church. He is a native of Spencer county. At an early age he united with Plum Creek church, then under the pastoral care of W. G. Hobbs, in October, 1850. In July, 1851, he was licensed to preach, and in the following November was invited to preach once a month to his home church. In December, 1852, he was ordained to the ministry by William Vaughan, Wm. P. Barnett, Wm. Stout and others. He preached to the churches at Mt. Washington, Cedar Creek and perhaps some others, a few years, and then moved to Obion county, Tennessee, where he still lives and labors in the ministry. He is a good

preacher, an excellent pastor, and is justly held in very high esteem. Several others have been pastors of this old church.

Sugar Creek church in Garrard county was first constituted in 1792, and united with Elkhorn Association the same year. It contained twelve members. It was represented in the Association only four years when it embraced only eleven members. It then disappears from the list of Kentucky churches, till 1801. Whether it had been dissolved and was now constituted a-new, or was reorganized under the old constitution, does not appear. Upon its reorganization Randolph Hall became its pastor, and, from this time, it was a member of South District Association. In 1806, it was numerically the third church in that body, and contained 96 members. It continued to prosper till it reached a membership of 111. Aftèr this, it gradually declined till it ceased to represent itself in the Association, and is now very weak, if it has not been dissolved. Of the preachers who built up this old church and nurtured it during its days of prosperity, as Hall, Higgins and Kemper, sketches have been given in connection with Forks of Dix River church.

CHAPTER XVII.

THE WORK OF 1793—TATES CREEK ASSOCIATION.

The Baptists were much more active in gathering the new settlers, of their order, into churches, in 1793, than during the preceding year. Kentucky was now an independent state. The people made and executed their own laws, and they enjoyed a degree of contentment that they had not felt before, since they had been in the new country. The Indians had been finally driven away from their soil, and they felt a degree of security for themselves, their wives and their little ones, to which they had hitherto been strangers, in the western wilderness. The ministers of the gospel could leave their families with less fear of their being molested. They pushed out among the border settlers, and gathered the scattered Baptists among them, into churches.

Lulbegrud, so called from a small stream near where it was located, was the first church gathered in what is now Montgomery county. A plain, humble preacher of the name of Daniel Williams was probably the principal instrument in bringing this church together. It was constituted of twenty members, on the third Saturday in March, 1793. It united with South Kentucky Association, where it remained till the general union, when it became a member of North District. Its growth was very slow, till 1810, when Jeremiah Vardeman came among its members. He was called to the care of the church, and served it about seven years. During this period over one hundred were added to its membership. Previous to 1810, this church exhibited a singular conceit in building a house of worship with twelve corners, to represent the twelve apostles. John Smith succeeded Vardeman in the pastorate. Under his administration a revival occurred, during the continuance of which, one hundred and twenty-five were added to the church.

In 1823, Thomas Boone was called to the care of this church; and continued to serve it twenty years. In 1843, the church was divided on the subject of missions; and the pastor, with a majority of the church, formed the Anti-mission party. A. R. Macey was chosen pastor of the Missionary church. From that period till 1879, it changed pastors frequently. Two new churches were constituted near it, and it dissolved. The Anti-mission church still exists, but in a very feeble condition.

Sketches of Moses Bledsoe, David Barrow and Jeremiah Vardeman, who were early pastors of this church, have already been given.

John Smith, who took charge of this church, in 1823, and who was widely known as "Raccoon John Smith," was raised up, and began his ministry among the Baptists in Wayne county. His education was very limited, but he possessed a strong intellect, was a keen wit, and a vivid humorist, and became a strong and very popular preacher. He moved to Montgomery county, and soon became the most influential preacher in North District Association. He was instrumental in building up the churches of this fraternity, till about 1830, when having fully imbibed Campbellism, he set about perverting them.

His success was so great that North District Association soon lost its existence, except that its name is retained by a small fraternity of anti-missionary Baptists. Mr. Smith soon became a prominent leader among the Campbellites of Kentucky. He lived to a ripe old age, and maintained an excellent character among his people.

Thomas Boone was the next pastor of this church. He was called to its care in 1823. He was a grandson of Squire Boone, who was a Baptist preacher, a noted pioneer and a brother of Daniel Boone, the famous Kentucky hunter and explorer. His father, Squire Boone, jr., was also a Baptist preacher, as was his brother, Isaiah Boone, who preached in the Green River country and ultimately joined the Campbellites. His son, Ira Boone, was a "Regular Baptist" preacher in Missouri. It will be seen that the Boones were a preaching family.

Thomas Boone was born in Madison county, Ky., Dec. 24, 1789. His parents moved to Fayette county, while he was a small child. Here he was brought up with a limited common

school education. He obtained hope in Christ at the age of fourteen, and was probably baptized by his father, and united with Boggs Fork church. In his twentieth year, he was married to Sallie, daughter of George Muir, of Fayette. Soon after his marriage, he settled in Clark county, where he spent the remainder of his earthly days. He was ordained to the ministry at Log Lick church, in 1815, by Edward Kindred and others. To the care of Goshen church he was called in December, 1816. He was also pastor of Log Lick, Dry Fork, and New Providence. Of all these churches he was pastor at the time of his death. Soon after he became pastor of Goshen he took membership in that church. After a year of patient suffering, and in full assurance of faith, he died of cancer of the stomach September 21, 1855.

Mr. Boone was a man of that warm, genial and cheerful piety that wins the admiration of the good, and disarms the evil of their malevolence. He was eminently a man of love, and few men ever enjoyed more fully the confidence of the people. He possessed only moderate preaching gifts, but his influence was very great. On the split of the churches on the subject of missions, in that region, in 1843, he identified himself with the Anti-missionaries. After his death, Lulbegrud church erected a monument over his grave.

James French, a prominent citizen of Montgomery county, was long clerk of Lulbegrud church. He was among the earliest settlers of Kentucky. When Boonesboro was laid off, in 1779, his name was given to one of its streets. When Campbellism was rending the churches of North District Association, Mr. French called a meeting at Lulbegrud to consider means of defense against the wiley arts of "Raccoon" John Smith, and his influence was so great that Mr. Smith pronounced him "the wisdom of the opposition." A subsequent historian has said: "In a word, it was James French, and not John Calvin, that withstood John Smith so obstinately in North District Association."

Judge Richard French, son of the above, was also a member of this church. He was born in Madison county, Ky., June 23, 1792. In early childhood, he was carried by his parents to Montgomery county where he was raised up. He received a moderate common school education, and chose the law

for his profession. He was early admitted to the bar, and entered into partnership with Mr. Dillard (afterward the distinguished Ryland T. Dillard, D.D.), at Winchester, Ky. In 1820, he represented Clark county in the Legislature, and was returned in 1822. In 1828, he was appointed Circuit Judge. He afterwards served three terms in Congress. In the midst of his political honors, he paused to seek the salvation of his soul, and was baptized by his former law partner. In 1850, he located in Covington, where he resumed the practice of his profession. His health soon failed, and he moved out a few miles into the country, where he departed this life in a most triumphant manner, May 1, 1856. Two of his sons, James, Judge of the County Court and Moderator of Boone's Creek Association, and Stephen, Judge of the Circuit Court, are members of the Baptist church in Winchester, Ky.

Grassy Lick church was located in the western part of Montgomery county. It was probably collected by Elijah Barnes. It was constituted of members dismissed from Bryants, for that purpose, in the early part of 1793. At the fall session of Elkhorn Association, the same year, it reported to that body, 18 baptisms, and a total membership of 32.

This church was very prosperous for a long series of years. In 1801, it reported 107 baptisms during the year, and a membership of 195. About 1805, it took a letter from Elkhorn and joined North District Association. About 1810, Jeremiah Vardeman became its pastor, and ministered to it about three years, during which 90 were added to its membership by baptism. It continued a prosperous church till the introduction of Campbellism into that region, when it was destroyed by that schism.

Elijah Barnes who was probably the first pastor of Grassy Lick church was received into the fellowship of Bryant's church by experience and baptism, in June, 1790. He was dismissed by letter in March, 1793, and united with Grassy Lick church, where he was probably set apart to the ministry. After a few years, he moved to Lincoln or Pulaski county, where he was active in raising up the first churches in the hilly regions of these counties. He was a man of small preaching talent, but was highly esteemed for his piety and consecration. He was widely known in the "Hill country" as "old daddy Barnes." For many years, he rode a gray horse. The faithful beast came to

be almost as well known by the name of "old gray," as the rider, by his sobriquet. One year, when feed was very scarce, old gray suffered much for want of food, and became so lean as to be hardly able to carry his master to his appointments. During this period, at a church meeting, the brethren discussed the subject of paying preachers. One of the members said, in substance: "I don't think preachers ought to be paid anything for preaching. The Lord calls them to preach: they are in his employ and he will reward them in the next world." At this point, "Daddy Barnes" put in the question: "But what will old Gray do?" This may remind the reader of the old English preacher's remark that, "the water of Salvation is free, but the pitcher it is carried in must be paid for."

Mr. Barnes lived to be quite old. He was faithful to the end, and his memory is still cherished by those who knew him.

Bracken Church is located in the village of Minerva in Mason county. It was gathered by the famous Lewis Craig, by whom it was constituted, in the summer of 1793, of the following persons, who had been dismissed from Washington church, with perhaps some others: Philip Drake, Ann Drake, Bernard Thompson and wife, Mary Lewis, Mary Downing, Thomas Kelsor, Elizabeth Murphy, Hannah Kelsor and Dennis Murphy. The records of the church are lost, and little is known of its early history. It is most probable that Lewis Craig was its first pastor. As early as 1805, the church was divided into two distinct organizations, on the subject of Slavery. At this date William Holton was pastor of the Pro-slavery church, and James Thompson was pastor of the other party. They had occupied the same house. The split was finally healed, by the dissolution of the Anti-slavery Association, in the State.

The church appears to have been received into Elkhorn Association in 1795, at which time it comprised forty-five members. When it entered into the constitution of Bracken Association, in 1799, it contained 156 members. In 1829, Jesse Holton, who had been pastor since 1815, went over to Campbellism, taking most of the church with him, so that out of a membership of 251, only thirty-seven remained with the Baptists. After the split, Gilbert Mason was called to the pastorate, and preached several years. He was so strongly tinctured with

Campbellism that he induced the church to discard its articles of faith. A. D. Sears began to preach to this church, in 1840. Under his administration, it re-adopted its articles of faith, and again enjoyed peace and a good degree of prosperity.

In 1842, A. W. LaRue succeeded Mr. Sears in the pastorate. This church enjoyed prosperity under his labors. In 1850, there was a summing up of the church's labors in the past, and it was ascertained that there had been baptized into its fellowship 618 persons. Since that period, it has declined. From 1850 to 1875 it had eleven pastors. A church must have remarkable vitality to survive such treatment, a quarter of a century. At present it has a membership of sixty.

Of the numerous pastors of this old church, several are widely known. Of Lewis Craig a sketch has been given. Of William and Jesse Holton there is little information at hand.

James Thompson was pastor of the Anti-slavery division of Bracken church, from the division, in 1805, till its dissolution, about 1818. He was a native of Scotland, and emigrated to America in his youth. Arriving in Philadelphia, January 8, 1767, he was sold for a term of three years, to pay his passage across the ocean. He married during his servitude. When his term of service expired, he moved to Virginia. Here, under the preaching of Henry Hagan, he professed religion, and, although he had been raised a Presbyterian, was baptized by Mr. Hagan into the fellowship of a Baptist church. The next year he was drafted into the army. At the return of peace, he moved to Bracken county, Kentucky, where he was set apart to the Gospel ministry, and gave the evening of his life to preaching the Word. He was regarded a man of sincerity, as well as a sound gospel preacher.

Gilbert Mason was born in Bedford county, Virginia, June, 1810. When he was about ten years old, his parents moved to Franklin county. Here Gilbert, at the age of eleven professed conversion under the preaching of J. B. Jeter and Daniel Wills, and was baptized by Moses Green into the fellowship of old Bethel church. He was immediately induced to engage in public prayer, and early in his thirteenth year, was fully licensed to preach the Gospel. Although compelled to labor continually on his father's farm, he preached of nights during the week, and on Sabbaths. After laboring a year or

two in this manner, he was permitted to live a year with Abner Antony, at the solicitation of that kind minister. Here he gave himself wholly to the work of the Master. He then went to school in Fincastle nearly two years, living in the family of Rev. Absalom Dempsey. After this he attended an academy in Albemarl. He then became a co-laborer of John Kerr, pastor of the First Church in Richmond. From this field he was called to the church in Petersburg, and was regularly installed its pastor the day he was nineteen years old. He occupied this pastorate about five years, during which he baptized a large number, among whom were Elder Thomas Hume, Sr., and the distinguished Dr. J. S. Baker, now of Georgia.

On the death of Elder Abner Clopton, Mr. Mason was called to succeed him as pastor of some churches in Charlotte county. He filled this position nearly three years, when he was called to the pastorate of Mays Lick church in Mason county, Kentucky. He also preached to Maysville, Washington and Bracken churches. About 1845, he became involved in personal difficulties with several members of the different churches he was ministering to. Grave reports affecting his moral character became current. A council was called to investigate the charges. The council met at Lewisburg and decided that Mr. Mason should make acknowledgements for his error, and ask forgiveness for his wrongs, or that Washington church, of which he was a member, should exclude him. He agreed at once to comply. He made the following declaration in writing:

"Not claiming to be infallible, I declare, in fulfillment of the requisition of the council, as far as I can do without a violation of conscience, that I am sorry for any errors I may have committed, and any injustice I may have done Brother William V. Morris or Brother John L. Kirk, or any other member of the Mays Lick or Maysville churches, and I ask forgiveness.

"(Signed) GILBERT MASON."

The Washington church accepted this apology, but Mays Lick and Maysville rejected it. The whole matter came before Bracken Association, in 1847, and Washington church was excluded from the Association, for not complying with the decision of the council. The result was the organization of a new Association within the bounds of Bracken. It may here be re-

marked that the two Associations were reconciled, and united again, after a few years.

About 1853, or the year following, Mr. Mason was called to the church at Lexington, Virginia. Remaining here several years, he baptized a large number, among whom was the eloquent and scholarly J. C. Hiden, now (1885) of Lexington, Ky. From Lexington, he was called to Manchester, Va., where he preached under the employ of the board of the General Association, as he had done at Lexington, till the beginning of the Civil War, when he moved back and resumed his old charge in Kentucky. Here he remained until the fall of 1872, when, his health being impaired, he resigned his charge, and returned to Virginia. He resided at Lynchburg till January 1, 1873. At that time, though very feeble in health, he went to visit his brother, Elder G. M. Mason, of Yancyville, N. C. Here he remained till his death, which occurred March 4, 1873.

Gilbert Mason was one of the most remarkable men that ever occupied a place in the American pulpit. At the age of twelve years he could repeat whole chapters of the Bible by rote, and, could readily turn to any passage in it. He was fully licensed to preach early in his thirteenth year. At the time of his death, which occurred when he was only sixty-three, he had been actively engaged in preaching the gospel, fifty years. And, according to his own statement, had baptized over four thousand people.

A. D. Sears, labored at Bracken church, under the employ of the missionary board of Bracken Association, about two years. He was not pastor of the church, but did much to recover it from its disorder and confusion.

Mr. Sears was of English ancestors, and was born in Fairfax county, Va., Jan. 1, 1804. He acquired a fair education. He was raised under deistical influences, and entertained a strong prejudice against religious people, holding the Baptists in especial contempt, on account of what he regarded their vulgar and indecent practice of immersion. He had never formed the habit of attending preaching. In 1823, he came to Kentucky, and settled in Bourbon county, where, in 1828, he married Miss Ann B. Bowie. By some means he was led to a close study of the Bible and was thereby led to Christ. He had never heard a Baptist preach. But getting hold of Andrew Fuller's

Works, he found their teachings so fully in accord with his experience, and understanding of the New Testament, that he resolved to join the hitherto despised sect. On the 19th of July, 1838, he and his wife were baptized by Ryland T. Dillard, and became members of Davids Fork Baptist church in Fayette county. In 1839, he was licensed to exercise his gift. In February, 1840, he was ordained to the ministry, at Davids Fork, by R. T. Dillard, Edward Darnaby and Josiah Leak.

He at once entered upon the work of his holy calling, and, during the next seven months, preached once a month at each of Georgetown and Forks of Elkhorn, (not being pastor at either place), and devoted the rest of his time to holding protracted meetings. In December, 1840, he moved to Flemingsburg, and was appointed missionary in the bounds of Bracken Association, in which capacity he labored with good success about two years. During the year 1840, he held meetings at Shelbyville, Burks Branch and South Benson, where large numbers were added to the churches. In July, 1842, he commenced a meeting with the First Baptist church in Louisville, which continued eight weeks, and during which he baptized 125 persons. The first of September following, he accepted the pastoral care of that church, and continued to serve it till July, 1849, when he resigned to take the general agency of the General Association. In July, 1850, he took charge of the church at Hopkinsville. Here he remained till the war came on, when he went South, where he preached at various places, and much of his time to the soldiers, many of whom he baptized. In the latter part of 1864, he attempted to return to Kentucky, but was prohibited by the military authorities. In January, 1866, he took charge of the church at Clarksville, Tennessee, where he still remains. Under his care the church has increased from 25 to 225 members, and has erected a house of worship at a cost of $25,000.

Mr. Sears is now 80 years old, is an active and successful pastor, and, six years ago thought he could preach with less fatigue than he could thirty years before. May his useful life be long spared.

Alexander Warren LaRue held his first pastorate at old Bracken church. His paternal grandfather, John LaRue, was of French extraction, and settled in the county which bears his name, in 1785. He left the Presbyterians and joined the Bap-

tists, and was a distinguished and honored citizen. His father, Squire LaRue, was Assistant Circuit Judge of his district, represented Hardin county in the Kentucky legislature, in 1822, was a member of the Baptist church, and of him, it is written, "He filled every place to which he was called, with dignity and honor." The mother of A. W. LaRue was a daughter of Alexander McDougal, who was a native of Ireland, and a faithful Baptist preacher.

A. W. LaRue was born in what is now LaRue county, Kentucky, Jan. 23, 1819. He was led to Christ under the ministry of his cousin, S. L. Helm, and was baptized into the fellowship of Severns Valley church, in Elizabethtown, Kentucky, by Colmore Lovelace, Sept. 17, 1837. He was licensed to preach, Nov. 3, 1838. Having taken an academic course at Elizabethtown, he entered Georgetown College, in 1839, where he graduated, in 1842. Soon after he graduated, he was called to the church at Flemingsburg and two or three others in Bracken Association. At the former he was ordained, by John L. Waller and A. D. Sears, Dec. 4, 1842. In this field, he labored with great zeal and usefulness, nearly seven years, not only preaching to four churches, but laboring abundantly throughout the territory of the association. In 1849, his health having become greatly enfeebled from excessive labor and exposure, he moved to Louisville, and entered into partnership with the distinguished William C. Buck, by which he became co-editor and part owner of the paper now so widely known as *The Western Recorder.* He was connected with this journal about four years. Meanwhile he was pastor of Bank Street church in New Albany, Indiana, for a time, and then of East church in Louisville.

In January, 1853, having severed his connection with the paper, he accepted a call to the church at Harrodsburg. He remained here a little more than three years, when, in the summer of 1856, he took charge of the church at Georgetown. Here also he remained about three years, and then, in August, 1859, entered upon the duties of a pastor at Stanford. Here, as at every other place where he labored, his success was remarkable. In 1863, he moved to Christian county, and became pastor of Salem church. Before he had been here a year, his wife died suddenly of an attack of neuralgia of the brain. She was a

daughter of Elijah Craig, jr., and grand-daughter of the famous old pioneer preacher, Lewis Craig. She was a noble, godly woman, and was the strength of her household. Mr. LaRue was frail, delicate, and extremely sensitive and refined in his feelings. The shock was greater than his constitution could bear. His wife died July 19, 1864, and he followed her to the place of everlasting rest, on the 11th of September, following.

Mr. LaRue was not a genius, neither did he possess a superior native intellect. He was but a medium man in all his gifts. But his application, his industry, and well-tempered zeal were extraordinary. Few men were ever more consecrated to the cause of Christ, or made a deeper impression upon the minds and hearts of those with whom they came in contact. His usefulness in the cause of Christ was very extensive, and a multitude of Christian hearts mourned when the beloved LaRue, great in goodness, fell, scarcely beyond the prime of manhood.

Few families in Kentucky have produced more valuable men than that of John LaRue. Among his descendants may be named Hon. George H. Yeaman, now of New York, and late minister to Russia, Rev. John H. Yeaman, deceased, Rev. W. Pope Yeaman, D. D., of St. Louis, Rev. William L. Morris, deceased, the late Rev. Robert Enslow, Rev. S. L. Helm, D. D., Judge Squire LaRue and Rev. A. W. LaRue, and the distinguished Gov. John L. Helm, of Kentucky. Except Gov. Helm, who was not a member of any church, they were all worthy Baptists.

Mill Creek church (Nelson county) is located about five miles east of Bardstown. It was, according to tradition, gathered by that famous old pioneer, William Taylor, at that time pastor of Cox's Creek church. It was constituted on Saturday before the fourth Sunday in December, 1793, of the following persons: John Batsel, Joseph Suttle, William Kendrick, Henry Cotton, Thos. Ellison, Thomas Halbert, Sarah Halbert, Judith Briggs, and Hannah McCarty. It is probable that William Taylor supplied them with occasional preaching, till 1799, when John Penny visited them. He found the church in some disorder. There was one or more of the members, who held the chimerical notion of "Redemption from hell," which was taught by the eloquent John Bailey, about that time. Mr.

Penny refused to commune with the church on that account. It is probable that they speedily corrected the evil; for Mr. Penny took charge of the church the following January. How long he preached to them is not known.

Joshua Morris began to preach for the church, one Sunday in the month, in 1802, Wm. Taylor being pastor. In 1807, Mr. Morris became pastor. In 1816 Jeremiah Vardeman and George Waller aided the pastor (Morris) in a series of meetings. An extensive revival prevailed, and sixty-eight were baptized. Again, in 1829, an extensive revival prevailed, Joshua Morris being pastor the second time, and there was a large ingathering of souls. Next year Samuel Carpenter was called to the church. He had imbibed the sentiments of A. Campbell, and taught them so effectively that the large and hitherto flourishing church was filled with discord. In 1834, the Baptists separated from the Campbellites; the latter probably being in the majority. Since that period, the church has not been large, but it has maintained a respectable standing, and has had a number of able pastors.

It had, in 1878, 105 members. Of the early pastors of this church, sketches have been given elsewhere, except that of John Penny which will appear more appropriately in connection with Salt River church.

Samuel Carpenter was a native of Madison county, Va., and he was born in 1785. His parents moved to Bullitt county, Ky., in 1795, where he was brought up. He studied law and was admitted to the bar at Bardstown, about 1805. In 1828, he professed religion under the ministry of Jeremiah Vardeman, and joined the Baptist church at Bardstown. He was soon afterwards set apart to the ministry, and became the preacher of Bardstown and Mill Creek churches. Imbibing and preaching the sentiments of A. Campbell, he divided both the churches, and almost destroyed the one at Bardstown. The Campbellites got possession of the meeting-house at that time, one of the best in the State. There was some debt on the house, for which it was sold. Mr. Carpenter bought it, and notwithstanding, he was the leader of the Campbellites in that region, and was formally identified with them in church relationship, he manifested his sympathy with the Baptists by selling them the house at little more than a nominal

price. The Campbellite church soon dissolved, and has not been gathered again.

After these transactions, Mr. Carpenter occasionally preached, but did not make it his calling. He practiced law at Bardstown till 1847, when he was appointed by the Governor, Circuit Judge. He maintained the reputation of a Christian gentleman, and died in the faith of the Gospel, June 24th, 1857.

William Martin Brown was a prominent preacher in his time, and field of labor. He was an active and valiant soldier, and the cause of truth and righteousness owes much under God to his fine abilities, his active zeal, and wisely directed labors. His principal field of operation was comprised in Nelson, Hardin, LaRue and Hart counties, but he often went beyond these bounds.

He was born in Halifax Co., Va., August 18, 1794, where he grew up to manhood with only the common school education of the times. In 1812, he married Christina, daughter of John Yates, of his native county. The next year he moved to Mercer county, Kentucky. In 1815, he settled for the remainder of his earthly days, in what is now Hart county. He obtained hope in Christ, and was baptized by David Thurman, into Three Forks of Bacon Creek church, in 1820. He was licensed to exercise his gift the first Saturday in February, 1821, and was ordained to the ministry in 1829, having served Three Forks of Bacon Creek church as preacher, three years before he was ordained. To this church he ministered till the close of his earthly career—a period of thirty-two years. He was pastor of South Fork church, LaRue county, thirty years, and of Knox Creek, Mill Creek and perhaps several others, during shorter periods. He was eminently successful in his pastorates, and equally so in the fields of destitution around him, in which he labored abundantly. He aided in raising up new churches and strengthening weak ones, and was full of zeal and enterprise in all that pertained to the interest of Zion. He died June 3, 1861.

Mr. Brown was of an extremely cheerful temperament, insomuch that his conversation, while it was brilliant and pleasing, smacked of levity. He was fond of humor, and was a ready wit. On one occasion, in the presence of Elder William Vaughan, who was one of the most brilliant wits of his generation, Mr. Brown was entertaining some friends in the social circle with a

rather lengthy and extravagant story. When he had finished, Mr. Vaughan responded: "Billy, if I were you, I would never tell that story in the presence of sensible people." Mr. Brown instantly responded: "I never do, Brother Vaughan." It was always Greek meeting Greek when these two wits of the Kentucky pulpit came together in the social circle.

Mr. Brown left two sons who are Baptist preachers: James H. Brown, of Louisville, and Judson Brown, of Hart county.*

Nimrod C. Beckham, of whose life few particulars are at hand, was a good man of fair preaching gifts, and for a period of twenty years previous to 1856, performed his part in ministerial labors among the churches of Shelby, Spencer, Nelson and the neighboring counties.

He was born in Culpeper county, Va., May 28, 1802, and received a fair English education. He joined a Baptist church in early life, and was early set apart to the ministry. When he moved West, he settled in Nelson county, Ky., probably about 1825. He was for a time pastor of Mill Creek church in Nelson, and Newhope in Washington.

In 1856, he moved to Rumsey, McLean county, where he died of heart disease, August 31, 1865. Of his six children, five became Baptists.

Richard H. Slaughter was descended from a distinguished family of his name, among the pioneers of Kentucky. He was born in Hopkinsville, Ky., in 1823. He was educated at Georgetown College, and was early set apart to the ministry. His preaching gifts were not above mediocrity, and most of his time was devoted to school teaching. However, he loved the work of the ministry, and preached as often as he could make opportunity. He usually supplied several churches with monthly preaching, in connection with his teaching. Under such circumstances, as might be expected, he was not very successful in the ministry. But he was an excellent teacher, and a good man of fine, cheerful spirit. He was at different times, stated preacher for the churches at Mt. Washington, Bullitt county, Mill Creek and Cedar Creek in Nelson county, and perhaps others. He died of typhoid fever while conducting a school at Shiloh, Hardin county, Ky., Jan. 16, 1863.

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*The latter, a valuable minister, died January 1, 1885, aged 48.

Mt. Moriah Church,* at first called Drennon's Lick Creek, is located in Nelson county, about twelve miles southwest from Bardstown. All its early records are lost, and little is known therefore, of its early history. It was admitted into Salem Association, in 1793, and has continued a member of that ancient fraternity to the present time. William Taylor, Joseph Barnett, and John Whitaker were the only Regular Baptist preachers known to have lived in that region of the State at that period, but which of them gathered this church, or who preached to it during its early years is not known. The growth of this church appears to have been slow at first. In 1822, it contained 95 members. It had enjoyed a precious revival in 1816, during which 27 were baptized. In 1839, it comprised 116 members. It continued gradually to increase till, in 1879, it attained a membership of 185.

Colmore Lovelace was the most distinguished pastor of Mt. Moriah church. He was a native of Maryland, and was born Nov. 26, 1795. His parents, who were both Baptists, emigrated to Kentucky, and settled in Nelson county, about the year 1800. They united with Lick Creek (now Mt. Moriah) church. Here their son Colmore was raised up with very little education. At the age of fourteen years, he professed conversion, and was baptized by Moses Pierson. From the time of his conversion, he manifested a strong desire for the salvation of sinners. But he possessed no extraordinary sprightliness, and his growth in a knowledge of the gospel was very slow. In his twenty-first year, he married Rachel, daughter of Thomas Newman, and settled in Hardin county. Here he took membership in Severns Valley church. He was extremely timid, but so great was his desire for the salvation of his neighbors that he began to pray and exhort, and the church licensed him to exercise his gift, April, 6, 1822. His progress was so satisfactory that, on Aug. 2, of the following year, he was ordained to the ministry at Severn's Valley, by Alexander McDougal, Simeon Buchanan and Daniel Walker. In a brief space of time he became the most popular preacher in his Association and retained this popularity as long as he lived.

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*I am convinced that Lick Creek (con. 1789) and Mt. Moriah are the same church.

On the 4th of March, 1824, his wife died, and, on the 24th of June following, he married Christina, daughter of Benjamin Irwin. Among the first churches to which he was called, was that to which he first belonged, and it was among the last he relinquished in his old age. During his ministry of about forty-one years, he was at different periods pastor of about 15 churches, all of which were probably within less than thirty miles of his home, and he seldom went out of this boundary. Living within less than forty miles of Louisville, from early childhood to old age, he never saw that city.

He was a good medium preacher. He studied his subject well, and adhered closely to his text. He studiously avoided controversy, and his sermons, prayers and exhortations were all attuned to love tones. His life was one of almost spotless purity; it is not known that, from his youth to his death, he ever committed a single act, unworthy of a Christian minister.

His address was extremely pleasing. His voice was soft and musical. His countenance was always bright, and his face seemed to beam with the tenderest love. All classes heard him with interest and pleasure. It is probable that no man ever had fewer enemies. His popularity was evidenced in the fact that he married over 575 couples. A moderate degree of success attended his labors; he baptized something over 1,200 persons.

Sometime before his death, his health was feeble. In the winter of 1864, he was attacked with paralysis. He was confined to his bed a few weeks. Among his last words were these: "I now have a glimpse of my precious Savior." He passed to his reward, on the 16th of March, 1864.

With all his excellences, Mr. Lovelace had one palpable weakness that should not be imitated. Perhaps it originated in his extreme timidity. It is as much the duty of a minister to defend the truth as it is to preach it. And no part of God's truth should be left untaught. Man's influence may be wider where he preaches only what is pleasing to men, but God gives greater success to him who preaches and defends a whole Gospel.

Mill Creek church (Jefferson county), was located three miles south of the present limits of Louisville, near the junction of the 18th Street and 7th Street turnpike. There is a small brick meeting-house, in which a congregation of Methodists worships,

and in which the Baptists own an interest, marking the site of this ancient fraternity. The early settlers of this locality were principally Germans, prominent among whom were the Shiveleys. But of whom the church was composed, who gathered it, or was its pastor is utterly unknown. The most we can know of it is, that,

"Once in the flight of ages past
There was a church....."

It was constituted as early as 1793; for during that year, it was received into the fellowship of Salem Association. The number of its members was not reported. The excitement on the subject of African slavery ran high at that period. In 1795, this church sent the following query to Salem Association: "Is it right for professing [religious] heads of families to raise up their servants without learning [teaching] them to read the word of God, and giving them sufficient food, raiment and lodging?" The Association thought it not proper to interpose in domestic concerns, and, therefore, voted it out.

2. Query from the same church: "Has a black slave a right to a seat in the Association?" Answer: "Yes, provided he be sent as a messenger from a church."

The manner in which these queries were treated seems to have offended the church past its endurance. Next year, the Association, "*Resolved*, That the church at Mill Creek, Jefferson county, be no longer considered a part of this Association, having withdrawn from us." After this, the name of the church appears no more on associational records. Whether the Anti-missionary church that occupied the same locality afterwards was identical with the original "church at Mill Creek" does not appear.

Flat Lick church, located, it is believed, in Bourbon county, and probably gathered by Augustine Eastin, was received into Elkhorn Association, with a membership of 13, in 1793. It had a moderate growth till the "Great Revival," during which it received 63, which brought its membership up to about 100. But Mr. Eastin, its pastor had succeeded in leading most of its membership into the Arian heresy: so that, in 1803, it only had 16 members. In 1809, it entered into the constitution of Licking Association with a membership of about 33. In 1819, it took the name of Mt. Dependence. It existed, with a membership of 30, as late as 1832.

Richard Thomas was a minister in this church, where he probably succeeded Mr. Eastin in the pastoral office. He, with his brother Philemon, who afterwards attained to some prominence in the councils of the State, had been baptized by Wm. Hickman, at the Forks of Elkhorn, about 1788. He was a young preacher of some sprightliness, and might have been useful, but for his union with Licking Association of Anti-missionaries.

Joel Morehead was a minister in the same church a number of years. He preached the introductory sermon before Licking Association, in 1829, and again in 1833. He appears to have stood well with his people.

Springfield church was constituted, at the county seat of Washington, in 1793, and united with Elkhorn Association, with a membership of 19, the next year. In 1796, it reported 27 members, and then disappeared from the records. Who gathered it, or who occupied its brief pastorate is unknown.

In 1793, a third effort was made to form a union between the Regular and Separate Baptists. At the meeting of Elkhorn Association, in May of that year, it was agreed that Ambrose Dudley, James Garrard, John Taylor, John Price and Augustine Eastin be appointed to visit the South Kentucky Association to confer with them on the subject of a union between the two bodies. Arrangements were made to have the churches of both associations to send messengers to a meeting to be held at Marble Creek, in Fayette county, in July. The meeting was accordingly held. A large majority of the messengers agreed on terms of union. But some of the Separates opposed the measure in such a manner as to defeat it. This so displeased some of the churches of south Kentucky Association that they at once, declared a non-fellow for that body.

On the 23d of the following November, four* churches met, by their messengers, and formed themselves into an association, under the style of "Tates Creek Association of United Baptists." This was the fourth association formed in Kentucky, and the first that styled itself United Baptists. This was done in imitation of the Baptists of Virginia, who had happily united, and assumed this title, six years before.

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*Benedict says *five* but the official record before me says *four*.

Tates Creek Association did not, at first, adopt any confession of faith, but in general terms agreed to that adopted by Elkhorn and Salem. This gave some trouble, for, although Elkhorn entered into correspondence with the new fraternity immediately, it caused such uneasiness among some of the churches, that she was compelled to withdraw her correspondence the next year. But, in 1797, the correspondence was resumed, and has continued to the present time.

Of the eight churches constituted this year, only three are known to exist now, and, judging from the partial reports accessible, the number of baptisms was only a little more than half of that of the preceding year. But the faithful old soldiers of the cross labored on amid increasing gloom, believing that in due time they should reap if they fainted not. Neither did their faith fail, nor their hopes mock them; although they must wait yet seven years for the harvest they were now so diligently sowing and cultivating.

CHAPTER XVIII.

LICKING, FOX RUN, ELK CREEK, BULLITTSBURG, AND OTHER CHURCHES CONSTITUTED IN 1794.

The year 1794, like the preceding, and several succeeding, opened gloomily as related to religious interest in Kentucky. There were preachers enough to occupy the settled portions of the State. They were men of piety, and preachers of a high order of effective talent, and were generally active and zealous laborers in the cause of the Master. There were churches enough, and, indeed, far too many. In many instances they were crowded so close together as to devour each other. There were a few new settlements where churches were wanting, but these were speedily supplied. There was some agitation among the churches, on the subject of slavery, especially within the bounds of Salem Association, and some excitement had been created in South Kentucky Association by the formation of Tates Creek Association within its bounds, and of churches which had violently rent themselves from its fellowship. There was also some restlessness among the churches of Elkhorn Association, because of a correspondence having been established between that body and Tates Creek Association of United Baptists. But the cause of this religious dearth did not lie in any of these trifling circumstances.

An immense tide of immigration was pouring into the new State. Land was rising in value, the staple products of the country commanded high prices, and the heads of the people were turned to money-making; not only people of the world, but most of the enterprising church members. Many of the ablest and most efficient preachers engaged wildly in land speculation. The minds of Christians became worldly, and they walked too much after the flesh. They naturally became watchful and suspicious of each other, and overreached each other in their secular

dealings. Under such a state of affairs, the cause of religion continued to languish, from the close of the revival, in 1789, to the beginning of the great revival of 1800–3. Meanwhile, many of the preachers kept themselves aloof from speculation, and were diligent in the work of the Lord. These pushed out into the new settlements and gathered churches, wherever there were Baptists enough to form them.

Spencer Creek church was located on a small stream from which it derived its name, in Montgomery county, and was constituted, in 1794, principally of persons who had been dismissed from Providence church in Clark county, by John Rice and Moses Bledsoe. The next year it united with South Kentucky Association, and, after the general union, fell into the North District fraternity. Who its early pastors were, if it had any, has not been ascertained. Its growth was so very slow that, in 1817, it numbered only 30 members. In October of that year, John Smith moved from Wayne county to Montgomery, and took charge of Spencer Creek, Lulbegrud, Bethel, and Grassy Lick churches. Under his ministry Spencer Creek grew so rapidly that, in 1829, it numbered 313 members, and was much the largest church in North District Association. But, as a Baptist church, it was strong only in numbers. Mr. Smith had fully adopted Campbellism, and nearly all the church had received his teachings. In 1830, the Baptists were separated from the Campbellites, leaving the former only 25 members. This remnant represented itself in the Association, as Spencer Creek church, till 1840, when it formally dissolved.

James Edmonson, one of the pastors of this church, was a native of Maryland, and was born in March, 1785. His parents moved to Clark county, Kentucky, in 1790, where he was brought up to manhood, receiving only a common school education. On the 5th of May, 1808, he was married to Sarah R, daughter of Bartlett Haggard. He was very gay and fond of amusements, particularly dancing. But, in 1809, he was awakened to a sense of his guilt, under the ministry of Robert Elkin, and, on finding peace in Jesus, was baptized into the fellowship of Providence church. About 1830, he was licensed to preach, and was soon afterwards ordained to the ministry by Thomas Boone and David Chenault, having been previously called to the care of Indian Creek church in

Clark county. He was afterwards pastor of Dry Fork, Providence (not the old mother church of that name), and Log Lick, all in the same county, and Spencer Creek and Grassy Lick in Montgomery county. He was an acceptable pastor, and an active, zealous preacher, preaching much in the private houses of the people, which was a common custom at that period. He was experimental and hortatory, rather than argumentative, and continued to labor with much zeal till near the close of his pilgrimage. As his end drew near, he expressed great desire to depart and be with Christ. His family urged him to use remedies for his recovery; but he replied: "I am thus far on the road home; I do not wish to turn back. I am anxious to go on and be with the Savior." In full assurance of hope, he left this world for his home above, Sept. 9, 1861.

Nathan Edmonson, a son of the above, and also a resident of Clark county, was a preacher of fair ability, and, it is believed, was pastor of some churches. But he had some eccentricities that impaired his influence. It is probable that he never possessed an entirely sane mind. At about mid-life, he committed suicide.

Licking church, first called Mouth of Licking, was constituted in October, 1794, at the house of Wm. Decourcey, in what is now Kenton county. It was located on the Ohio, about six miles above the mouth of Licking river, and its first members were Wm. Decourcey, Bethel Riggs, Closs Thompson, and Joseph Kelley and their wives. John Smith, of Columbia, Ohio, was the first pastor of this church, and was soon succeeded by Bethuel Riggs, who preached much in the settlement, during several years. John Beal was a member of the church, in 1807, and was probably its pastor. Closs Thompson was also a licensed preacher in the church, which, at that date, numbered 38 members. Christopher Wilson, a brilliant preacher of North Bend Association, who died insane in Hancock county, preached much to this church, from 1817 to 1827, and was probably its pastor a part of that time. Since that period it has had the pastoral labors of John Stephens, Robert Ware, Wm. Montague, James Vickers, Wm. Stillwell, Furgus German, N. C. Pettit and others. This church first united with Elkhorn Association; it entered into the constitution of North Bend Association, in 1803, and finally aided in forming that of Campbell

county, in 1827. It has never been a large church. In 1876, it numbered 87 members.

James Vickers was one of the most distinguished pastors of this old church. He was the son of Moses Vickers, a well known pioneer preacher of Northern Kentucky, and was born at Cane Ridge, Bourbon county, Ky., Oct. 7, 1794–the same year that Licking church was constituted. Soon after his birth, perhaps the next year, he was carried to what is now Kenton county where he was brought up amid the dangers and privations of the wilderness. He was an exceedingly wild, fun-loving youth, and devoted much of his time to rude frolicking and perpetrating ruder practical jokes. His favorite pastime consisted in procuring a bottle of whisky, collecting as many boys and young men as he could, and then preaching to them. He continued in his course of daring wickedness till he was about twenty-four years of age. At this period an arrow from the quiver of the Almighty stuck fast in him. His contrition was deep and pungent. But at last he found peace in Jesus. He united with Banklick church in Kenton county, in 1818, and was baptized by Elam Grizzle. He was licensed to exercise his gift, at Crews Creek, in 1820, and ordained to the ministry in 1824. He had, at different periods, the pastoral care of Licking, Banklick, Wilmington, Brush Creek, Four-Mile, Newport, Jamestown and Dry Creek churches. Among the masses he was probably the most popular preacher that ever labored in North Bend or Campbell County Association, and probably preached more than any other preacher of his day, in that region of the state. Late in life, he was attacked with dyspepsia, which rendered him unable to preach, for about two years. During this period he was very gloomy and deeply depressed in spirit. At length he sufficiently recovered as to be able to preach, and again entered upon his work with all the zeal of former years. He not only ministered promptly to his pastoral charges, but also, like most active preachers of his day, labored abundantly among the destitute around him. He often extended his labors to Cincinnati and the regions beyond it, in Ohio. As a pastor he was active, constant and successful. As a preacher he was plain, simple and unaffected. He was not a profound thinker, but most happily applied the fundamental principles of the gospel, and his gift of exhortation was almost

marvelous. He attended the meeting of the General Association at Louisville, in 1857. Of him, on this occasion, the lamented A. W. LaRue writes: "Old Bro. Vickers, from North Bend Association, closed up, on one occasion, with one of his peculiar exhortations. Such a flood of tears, and such an old-fashioned shakehands, many people present never before witnessed. His remarks were most happy. All were impressed with the true greatness of the man. Some frozen-hearted Christians, who had not shed a tear in twenty years, wept like children. In short, it was a feast to all to hear his simple, melting eloquence."*

But bright as was the escutcheon of this loved and honored minister of Christ, it had one disgraceful stain on it. In the days of his youthful levity, he cultivated an unextinguishable thirst for strong drink. This was a poignant thorn in his flesh during the whole of his subsequent life. He struggled against the demon he had invoked in his youth, with strong crying and tears; but it occasionally overcame him, even in his old age. His repentance was so earnent and so manifestly sincere, that his brethren, and even the unconverted, cordially forgave him as often as he sinned. He wept freely and confessed his sins, even in his public ministrations, and his audiences always wept with him. He continued to labor with great zeal till within a few hours of his departure. His last work was performed at Twelve-mile church in Campbell county. While engaged in a protracted meeting at that place, he became so unwell that his friends urged him to desist from preaching. But he continued laboring a few days longer, when he was violently attacked with pneumonia. Within a few hours, and before his family could reach him, he fell asleep in Jesus, as it is fondly hoped, Feb. 29, 1860.

Elk Creek church is the oldest in Spencer county, and the oldest in Long Run Association, except Cedar Creek, at first known as Chenowiths Run. It was gathered by Joshua Morris, then pastor of Brashears Creek church in Shelby county, and was constituted of ten members, April 27, 1794. It was at first called Buck Creek and was received into Salem Association the same year it was constituted. It soon afterwards took

*LaRue's Ministry of Faith, pp. 100, 101.

the name of Buck & Elk—perhaps in consequence of the removal of its location, and the constituting of another church in 1799, in an adjoining neighborhood, which took the name of Buck Creek. Salem Association met with Buck & Elk church in 1798. Joshua Carman appears to have been its first pastor. In 1803, Buck & Elk, with 23 other churches, formed Long Run Association. At that time it was the largest church in the new fraternity, except Buck Creek, and contained 149 members. In 1823, it changed its name to Elk Creek. This name is derived from a small tributary of Salt river, on which the church is located.

Elk Creek church continued to prosper till 1837, when it contained 188 members. At this time it declared non-fellowship with "conventions, theological seminaries and societies that give membership for money." The next year the church withdrew from Long Run Association, and, in 1839, for protesting against this action, 21 members were excluded. These embodied themselves, claimed the constitution and prerogatives of Elk Creek church, immediately called George Waller to minister to them, and in the fall of the same year, were recognized by Long Run Association, and reported 52 members to that body. Mr. Waller preached to them about nine years, when they reported 87 members. In 1850, the Antimissionary party split up among themselves, and a number of their members joined the Missionary church. The Antimissionary faction continued to diminish, and finally dissolved. The Missionary church continued to prosper, till 1877, when it split into two nearly equal parties, about their pastor, B. F. Hungerford. J. B. Moody was called to take charge of the party that opposed Mr. Hungerford, while the latter continued to preach to his own party. The Moody party was recognized by Long Run Association. The other party has no associational connection, at present (1885).

Of the early pastors of this church, some account has been given of Joshua Carman and Reuben Smith.

Josiah Harbert was pastor of this church, in 1797, but was ejected from the pastorate for some unknown cause, after serving only four months. He was probably dismissed because of a want of ability to fill the place, as no charge was brought against him. Soon after this he moved to what is now Boone county, where he preached the introductory sermon before North

Bend Association, in 1805. It is believed that he afterwards moved to Indiana.

Fox Run church, located in the northern border of Shelby county, was gathered by John Whitaker and Joshua Morris, by whom it was constituted at the house of James Hogland, Jan. 26, 1794, of the following persons: Jesse Buzan, Eliza Buzan, James Hogland, Mary Hogland, Wm. Metcalf, Hester Metcalf, James Metcalf, Thomas Metcalf, Mary Teague, Milly Long, Robert and Jane Loudon, Joseph and Margaret Ervin and one other. Not long after their constitution, William Marshall became a member and preacher among them. He preached eternal justification and refused to preach the gospel to sinners. The church would not receive his doctrine. This irritated him, a difficulty ensued, and the minister who had been so wonderfully successful in Virginia, was excluded from fellowship, after which he remained out of the church till his death. This church probably joined Salem Association the same year it was constituted, where it remained till it entered into the constitution of Long Run Association, in 1803. At this time it embraced a a membership of only twenty-seven. In 1812, it reached a membership of sixty-five. During the Campbellite disturbance, it was reduced from 153, to about ninety. In 1839, it joined Sulphur Fork Association, to which it reported a membership of seventy-eight. From that time the church has had a gradual increase. In 1880 it reported 156 members. It is now located in Eminence in Henry county. Of the preachers early connected with this church, sketches of John Whitaker, William Marshall and Joshua Morris have been given.

Alan McGuire was the most distinguished preacher within the present bounds of Sulphur Fork Association, in his day. He was probably the immediate successor of William Marshall as preacher in Fox Run church. He was born in Pennsylvania, Aug. 21, 1768. His father was poor, and raised a large family of children, which he was, of course, unable to educate. Alan had the advantage of three months schooling, and was taught his father's trade. However, by close application, he became a fair English scholar and an excellent pensman.*

In April, 1788, he emigrated west, and settled in Lexing-

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* I am indebted to the Chris. Rep. for many of these facts.

ton, Ky. Here he became partner in the first tailor shop established in that town. He was an industrious, sober and honorable young man, and succeeded in his business. In 1795, he was married to Mary, daughter of Robert Forbes, an early emigrant from North Carolina to Bryant's station. This woman made him an excellent wife.

In 1798, he moved to Henry county, and settled in the woods, about two miles south of the present village of Smithfield. Soon after this he became interested about the salvation of his soul. In 1801, he professed faith in Christ, and was baptized by Isaac Malin into the fellowship of Drennons Ridge church.

On the 26th of September, 1802, Alan McGuire and ten others were constituted a church, calledEast Fork, by Isaac Malin and John Dupuy. This church was probably gathered principally by the labors of Mr. McGuire, who had been liberated to exercise his gift, by the church on Drennon's Ridge. He was ordained to the ministry, and called to the pastorate of East Fork church, the same day it was constituted. This position he occupied till 1826. The church prospered under his ministry, and has continued to the present time a respectable body. It is a member of Sulphur Fork Association, and was long under the pastoral care of E. G. Berry. A few years past, this church moved its location to Smithfield on the railroad. Into its fellowship, the late John A. McGuire, long a prominent preacher in Sulphur Fork Association, and afterward pastor of the Baptist church in Monroe, Louisiana, was baptized by his father, in 1810.

Alan McGuire was called to Fox Run church early in his ministry Here he baptized, among others, in 1810, Samuel Vancleave who became a valuable preacher. Mr. McGuire was also, at different times, pastor of the churches at Eighteen Mile, Pigeon Fork, New Castle, Union Spring and Sulphur Fork. To the latter he was called in 1809. In this church his success was very remarkable. Within a few years be baptized about forty, and in a revival in 1817, he baptized into the fellowship of this church 165, within a period of about six months. Among these wes Peter H. Vories, who was ordained to the ministry in 1820, and died in 1825.

Mr. McGuire labored much in the fields of destitution, and among the young churches in the surrounding counties, often

making long circuits in company with John Taylor, William Kellar, James McQuaid, sr., George Waller and others. On his return from one of these tours, he was relating to his wife what great things the Lord had wrought by him and his fellow-laborers. "I saw Brother Waller," said he, "baptize a little boy not bigger than our John." John A., their son, who was only ten years old was sitting by. "I thought," said John A. McGuire in speaking of the circumstance, after he had been preaching the gospel sixty years, "if it was necessary for that boy to have religion, it was also necessary for me to have it, and from that time, I did not cease to pray, till I found peace in Jesus Christ."

In 1826, Alan McGuire resigned all his charges in Kentucky, and moved to Boone county, Missouri. Here he was pastor of Columbia, Cedar, and other churches, and labored actively in the ministry, till 1834. At this date he was attacked with disease of the lungs of which he died, Mar. 30, 1835. Two of his sons, John A. and Levi became Baptist preachers. The former labored with much success, many years in Kentucky, and then moved to Monroe, Louisiana. The latter was a respectable preacher among the Anti-missionary Baptists of Missouri. J. M. McGuire, who preached some years among the churches of Sulphur Fork Association in Kentucky, and is now a prominent preacher in Boone county, Missouri, is a son of Levi McGuire, and a grandson of the famous old pioneer, Alan McGuire.

Samuel Vancleave, was the first preacher raised up in Fox-Run church. Introductory to a very brief sketch of his life, it may be allowable to direct the reader's attention to the romance of Indian warfare at the period of Mr. Vancleave's settlement in Kentucky.

Daniel Boone made the first permanent settlement on the soil of Kentucky, in the summer of 1775, at Boonesborough in Madison county. In January, 1778, he and 27 others were captured by the Indians, while making salt at Bluelick, and carried to Detroit. He remained a prisoner till the following June, when he escaped, and reached Boonesboro' on the 20th of that month. When he got back to the fort, he found that his wife, supposing him to have been killed by the Indians, had taken all their plunder, on pack-horses, and returned to her father's in

North Carolina. Col. Boone was too much occupied in defending his little colony, to go after her immediately. But when the Indian troubles were temporarily allayed, he went to North Carolina after his family, in the summer of 1780. On his return to Kentucky, in the fall of the same year, he conducted a company of emigrants. Among these were his brother, Squire Boone, and two of his (S. Boone's) wife's brothers, named William and Benjamin Vancleave, and their families. These three families settled at Lynn's station on Little Bear-grass, a few miles from the Falls of Ohio. The Vancleaves were Presbyterians, and were in the habit of attending preaching near the fort, on Sundays. On one of these occasions, they were surprised by a company of hostile Indians. Those who had horses mounted them with all speed. Sally, a daughter of William Vancleave, attempted to get up behind a young man to whom she was engaged to be married. Just as she had gotten her breast across the horse, an Indian warrior seized her, dragged her from the horse, and split her head open with his tomahawk. The rest of the party reached the fort in safety.

After remaining at Lynn's station about 18 months, Benjamin Vancleave moved to what is now Shelby county, and settled on Bullskin creek, where he spent the rest of his days.

Samuel Vancleave, son of the last named, was born in N. Carolina, on the Yadkin river, about the year 1765. He came with his parents to Kentucky, in 1780. He was married to Elizabeth, daughter of Ahijah Woods, and settled near his parents. About three years after his marriage, while assisting his father in building a house, he and a young man by the name of Huron went to the woods to cut some poles for rafters. Idly knocking on a large tree with the pole of an ax, they attracted the attention of some Indians, who soon surrounded them. Huron had said he would die before he would be captured. As soon as he saw the situation, he flew to a sappling, locked his hands around it, and awaited his fate. The Indians attempted to pull him loose, but failing to do so, they killed him with their tomahawks. Vancleave attempted to escape by running, but was soon captured.

The Indians carried him to the shore of Lake Michigan. Here he met with a young man of the name of Scott, who had

been captured in Ohio. They spent about eight months together in the Indian camp. When they had so far gained the confidence of the Indians as to be allowed to hunt, unattended, they made their escape. After traveling several days and nights, they reached the Ohio river near the present site of Cincinnati. Scott turned eastward in search of his home, and Vancleave crossed the river and traveled westward in search of his family, whom he found at his father's.

Mr. Vancleave was an industrious, energetic man, and accumulated some property. Bnt he was excessively fond of revelry, and openly professed to be a Deist. This greatly grieved his pious parents. He continued his wild career till about the year 1809. While engaged in building a brick residence for himself, he talked much about a big ball, which he intended to have as soon as his house should be finished. One day, while talking with his workmen on his favorite subject—the ball—he laid a course of brick, and started to dance back to the other end of the scaffold. When he got about the middle of the scaffold, he seemed to hear a voice repeating distinctly in his ear the words: "Thou fool! this night shall thy soul be required of thee!" He came down from the scaffold and walked into his house, trembling like Belshazzar. He sent for his parents and friends, expecting to die that night. For several days he was so overwhelmed with a sense of his great wickedness, that he could not eat or drink. His friends became greatly alarmed about him. But finally he found great peace and joy in a vivid sense of pardon through Jesus Christ. In April, 1810, he was baptized into the fellowship of Fox Run church by Alan McGuire. In the following December, he was licensed to exercise his gifts.

After a short probation, he was ordained to the full work of the ministry, and, after preaching a few years in Shelby, and the adjoining counties, moved to Putnam county, Ia. Here he spent the remainder of his days in zealous and efficient labor in the gospel.

It was probably not far from the year 1840, when, on his return from a preaching appointment, he was overtaken by a violent storm. He was riding a spirited young horse. The animal became frightened and dashed suddenly under a tree that had fallen and lodged just over the road. Mr. Vancleave

was hurled violently to the ground. Some friends hurried to him and raised him up. But his neck was disjointed, and his spirit had already flown.*

WILLIAM FORD, a member and deacon of Fox Run church, was one of the earliest settlers of what is now Henry county. He was born in South Carolina, January 25, 1753, received a liberal English education, studied the art of surveying, and adopted it as his profession. In early life he was married to Casandria Ford of Maryland. This amiable young lady was well fitted for the wife of a pioneer. She had passed through the fiery ordeal of frontier life and savage cruelty. When she was about 12 years old, the Indians made a sudden attack on her father's dwelling, and killed both of her parents. She received a deep wound in her head from the stroke of a tomahawk, and was carried off a prisoner. After being carried about with the Indians, about ten days, and suffering much from the severity of her wound, and the cruelty of her captors, she was recognized by an old Indian who had "eaten salt" at her father's cabin. He purchased her, and returned her to her friends.

Some years after his marriage, Mr. Ford moved to Kentucky, and remained a short time in Van Cleave's Station on Bullskin, in Shelby county. He then moved to what is now Henry county, and settled near the present site of Eminence. He united with Fox Run church, and became one of its deacons. At the formation of Long Run Association in 1803, he was chosen its clerk, a position he filled nine years. He was an excellent citizen, and was quite prominent among the pioneer Baptists. He died in 1835.

WILLIAM W. FORD, son of the above, was born in South Carolina, May 18, 1785, and came with his parents to Kentucky, in very early times. He received only such an education as the children of the western colonists usually obtained. He could "read and write and cipher a little." In the 21st year of his age, he won the heart of Elizabeth, daughter of Elder John Metcalf. Her parents opposing the match, the young couple "ran away" and were married, January 13, 1806. Not long after his marriage, he obtained hope in Christ, and was baptized into the fellowship of Fox Run church, by Alan McGuire.

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*Recollections of Daniel Harris.

Soon after this, he took a letter of dismission and joined Six-mile church, in Shelby county. In 1810, he was chosen a deacon of that church, and was much impressed with a sense of its being his duty to preach the gospel. But he was of a timid disposition, and the wife who had manifested her disobedience to her parents by marrying him against their wishes, in turn used all her influence to keep him in disobedience to his Master. But the chastening of the Lord finally prevailed, and he was licensed to preach in April, 1824, and ordained the following August.

Mr. Ford was now past the fortieth year of his age. He felt that he had lost much time, and gave himself very actively to the work of the Lord. In a short time he was one of the most popular and useful preachers in Franklin Association. In 1828 he was elected moderator of that body. In this capacity he served the succeeding four years. This was during the stormy period of the Campbellite schism.

Mr. Ford was pastor of four churches, during most of his ministry. Among those he served in that capacity were Six-mile, Fox Run, Buffalo Lick, Indian Fork, and Brashears Creek. Like other active pastors of his generation he did much mission work.* He died at his home in Christiansburg, in full assurance of hope, June 30, 1841.

Mr. Ford was, at first a Hyper-Calvinist, but afterwards adopted the views of Andrew Fuller. He was very familiar with the Bible, and though uneducated, his language was good, and he was an easy, fluent speaker. He was tender and persuasive in his address, and often wept freely when speaking of the love of God, the sufferings of Christ, or when exhorting sinners to repent.

John C. Freeman was called to the pastorate of Fox Run church, in 1860. He baptized fifty-three the first year of his pastorate.

Mr. Freeman was born in Anderson county, Kentucky, October 14, 1832, graduated at Georgetown College, in 1857, was licensed to preach at Salem church in Shelby county, (where he had been baptized by N. C. Beckham, in Nov., 1846,) in July, 1854, and ordained in June, 1858, to the pastoral care of Old

*He labored much among the destitute.

Clear Creek church, in Woodford county. In 1860, he was called to Fox Run church, where he served four years. He has since been pastor of several country churches around Lexington, near which he now (1885) resides on a farm, and preaches to Bryant's church, in Fayette county.

BULLITTSBURG is not only the oldest church on the Ohio river below Cincinnati, but it has been from an early period, one of the largest and most influential country churches in the State; for it is strictly a country church, notwithstanding its name. It has been in the very front rank in advocating home and foreign missions, theological education and other benevolent enterprises, ever since the days of Absalom Graves.

About 1793, a colony of some dozen or more families crossed over an unbroken wilderness of some eighty miles in breadth, from the settlements on Elkhorn to the bank of the Ohio, in what is now Boone county and formed a small settlement. They were mostly from Clear creek, in Woodford county. Among them were seven Baptists, one of whom, Lewis Deweese, was a licensed preacher. Most of them had been members of Clear Creek church, and the faithful John Taylor, did not neglect to look after these lambs of his fold. Joseph Redding, of Great Crossing also went among them.

Bullittsburg church was constituted in June, 1794, by Joseph Redding and John Taylor. The following persons were in the constitution: Lewis Deweese, John and Elizabeth Hall, Chichester and Agnes Matthews, and Joseph and Leannah Smith.

The following April, John Taylor moved to this new settlement, and united with the church. Soon afterwards, George Eve, a good preacher, and a number of others moved from Virginia, and united with the young church. The fraternity grew in number, but only from immigration. During the first five years of its history, only one person was baptized for its fellowship, and he was excluded two months after he was baptized.

This was a season of deep gloom in religious circles all over Kentucky. Meanwhile, the unconverted around Bullittsburg were deeply immersed in the popular amusements of the day, and especially in what they then called frolicking. John Taylor who was the principal preacher at this place, speaking of that period, says: "I had never been so thoroughly cowed down by

discouragement through the course of my ministry, as now, though it had been in action for twenty-five years, and really thought I had better be dead than alive; for I felt as if satan had gotten the mastery where I lived. So that I could say from my soul, 'Woe is me that I sojourn in Meshech, and that I dwell in the tents of Keder.'" But the morning star was about to rise and disperse the gloom. At the June meeting, in 1800, four were received for baptism. The revival spread over the settlement like fire in a dry prairie. It continued about two years, during which 152 were added to Bullittsburg church by baptism, and a large number by letter; so that while Dry Creek church had been constituted of members dismissed from it, in July, 1800, it reported to Elkhorn Association, in 1802, 197 members. It was one of nine churches which formed North Bend Association, in 1803. Of this body, it has continued a leading member to the present time. In 1811, another extensive revival occurred in the bounds of the church, during the continuance of which, 170 were added to its number, swelling its membership to 319. The next revival which occurred in this church was in 1817, when it received 165 by Baptism, increasing its membership to 395. Again, in 1824, a revival resulted in 118 additions.

Bullittsburg has enjoyed an almost uninterrupted course of prosperity. She lost only three or four members by the Campbellite schism, and about a dozen by the Antimission schism. Her records show that during the first seventy-eight years of her existence, she received by baptism 974, colonized eight churches, licensed twenty-seven of her members to preach the gospel, and ordained fourteen ministers.* She has had connected with her, about forty ministers, brief biographical sketches of only a few of whom may be added here. Of John Taylor and Joseph Redding sketches have already been given.

William Cave, who with John Taylor and Joseph Redding, was instrumental in gathering Bullittsburg church, was a native of Orange county, Va. His father, Benjamin Cave, was a prominent citizen, and frequently represented Orange county in the General Assembly of Virginia.

William Cave was born about the year 1740. He was

J. A. Kirtley has published a history of Bullittsburg church, to which I am indebted for valuable information.

raised an Episcopalian, and received a better education than most boys of that period. Not far from the year 1768, he was converted to God under the ministry of Samuel Harris and James Reed, by one of whom he was baptized. When Lewis Craig moved to Kentucky, in the fall of 1781, bringing Spottsylvania church with him, William Cave was one of the company and was consequently a member of the first Gilbert's Creek church in Garrard county. Of this church Mr. Cave remained a member several years. In May, 1785, having moved to Scott county, he went into the constitution of Great Crossing church. About 1795, he moved to Boone county, and united with Bullittsburg church. The next year he was ordained an elder. This was an office distinct from that of a preacher, in some of the Baptist churches of that period. In June, 1800, Mr. Cave was encouraged to exercise his gift in preaching, and, the next year was ordained to the ministry. He was now more than sixty years old, but he entered into the labors of his holy calling with much zeal. He preached principally on the borders of the settlement, and baptized a number of persons. He had been a valuable church member for more than thirty years. He had been a justice of the peace both in Virginia and Kentucky, and so prudent was his course of life that John Taylor says: "I never saw any man, I had rather imitate than William Cave." But his ministry was short. He died of a protracted fever and the improper use of medicine, in 1806.

George Eve was an early preacher in Bullittsburg church. He was born in Culpeper county, Va., 1748, and was raised an Episcopalian, but under the preaching of the renowned David Thomas, he was converted, and joined the Baptists in 1772. He soon began to exhort, and, in 1778, was ordained to the ministry. He took charge of F. T. church, and, after Elijah Craig's removal to Kentucky, Blue Run in Orange county. For a number of years he preached with "astonishing success" in his native State, and large numbers were led to the Savior under his ministry.

In 1797, he moved to Kentucky and settled in Boone county. Here he joined Bullittsburg church, and was a preacher in it about three years. He then moved to what is now Franklin county, and joined Great Crossing church. About this time "the great revival" commenced. Mr. Eve was very ac-

tive, giving almost his entire time to preaching. A great many were added to the churches under his ministry. May 2, 1801, he and William Hickman constituted North Fork church, of nineteen members, near Mr. Eve's residence. Of this church he became a member.

Up to this period, and for some years afterward, Mr. Eve's life was most exemplary. His piety, meekness, amiability and great usefulness, rendered him popular and beloved, to a degree seldom surpassed. He had the care of several churches, and his popularity seemed to be greater than ever before. He was connected with some of the most distinguished families in the State. His wife was a sister of Col. Robert Johnson, and, consequently, an aunt of Col. R. M. Johnson, James Johnson, and John T. Johnson, the first of whom was Vice President of the United States, and all of whom served in the United States Congress. But with all his exalted connections and great popularity, he was still the same meek, amiable and beloved minister of Jesus. But alas for the frailty of human nature. "Let no man count himself happy until he is dead," said an ancient philosopher. In his old age, and contrary to the expectation of all who knew him, this most lovely man fell by the use of strong drink, and was excluded from North Fork church. He was restored, and again went on preaching for a time. But the tempter overcame him, and he was expelled a second time, after which he returned to the church no more, but soon went the way of all the earth.

As a preacher Mr. Eve was below mediocrity. As an exhorter he greatly excelled, and his gift of song was marvelous.

Lewis Deweese was a licensed preacher, and a man advanced in life, when he went into the constitution of Bullittsburg church. In September, 1797, he was ordained by John Taylor and George Eve. He entered earnestly into the work of the Lord, and made such rapid improvement that "he soon became one of the most acceptable preachers in Boone county."

In 1809, he moved to the White Water settlement in Indiana, where he was a useful preacher, and was frequently Moderator of White Water Association.

James Lee was "born again" at old Clear Creek, in Woodford county, and was baptized for membership in that church,

by John Taylor in the summer of 1786. After two or three years, he moved to the south side of Kentucky river, where he was instrumental in raising up a small church on Silver creek in Madison county. In 1796, he moved to Campbell county, and took membership in Bullittsburg church. Here in Sep., 1797, he was ordained to the ministry by John Taylor and George Eve. "This heavenly minded man" says John Taylor, "was soon called forward to ordination. I call him a heavenly minded man because in his deportment there was a greater image of the Savior in him than was commonly seen. With his great power of self-government, he never seemed caught off his guard. He was often in tears, and his smiles seemed to have something of heaven in them." After laboring a short time about Bullittsburg, he moved to Ohio, where he preached many years with great success, and died not far from 1824, before the infirmities of old age came upon him.

Chichester Matthews was born and raised in Fauquier county, Virginia. In 1780, at the age of twenty-four, he was married to Agnes Walters, in his native county. In 1784, he moved to South Carolina. Here, in June, 1786, he obtained hope in the Savior of sinners, and was baptized by Joseph Redding, into the fellowship of Turkey Creek church. A few years after this, he moved to Kentucky, and settled in Scott county, where he united with Great Crossing church. After a short stay here he moved to what is now Boone county, and in June, 1794, with six others, went into the constitution of Bullittsburg church. Just a year from this time he was ordained the first deacon of this church. He "used the office of a deacon well," and in June, 1800, was licensed to preach the gospel.

For several years he made but few attempts to preach, and it was not until the great revival in Bullittsburg church, in 1811, that he became active in the exercise of his gift. His improvement in speaking was such that, in October, 1812, he was ordained to the full work of the ministry. From the time of his ordination, till 1819, he was associated with Absalom Graves, in ministering to the church of which he was a member, and was esteemed for his practical wisdom and faithfulness.

On the 20th of March, 1819, Mr. Matthews went into the constitution of Sand Run church, in Boone county. Here he

ministered with other preachers to the close of his earthly pilgrimage, which occurred September 7, 1828.

Absalom Graves was among the most distinguished preachers that was raised up in old Bullittsburg, or that has labored within the bounds of North District Association. He was born in what is now Madison county, Va., November 28, 1868. He received a liberal English education, for that period. He was made sensible of his lost condition under the ministry of George Eve, by whom he was baptized in August, 1788, when he became a member of the church at Rapidan meeting-house. Some time after his conversion, he was married to Felicia White, who made him a good wife.

Early in 1797 he moved to Kentucky, and settled in Boone county, where he and his wife united with Bullittsburg church, of which he was soon afterward chosen clerk. He was also appointed clerk of the Circuit Court of Boone county. In 1803, at the formation of North Bend Association, he was chosen clerk of that body, and continued to fill the position twenty years. In March, 1801, he was ordained to the deaconship. In this office he was prompt and faithful. Meanwhile he had strong impressions of duty to preach the gospel, but his extreme timidity, for a long time kept him from assuming the solemn responsibility. But his agony of mind became so great that he at last yielded to a conviction of duty, and was licensed to preach in 1810. Of him John Taylor says, "There is no thanks due this man for preaching, for though a man of good information, he, through native modesty and timidity of mind, kept back so long that it seemed as if agony of soul would kill him, and it was preach or die."

Soon after he was licensed, an extensive revival pervaded the churches of North Bend Association, and continued about a year. During this blessed work of grace, Mr. Graves, though too timid to be a leader, was a very active and efficient laborer. His improvement in speaking was such that he was ordained in April, 1812. For the next seven years, he and Chichester Matthews, who was ordained to the ministry in October of the same year, were co-laborers in the pastoral work of Bullittsburg church. After this he was associated with James Dicken and Robert Kirtley, in the same work. In this relation, he was successful in an eminent degree. In three revivals, each of which

continued about a year, during the period of Mr. Graves' ministry at Bullittsburg, 453 members were added to that church.

But his labors were by no means confined to the church of which he was a member. He was a man of enlarged public spirit, and fully recognized the great truth that "the field is the world."

His labors were extensive throughout North Bend Association, and even beyond its bounds. He was among the first preachers in Kentucky to warmly espouse the cause of Foreign Missions. "Receiving a missionary spirit in its warmest glow," says Taylor, "from the time of his first acquaintance with Luther Rice, has given him a growth that he never would have had only for that circumstance." Among other services he rendered the cause of Christ, and among the last was the compiling and publishing of a hymn book, titled Graves' Hymns, which was held in high esteem. After a most valuable ministry of about sixteen years, he fell asleep in Jesus, August 17, 1826.

As a preacher Mr. Graves "was not above the middle grade." "Perhaps," continues Taylor, "the gospel of the Savior never came better recommended by human character." He was a preacher of intense application, both to study and labor, and was a growing man in the ministry to the last.

James Dicken was a preacher i Bullittsburg church, contemporary with Graves and Matthews. He was born in Madison county, Va., in 1785, and moved with his parents to Boone county, Ky., about the year 1800. At the age of twenty-three he married Peggy Ann Cloud, a young lady of his immediate neighborhood. He, with his wife, joined Bullittsburg church by experience and baptism during the great revival of 1811. He was licensed to preach July 3, 1819, and ordained June 3, 1820. He was now about thirty-five years of age, and a young man of excellent promise. But his ministry was destined to be short. Six years of zealous and useful labor closed his earthly toils and sufferings. He died of a violent fever, June 10, 1826. He was a good man, a good preacher, a faithful servant of his Master, and was deserving of remembrance by the people of God.

Landon Robinson was converted to God and added to Bullittsburg church in 1811. Two years afterward the church encouraged him to exercise his gift. In 1820 he was licensed to

preach, and the same year, took a letter and united with Sand Run church. Here his gift appeared so profitable that on April 25, 1823, he was ordained to the ministry by Chichester Matthews, Christopher Wilson and James Dicken. Being unmarried, Mr. Robinson traveled and preached extensively, and, although possessing but medium ability, his purity of life, meekness and agreeable manners, enabled him to exercise a good influence. But his ministry was very short. He died in 1826.

Jeremiah Kirtley deserves to be held in remembrance, not only because of his own intrinsic excellence, but because he was the ancestor of many valuable men, living and dead. May he never lack for a son to fill the pastorate of Bullittsburg church as worthily as his son Robert and his grandson James A. have filled it.

Jeremiah Kirtley was probably a native of what now is Madison county, Va. He was brought up an Episcopalian, but in 1788, under the ministry of George Eve, he was "born of the Spirit." He, and his wife, Mary, united with the Baptist church at Rapidan meeting-house. In 1796, he emigrated to Kentucky, and settled at North Bend in Boone county. Here, he, with his wife, united with Bullittsburg church, and was soon afterwards ordained an Elder in that body, a nominal officer in some Baptist churches of that day, which, as the government of those churches then, as now, was purely democratic, seems to have been an officer without an office. It was practically a mere title of respect.

William Cave shared the honor with Mr. Kirtley, at Bullittsburg. They were the only elders that church ever had. In June, 1800, Elders Kirtley and Cave were licensed to exercise their preaching gifts. Mr. Cave was afterward ordained and was esteemed a good preacher. Mr. Kirtley exercised his gift in exhortation acceptably, a few years, when he and Mr. Cave died about the same time in 1806, the former in the prime of manhood.

Robert Kirtley was a preacher of eminent usefulness, and was greatly beloved during the whole of his long and faithful ministry. He was devoted to his sacred calling, kept his garments unspotted from the world, was very practical in his ministration and was progressive in his preaching, even to old

age. He was, many years, the leading preacher of North Bend Association, of which he was Moderator thirty-two years.

Robert Kirtley was born in what is now Madison county, Va., May 30, 1786. He was brought by his parents, Jeremiah and Mary Kirtley, to Boone county, Ky., in 1796. Here he grew up, having for a period of only eighteen months the advantages of some of the best schools in the country. At the age of twenty, he married Mary, daughter of Asa Thompson, who was long a deacon of Bryant's church in Fayette county. The fruits of this marriage were nine sons and one daughter. Four of these survived their father. Mr. Kirtley was an energetic and industrious man, and prospered in the vocation of a farmer, from his youth. He ultimately acquired a considerable fortune.

From his youth he was the subject of strong religious impression, but put off seeking a personal interest in the Savior, till he was about twenty-five years of age. In January, 1811, his wife was converted, and immediately joined Bullittsburg church. This had a strong effect on the mind of her husband. For a time he struggled to conceal or stifle his convictions. But the spirit of God overcame, and he finally yielded to his (the Holy Spirit's) overpowering influence. He obtained the blessed hope of salvation, and, on the second Sunday in February, 1811, was baptized by Christopher Wilson into the fellowship of Bullittsburg church. The next year, war breaking out between the United States and Great Britain, Mr. Kirtley entered the service as Lieutenant in a Kentucky regiment, and was under General Harrison during the Northwestern campaign. His fellow soldiers testified that he maintained a Christian character while in the army. On his return home he resumed the duties of a church member, and the close study of the Bible. On the 8th of June, 1817, he was ordained a deacon of his church, and faithfully served in that capacity, about two years. During this period a glorious revival prevailed not only in Bullittsburg church, and North Bend Association, but all over the State. During the prevalency of this revival, Mr. Kirtley showed much interest in the salvation of sinners, and was greatly enlarged in his spirituality. He exercised his gift in persuading and exhorting sinners to repent and come to the Savior. On the first Saturday in July, 1819, the church licensed him to preach the gos-

pel, wherever his lot might be cast. During the next three years he preached in his own and the neighboring churches, and, in company with other preachers, extended his labors to the adjoining counties. He declined ordination until the church urged it upon him, as a duty, the second time. Finally, he gave his consent and was ordained to the full work of the ministry, on the second Sunday in August, 1822, by Absalom Graves, Chichester Matthews, and James Dicken. Jointly with Graves and Dicken he served Bullittsburg as a preacher the next four years. In 1826 Graves and Dicken were both called to their reward above. Mr. Kirtley was now the only preacher in this large church.

Up to this period, although of thirty-two years standing, Bullittsburg church had never had a pastor, at least in the modern sense of that term. John Taylor was its first preacher. After a short experience in the pastoral office of Clear Creek church, in Woodford county, he resigned that position, and could never be induced to accept the pastorate of any church afterward, nor would he preach statedly to any church of which he was not a member, except in cases of extreme necessity, on the part of a destitute church. He formed Bullittsburg church in this mould. Hence, all the preachers of her membership were equal co-laborers in the pastoral work and responsibilities, and no one of them had any preeminence over another, except in so far as age, experience, or superior abilities conferred superior influence. Hence, when Graves and Dicken died, Mr. Taylor wrote as follows:

"Bullittsburg church is now in a lower condition as to the gospel ministry than any time for more than thirty years past. She has but one preacher in this very large church, Robert Kirtley, who was baptized among them; a respectable man, and respectable preaching talents. . . . . There are a number of men in the church capable to go forward and assist Brother Kirtley. May the Lord stir them up."

But none of those men came forward to help, and Mr. Kirtley had to bear the burden alone for the time. He was, in reality, the first pastor of Bullittsburg church, though not formally so recognized by the church. He saw but sparse fruits of his labor, in his own church, for a period of thirteen years. In 1839, a revival pervaded Bullittsburg and the neighboring churches, and, among others, Mr. Kirtley baptized two of his

sons. One of these sons now occupies most worthily the pulpit, made vacant by the death of his venerable father. The other is also a preacher in North Bend Association. About this time, the scheming of some anti-missionary preachers from Licking Association was culminating in widespread disaffection in North Bend Association. In the latter part of the year 1840, six churches, with their ministers, drew off from this Association, and formed "Salem Association of Predestinarian Baptists." Mr. Kirtley called an extra session of North Bend Association, and, in due time, proper means were used for refuting the vulgar misrepresentations of these fanatical schismatics. The excitement among the churches was soon measurably calmed. The severe trial through which Mr. Kirtley passed during this gloomy period, only refined and elevated him, and developed all his latent powers. The Divine blessing attended his labors, and, in 1842, a revival commenced at Bullittsburg, and spread over the Association, during the continuance of which larger numbers of members were added to the churches than had been lost by the schism.

In 1851, Mr. Kirtley lost his wife. He was now sixty-five years old, but he enjoyed extraordinary physical strength and excellent health, and his labors were not diminished. In 1853, his labors were blessed with another precious revival at Bullittsburg, and fifty members were added to the church. About this time, his son, James A. Kirtley, was associated with him in his pastoral labors. In 1858, his second wife died. The feebleness of old age was now creeping over him. He gradually withdrew from the responsibilities of the pastorate, but continued to preach according to the measure of his strength, till Christmas day of 1871, when he preached his last sermon. He spent the remainder of the winter in reading the word of God, and in speaking to his visiting brethren concerning the Kingdom of God. On the 9th of April, 1872, the good and great man went to his eternal reward.

James A. Kirtley, son of Robert Kirtley, and present pastor of Old Bullittsburg church, was born in Boone county, Kentucky, May 26, 1822. In his boyhood, he attended the common schools of his neighborhood. He made a profession of religion, and, with his brother Robert E., was baptized by his father, the first Sunday in November, 1839, and united with

the church of which he is now pastor. He was licensed to preach in 1842, having, for a year previous, exercised in public prayer and exhortation, and entered Georgetown College the same year. He was compelled to leave college, in the spring of 1844, on account of a temporary failure of his eyes. During his college days, he devoted his vacations to active labor in preaching the gospel.

He was ordained at Bullittsburg, the first Sunday in October, 1844, by Robert Kirtley, Asa Drury, and William Whitaker. He was associated with his father in pastoral work, about three years, at the same time preaching once a month at Warsaw, Kentucky. In 1849, he accepted a call to East Church in Louisville, where he remained two years, and baptized 60 or 70 persons. He had preached the two years previous to this, in Madison, Indiana. In 1851, having partly recovered from feebleness of health, he commenced laboring partly as a missionary in the bounds of North Bend Association, and partly as a pastoral co-laborer with his father. As his father advanced in age, the responsibility gradually fell on the son. He has now preached to Bullittsburg and Big Bone churches, more than thirty years. He has also supplied some other churches, at different times. He has written a respectable volume on "The Design of Baptism," and some smaller works of history and biography. He has served as Moderator of the State Ministers' meeting, and has been sixteen years Moderator of North Bend Association. He is filling well the place left vacant by his venerable father. He heartily co-operates in the benevolent enterprises of his denomination; and the country can boast few more valuable ministers than James A. Kirtley.

Robert E. Kirtley, another son of Robert Kirtley, is also a preacher among the churches of North Bend Association.

Alfred C. Graves, a great grandson of Absalom Graves, was born in Boone county, Kentucky, January 5, 1838. He was educated at Georgetown College. At fifteen years of age he professed conversion, and united with Bullittsburg church, in September, 1853. At the age of seventeen, he was encouraged by the church to exercise a public gift, and, in 1859, was fully licensed to preach the gospel. He completed his theological studies at the Western Baptist Theological Seminary, in 1860, and, in September of the same year, was or-

dained to the ministry, at Bullittsburg, by Robert Kirtley, James A. Kirtley, Wm. Whitaker, and others. He immediately took charge of the church at Harrodsburg. After two years, he was called to Jefferson (now Chestnut) Street church, Louisville. After serving this church about one year, he took editorial charge of the *Western Recorder.* While in Louisville, he published a biography of A. W. LaRue, under the title of "LaRue's Ministry of Faith," and preached one year to Portland Avenue church of that city. In 1867, he was called to Stamping Ground church in Scott county, where he remained four years. There he was married to Miss Annie D. Smith, who has made him an excellent wife.

In January, 1871, Mr. Graves was called to the First Baptist Church in Manchester, New Hampshire. There he remained six years, during which the church received 171 members, 92 by baptism, and built an elegant house of worship. His health becoming enfeebled from over work in a city pastorate, he accepted a call to the Baptist church at Lebanon, Kentucky, in 1877, where he still remains (1885).

Of the five churches constituted in Kentucky, in 1794, four still exist, and, at least, three of them are strong, influential bodies; from them, have been constituted almost a sufficient number of churches to form three respectable associations, and they have probably raised preachers enough to supply more than 200 pulpits with monthly preaching. It was a good year's work for the pioneer fathers, all of whom have long since gone to their reward, where their works do follow them.

CHAPTER XIX.

M'CONNELS RUN, CARTWRIGHTS, FORKS OF LICKING, BLUE ASH AND OTTER CREEK CHURCHES.

In the beginning of the year, 1795, the religious outlook was not less gloomy than it had been a year before. At the fall meetings of the four associations in the State, sixty-eight churches had been reported. These contained an aggregate membership which may be fairly estimated at 4,019, and the baptisms during the year at seventy-two, little more than one to a church. While the State was filling up with an immense tide of immigration, from Pennsylvania, Virginia and the Carolinas, in which States the Baptists formed a prominent, if not the dominant sect, the aggregate increase of church members in Kentucky was so small as to be merely nominal. The loss in proportion to the population was large. Yet it is difficult to discover any adequate cause for such a decided religious declension. The country was enjoying entire peace, and the earth was yielding abundant harvests. The excitement in political circles in regard to opening the Mississippi to free navigation, would produce but little effect on the masses of the people. There was some emigration from Kentucky to Missouri and the "Illinois country." "The old Kentucky pioneer," Daniel Boone, moved west of the Mississippi river in 1795, and a small church had been constituted at the mouth of Silver creek, in Madison county, to move to the "Illinois country."* But the emigration was not sufficiently large to seriously affect the churches. A few small churches were constituted this year, most of which have long since passed away, and even their names have been forgotten. But the historian is expected to record what *has been* rather than what *is*. It is fit, therefore,

*This was probably the church gathered by James Lee. spoken of in the preceding chapter.

that the names, and what little can be ascertained of the history of these churches, should find a place here.

Cartwrights Creek church was located on a small water-course from which it derives its name, in what is now Marion county. It was constituted a separate Baptist church, in 1795, and united with South Kentucky Association, the same year. It continued in this Association till South District was formed in 1802, when it took the appellation of United Baptist, and remains a member of the latter association, till the present time, having moved its location to Lebanon.

It has not been definitely ascertained who gathered this church, but that honor is probably due to Joseph Milburn, of whom little is known, except that he was ordained to the ministry at Pottengers Creek, in Nelson county, and was pastor of Cartwright's Creek church, in 1799. The church seems never to have been large; yet it held some very prominent citizens in its membership. In 1806, it contained twenty-six members, in 1844, it had thirty-nine members, and, in 1856, it reached a membership of fifty-eight.

Owen Owens was a preacher in this church at an early period. He was born in North Wales, in October, 1746. At seventeen years of age, he went to London, and two years afterward, set sail for America. He landed at Philadelphia. From there he went to Augusta county, Va., and thence to Holston river; here the spirit of the Lord overtook the wanderer. He professed conversion, and was baptized into Cherokee church by James Keel. Thence he came to Kentucky, and was ordained to the ministry, in Madison county, by Andrew Tribble, Christopher Harris and Peter Woods. He settled early in what was then Washington county, and united with the Cartwrights Creek church. He appears to have been held in esteem by the church. But, adopting emancipation views, and not being able to bring the church over to his doctrine, he and his wife withdrew from its fellowship, in January, 1807.* He was then far advanced in years, and probably never returned to the church.

Joel Gordon became pastor of Cartwrights Creek church about the year, 1813. Those who knew this venerable man of God, even when he was eighty years old, are likely to retain a

*Carter Tarrant's History of the Emancipation movement in Kentucky, page 13.

vivid recollection of his appearance, as long as memory lasts. He was fully six feet high, almost as straight as a youth, and dressed as scrupulously neat as if he had been a young man going to see his sweetheart. His eyes were bright and beaming, his "hair was white like wool," but as neatly combed as that of a young lady dressed for a party, and his ruddy countenance beamed with a gentle, mild brightness that must have charmed all who looked upon his face, while every movement of his person and intonation of his voice exhibited the grace and dignity of a courtier. Yet his manner was so simple and unaffected that he drew to him all who came within the sphere of his influence. His constant theme was the love of God; that love filled his own soul, and was reflected from every feature of his countenance.

Mr. Gordon was born in King county, Va., June, 1782. He was the sixth of eleven children born to his parents, not one of whom died under sixty-five years of age. He came with his parents to Kentucky, and with them settled in Washington county, in February, 1797. After several months struggle with sin and unbelief, he obtained a joyous hope in Christ, and was baptized by John Penny into the fellowship of Cartwrights Creek church, of which Joseph Milburn was pastor, in the spring of 1800. A few months afterwards, he moved his membership to Pleasant Run church in Washington county, where he was presently licensed to exercise his gift in exhortation. His zealous exhortations were speedily blessed of God, in bringing sinners to salvation.

In 1804, he married Nancy Bradburn, of Fayette county. She was very young and unconverted, but was soon afterward led to the Savior by the faithfulness of her godly husband. Soon after his marriage he moved to Green county, where he united with Sand Lick church. There he held meetings at his own house, which resulted in a revival in the neighborhood, and a number were converted and added to Sand Lick church. About this time (1812) he moved into the bounds of old Brush Creek church, and was immediately ordained to its pastoral care, by John Chandler, Joseph Cogdill and Thomas Skaggs. Here his labors were much blessed, and many were added to the church.

In 1813 he moved back to Washington county, and again united with Cartwrights Creek church, of which he was imme-

diately chosen pastor. About the same time he took charge of Deep Creek church in Mercer and, soon afterward, of Bush Fork church in Washington county, to both of which he ministered about twenty-five years. He was also pastor of Doctors Fork church, in Boyle, and after he resigned, at Cartwrights Creek, of Hillsboro, in Washington.

About 1854, he resigned the care of all his charges on account of the encroachments of old age, and spent the twilight of his life with his family. Meanwhile, his interest in the cause of his beloved Savior never diminished. He spoke to the people about the Savior, publicly, as his strength would admit. His was a beautiful old age, and on the 28th of March, 1867, his sun set without the shadow of a cloud.

As a public speaker, Joel Gordon was below, rather than above mediocrity. His education and his reading were very limited. But he read one book, believed it with all his heart, and practiced its precepts. He was great in zeal and consecration, and, depending on God for his blessings, they were not withheld. His grandson, Wm. T. Gordon, has recently left the Southern Baptist Theological Seminary, and is preaching in Florida.

Blue Ash church, since called Bethel, was located in Montgomery county, and was admitted into South Kentucky Association, in 1795. During that year, Elijah Summars was installed its pastor. After a few years, Mr. Summars gave place to Moses Bledsoe, who had given his membership to the church. Mr. Bledsoe was succeeded, in 1817, by "Raccoon" John Smith, under whose ministry the church attained, in 1820, a membership of 72. After this it gradually declined, till 1826, when it was reported to North District Association, "dissolved amicably."

Elijah Summars probably gathered Blue Ash church. At least, he was installed its pastor, in 1795. After a brief term of service here, he moved to Green county, where he appears to have raised up Mt. Gilead church during the great revival of 1800-3. After preaching to that congregation a few years, he gave place to the distinguished Isaac Hodgen, and moved to Henry county, where he was a preacher in Drennons Creek (now Newcastle) church, as late as 1812. After this, he raised up Rockbridge church in Washington county, and preached to it some years. This is the last we hear of him.

STAMPING GROUND church, formerly McConnels Run, is located in Scott county, and was gathered by the famous Wm. Hickman. He commenced preaching in the settlement in a Mr. Ficklin's barn, and afterwards held meetings at the house of John Scott, who had first invited him to the neighborhood.

A number was baptized. These with several persons dismissed from Great Crossing church, for the purpose, were formed into a church of 35 members. It was constituted by William Hickman, Ambrose Dudley, and William Cave, at the house of Rhodes Smith, on the fourth Sabbath in September, 1795. It was styled McConnels Run church, and was received into Elkhorn Association, the following year, when it reported a membership of 75. Elijah Craig was chosen its pastor, at the time of its constitution. He held the position only a few months, when, having a large business interest to superintend; being advanced in life, and having feeble health, he induced the church to call William Hickman to its pastoral care. Mr. Hickman continued to serve in this capacity, ten years, during which the church greatly prospered. During the year 1801, it received 156 members by experience and baptism, and 24 were baptized the next year. Jacob Creath succeeded Mr. Hickman at McConnels Run. He served the church four years, during which only two persons were baptized into its membership, and the church decreased from 177, to 150 members.

In 1810, James Suggett was called to the pastoral care of this church and ministered to it three years, during which more than 50 were received by baptism. Samuel Trott was the next pastor. He was called about 1813. He remained among them but a short time, when William Hickman was again called, and served four years. In 1818, fourteen members were dismissed to form a church on Lecompts Run. The church was constituted; but in February of the next year it united with the mother church again, a new house was built at Stamping Ground, McConnels Run church moved to it, and took its present name from its new location. James Suggett was again called to the care of the church, in 1819, and served about six years. Then Theodrick Boulware served the church one year. He was succeeded by Silas Mercer Noel, who served but a short time.

In January, 1828, James D. Black was called to the care of

Stamping Ground church. At that time it numbered 250 members. He served the church thirty years, during the whole of which time it was remarkably prosperous. Mr. Black baptized into its fellowship over one thousand persons. When he resigned at the close of 1857, it numbered 250 white members, and was the largest church in Elkhorn Association, except the first church in Lexington. Since that period it has changed pastors too often to be very prosperous. It is, however, still one of the leading churches in Elkhorn Association.

Jacob Creath Sr., was born about the year 1770, in Nova Scotia, but was raised in Culpeper county, Va. His parents were poor, and unable to educate him. But, being a sprightly lad, he attracted the attention of Col. Carter, a wealthy man of Culpeper county, who, gaining the consent of his parents, took the boy to his home, raised him up under his roof, and gave him a fair education. When he arrived at manhood, like Jacob of old, he became greatly enamored of his benefactor's daughter. Either thinking it would be dishonorable to make love to her, or supposing his wooing would be ineffectual, he resolved to overcome his sorrows in the wilds of the great west. He made the necessary preparations, bade the family adieu, and started on his long and lonely journey, with a heavy heart. But the young lady, who warmly reciprocated his passion, met him at the door, caught him by the lapel of the coat, avowed her love for him, and insisted that he should not go away without taking her with him. They at once laid the case before her father. He interposed no objection to their marriage. The journey was deferred, and they were soon afterwards happily united.*

Mr. Creath probably moved to Kentucky, about the year 1804. He settled near Lexington, and united with Town Fork church. On the death of the venerable John Gano, on the 9th of August of that year, Mr. Creath succeeded him in the pastoral care of Town Fork church. He was better educated than most of the preachers in Kentucky. He was just at the prime of manhood, presented a fine personal appearance, "was inclined to be foppish in his dress," was easy and elegant in his address, and was probably the first orator (if John Bailey may

*Personal recollections of Abram Lewis.

not be excepted) in the Kentucky pulpit. He was bold, aspiring and ambitious, and possessed fine tact for carrying the populace with him. "When I came to Kentucky," said the distinguished John Bryce,* "among the first preachers I met was Jacob Creath. I asked him how the brethren were getting on in Kentucky. He replied: 'Badly enough: all the preachers out here want to ride Ball.' I soon found," continued Mr. Bryce, "that Jacob Creath was more anxious to ride Ball than any other of the preachers I met with."

Soon after Mr. Creath became a member, and the pastor, of Town Fork church, he proposed to exchange a negro girl he owned, for one owned by Thomas Lewis who was also a member of Town Fork church. The exchange was made, and Mr. Creath gave his note to Mr. Lewis, for the difference in the value of the slaves. A few months after the transaction, the girl Mr. Creath had gotten from Mr. Lewis died. When Mr. Creath's note to Mr. Lewis became due, the former refused to pay it. The matter was brought before the church, and it was decided that, "as Mr. Lewis was rich, and Mr. Creath was poor," the latter should be released from paying the note.† This decision greatly offended the sense of justice in a number of the wisest and best ministers of Elkhorn Association. Elijah Craig, who had been one of the most eminent and useful preachers in Virginia, a bold, blunt, out-spoken man, whose honest candor disdained all policy, and who had, in the decline of his life, become somewhat soured in his temper, expressed, not only his own feeling, but that of a number of other prominent ministers, toward Mr. Creath, in a pamphlet tilted "A portrait of Jacob Creath." The piece is said to have been written in a style of inexcusable bitterness. By this time the party spirit had extended all over the Association, and had become so intense as to be blind. Town Fork church, a majority of which was of Creath's party, called a council to *pass upon*, rather than *investigate* the fourteen charges made against Mr. Creath, in Mr. Craig's pamphlet. Mr. Creath was acquitted. This only intensified the party spirit. The breach widened till it resulted in a division of Elkhorn Association, and

*To the Author.

†This particular of the proceeding is stated on the authority of Elder Thomas P. Dudley.

the formation of Licking Association, of the churches that were opposed to Mr. Creath.

Besides Town Fork and Stamping Ground, Mr. Creath was pastor of Clear Creek, South Elkhorn and various other churches, at different periods. His pastorates were generally short, and he seems to have had much more capacity for tearing down, than for building up. He was among the first converts to Campbellism. He carried South Elkhorn church, of which he was then pastor, into the maelstrom of this fanaticism, and his name appears no more on Baptist records.

James Suggett succeeded Jacob Creath as pastor of Stamping Ground church. He was a valuable preacher. His temperament was warm and impulsive, and his gift of exhortation was extraordinary. He was a successful preacher within the bounds of Elkhorn Association, nearly a quarter of a century.

He was the son of John Suggett, long a deacon in Great Crossing church in Scott county, and was born, probably in Virginia, May 2, 1785. He was brought by his parents to Scott county, Ky., at least as early as 1785. He professed conversion, and was baptized into the fellowship of Great Crossing church, probably by Joseph Redding, in May, 1800. On the first of October of the same year, the church encouraged him to exercise his gift. On the first Saturday in July of the following year, he was licensed to preach the gospel. His ordination was called for at North Fork church, in 1802, but for some cause, he was not ordained till eight years afterwards. He may have objected to being ordained, or his brethren may have objected, on account of his levity in conversation. Out of the pulpit, he would keep a company in a roar of laughter for hours, with his anecdotes which he gathered while he was in the war of 1813. John Taylor is accredited for having said of him on one occasion: "When I see Suggett in the pulpit, I think he ought never to come out of it, and when I see him out of it, I think he ought never to go into it."

In 1810, he was ordained pastor of Stamping Ground church. There he preached three years with good success, serving Great Crossing church, of which he was the third pastor, during the same period. About 1820, he was again called to Stamping Ground, where he labored acceptably five years. Meanwhile, he served Old Clear Creek church, Wood-

ford county, two years. In 1825, he moved to Missouri, where he spent the remainder of his earthly life.

An incident in the life of James Suggett may be related for the benefit of preachers who are inclined to a want of earnestness in the Christian life:

On a Summer night he was preaching in an old open house on the bank of Elkhorn river. The house was crowded. The night was intensely dark, and a terrific thunder storm was raging. Mr. Suggett was picturing, with thrilling vividness, the awful scene of the final judgment. The minds of the people were wrought up to the highest tension, when suddenly a bright light gleamed through all the chinks of the old house they were worshipping in. The congregation rose with one impulse of awful fear, and a loud choral shriek rent the air. There was a young woman, a sister of the preacher, in the congregation. She sprang to Mr. Suggett, laid hold of him, and cried out, "Oh, James, the judgment has come, and I am unprepared. I shall go to an awful hell, and you are the cause of it. Why did you not tell me of this?" He replied: "Why, my dear sister, have I not preached to you, and warned you to prepare for the judgment, a hundred times?" "Oh, yes," said she, "but I thought you were joking. I did not know you meant it. If I had been in your place, and had seen your condition as you must have seen mine, I would have laid hold of you and never let you go till I brought you to the feet of Jesus." The light that caused the alarm was presently discovered to be from an old barn, near by, which had been set on fire by the lightning.

Samuel Trott was called to the care of Stamping Ground church in 1817. He was an educated man, and taught school while he served this church. He was from some of the New England States. When he left Stamping Ground, he went to Dry Run church, in Scott county, about the year 1819. He remained there about two years. In 1820, he made a motion, in Licking Association, that the churches of that body should change their distinctive appellation from United Baptists to Particular Baptists. His argument in favor of the motion was, that they believed in "particular redemption, particular election, and particular calling; and, therefore, the proposed name would better express their belief. The motion prevailed, and this "Yankee school master" has the honor of naming the

only "Particular Baptist" Association on the western continent. He was but a moderate preacher. He was clerk of Licking Association, in 1819, and the year following. About this time, it is believed, he moved to Maryland, where he was living a few years ago.

THEODRICK BOULWARE was the sixth pastor of Stamping Ground church. He was a preacher of decided ability, a man of strong practical sense and good reading, and a sound theologian. He labored with a good degree of success in the Blue-grass region of Kentucky, about seventeen years, when he moved west.

Theodrick Boulware was the son of Richard Boulware, of Irish extraction. His mother, Esther Ramsey, was of English extraction, and was raised an Episcopalian. But both his parents became Baptists under the ministry of Theodrick Noel, after whom their son was named. They raised two daughters and four sons. The names of the latter were, Mordecai, Richard, Theodrick, and Ramsey. Mordecai and Theodrick became preachers. The latter was born in Essex county, Va., November 13, 1780. His parents moved to Kentucky, and settled at Craig's station, near Gilbert's Creek church, of Separate Baptists, in what is now Garrard county, in 1780. At about ten years of age, Theodrick was convinced that he was a condemned sinner, and needed to be converted, by the pious conversation of his parents and their religious friends. Soon afterwards he professed religion, and was baptized, probably by Joseph Bledsoe, into the fellowship of Gilbert's Creek church. About this time, his parents moved to Franklin county, and he, with them, united with Forks of Elkhorn, then under the pastoral charge of the famous William Hickman.

For about ten years after young Boulware's baptism, he was much troubled with doubts as to the genuineness of his conversion; but he read much, and diligently improved all opportunities for learning, and was finally established in the faith, and greatly comforted. This was during the revival of 1800-3. When he became established in the gospel, he laid down the following principles as the foundation of his theology:

1. God and his purposes are eternal and unchangeable.
2. God will do all he purposed, nothing more, nothing less.
3. God will not be hurried, and cannot be hindered.

4. The salvation of the sinner, and [the] creation of the world are equally the work of God, the sinner having no agency in either.

His father having been killed by the fall of a horse, in 1795, the care of the family fell on young Boulware. But such was his energy and thirst for learning, that he found opportunity to teach school for a time, then attend a grammar school, kept by Elder John Price, and finally to attend a "Religious Polemical Society," instituted by Elder John Gano.

April 17, 1808, Mr. Boulware was married to Susan W. Kelly, and, on beginning housekeeping, the next year, he laid down the following rules, his wife concurring, for their domestic government:

1. Read the scriptures and worship God in our family.
2. Use regular industry, and prudent economy.
3. Never deal on credit, nor go into debt, except from unavoidable necessity.
4. Make expenses less than our regular profits.
5. Keep a regular book of both profit and expenses; and, in all our transactions with the world, to act honestly, undecepitively, not defrauding, nor cheating any one, no, not an ignorant negro.

Soon after his marriage, he moved his church-membership to North Fork, in the same county, of which John Ficklin was pastor. He was soon licensed to preach, and, in July, 1812, was ordained to the ministry by William Hickman, James Suggett, and John Ficklin. Soon after his ordination, he was called to the church at Georgetown, where he served as pastor seven years. Besides his brief pastorate at Stamping Ground, he served the churches at Buck Run, Big Spring, North Elkhorn, and Clear Creek, and, for about three years, preached once a month to the convicts in the State prison. He was called to Cincinnati, and offered a salary of $900—quite a large salary at that time—but declined, because he did not wish to raise his children in a city.

In 1827, when he was among the ablest and most popular preachers in Kentucky, he resigned all his charges, and moved to Missouri, settling in Calloway county. Here he labored in harmony with Longan, Suggett, Vardeman and others, till about 1843, when a separation took place among the Baptists of that

region, on the subject of missionary operations. Mr. Boulware identified, himself with the Anti-missionary faction. He lived to an advanced age, and died a few years past, while on a visit to relations in Kentucky.

Silas Mercer Noel was the son of Theodrick Noel, a distinguished Baptist preacher in the Old Dominion, in the early days of Baptist operations in that State, and was born in Henrico county, Va., August 13, 1783. His father gave him a good English education, after which he educated himself in the classical languages, and then studied law. He emigrated to Kentucky and established himself in the practice of his profession, at Frankfort. He professed conversion, probably as early as 1810, and was baptized by William Hickman, pastor of Forks of Elkhorn church. Soon after his union with the church, he was licensed "to exercise a preaching gift," and, about 1813, was ordained to the pastoral care of Big Spring church, in Woodford county, which was constituted that year. He continued pastor of this church one year.

Mr. Noel was a man of fine culture, of broad views, of active enterprise, and enlarged public spirit. As soon as he entered the work of the ministry, his active mind began to inquire into the wants of the Baptists of the State. In 1813, he commenced the publication of a religious monthly magazine, called the *Gospel Herald** In the first number of this periodical, he advocated the establishment of a "General Committee," among the Baptists of Kentucky, in which the whole Baptist denomination in the State, might be represented. and thereby secure unity and harmony of action in promoting schemes of benevolence, especially home and foreign missions. Without entering into particulars here, it is sufficient to say, in this place, that the proposed "General Committee" was intended to answer similar ends to those now promoted by the General Association of Kentucky Baptists. The measure would have been a wise one, if the Baptists of Kentucky, had been prepared to adopt it and carry out its purposes; but they were not, and the movement had to be

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* This was not, as Dr. Ford supposes, the first religious periodical published in Kentucky. I have before me a complete volume of the Kentucky Missionary, and Theological Magazine, a quarterly edited by Stark Dupuy, and published at Frankfort, Ky. The first number was issued, May, 1812.

postponed about nineteen years. Mr. Noel, however, lived to see his measure carried into successful operation in the General Association.

In 1812, Mr. Noel and Jeremiah Vardeman proposed to publish "a comprehensive History of the Baptist Society."* How far this work progressed is not known.

About 1816, Mr. Noel was appointed by Gov. Slaughter, Judge of the Circuit Court. In filling this office, he abandoned the work of the ministry, for a time. John Taylor speaks of him at this period as follows: "Mr. Noel sometime after this relinquished the pastoral charge at Big Spring, though he preached for them sometime after this. He at length took a letter of dismission, and joined the church at Frankfort, after which being appointed circuit judge, for a season he desisted from preaching, and resumed the practice of law to which he had been bred. He forebore the sacred office of gospel minister, about two years, being very unhappy in this lapsed state. About one year past, he came forward again as a preacher, with more zeal, consistency and apparent stability than at any time of his life, before, and is now one of our first-rate Baptist preachers in Kentucky, and has lately taken the pastoral care of the Baptist church in Frankfort."† Speaking of him at a later period the same author says: "Silas M. Noel . . . is now a great traveler and one of the most successful preachers the Baptists have in Kentucky. . . . . For three years past I suppose he has baptized more people than any other man in Kentucky. His labors seem blessed in whatever direction he takes. The conversion of sinners to the Lord seems to be the greatest object of his address to men. Repentance and faith, or faith and repentance, connected with a godly life, is the main drift of his discourses, with profuse invitations to everyone to come to the Supper. Speculative trifles are barely found in his exhibitions.

"The high powers of Lexington, authorized to make doctors of Divinity, a year or two back saluted him with a flowing diploma. But it is pleasing to see that these high flying trifles do not prevent his going into thickets; or, according to his own term, while at his work, the highways and hedges, to invite the

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*Min. of South Dis. Asso. of 1812. †His. Ten. Ch's p. 186.

poor, the halt, the blind and lame, with every other soul to seek the salvation of God.*"

In 1827, Mr. Noel accepted a call to Stamping Ground, where he labored but a short time. The next year he took charge of Great Crossing church. Here his success was remarkable. Within one year he baptized into its fellowship 359 persons. Among them were seventeen Indians from Choctaw Academy at Blue Springs. At least one of these Indians, Sampson Birch, was afterward ordained to the ministry.

During the two or three years that followed this large ingathering at Great Crossing, the Campbellite excitement was at fever heat. The discussion partook largely of the popular feeling, but also brought into the arena of newspaper warfare, the ablest men on both sides of the question. Among them Silas M. Noel stood in the front rank on the Baptist side, and while he was not the equal of William Vaughan in the pulpit, he was decidedly his superior with the pen, and, with this he entered largely into the discussions, through the press, while Vaughan was in the lead on the rostrum. Out of a membership of 558, Great Crossing lost only sixteen by the Campbellite schism.

Mr. Noel probably served some other country churches, at different periods. In 1836, he accepted a call to the church in Lexington. Here he served acceptably about three years, when he was called up higher, May 5, 1839.

In his early life, Mr. Noel was somewhat perplexed on the subject of church government, and probably inclined to the Presbyterian, but after a few years, became fully settled in that of the Baptists. He, however, felt the need of some general organization, through which the denomination, at least, over the extent of the State, could act in harmony. Hence his proposal for a general committee, in 1813. He established, in that year, the *Gospel Herald*, a denominational monthly Magazine, by means of which the Baptists of the State could have intercommunion of sentiments. But this was soon discontinued for want of patronage. He was very active in originating Georgetown College, especially for the educating of young preachers. He was a member and President of its Board of Trustees, was instrumental in securing the Paulding fund, and

* His. Ten. Ch's, pp. 187, 188.

subscribed $500 to the college endowment. He was a leading spirit in organizing the Kentucky Baptist State Convention, in 1832, of which he was Moderator during its existence. The Baptists of Kentucky owe much, under God, to this good and great man.

James D. Black was the most successful pastor Stamping Ground has ever had. He was called to that position, in January, 1838, and resigned it in March, 1867, in these words: "I hereby resign the charge of your church, which I have had for thirty years. Brethren, be careful, and do not fall out by the way." He was among the most zealous, energetic, faithful, and successful preachers, that ever labored among the Baptists of Kentucky.

James D. Black was born in Virginia, June 24, 1794. He came with his parents to Kentucky, in 1807. His early education was very limited. He was converted to God, at the age of about fifteen years, and was baptized into the fellowship of Dry Run church in Scott county, by Joseph Redding. He was raised up to the ministry, in Long Lick church in Scott county. He was pastor, at different times, of some sixteen churches in Kentucky, besides preaching to several in Missouri, while residing in that State. He was a student and a laborer. He went to school, and was in a grammar class with his son, E. H. Black, when he was past forty years of age, and, by the aid of a Greek grammar, learned to read the New Testament in Greek, after he was fifty.

He was laboring in a series of revivals, during a great portion of his ministry. He served one year as a missionary of Elkhorn Association. At the close of the year, he made the following report: "During the year, your agent has attended twenty protracted meetings, 323 have been received for baptism, at those meetings. He has baptized 261, himself, chiefly at the churches of his charge. He has preached 351 discourses, and has been engaged 121 days in actual service to this Association." He baptized about 500 in one year. During his pastorate at Stamping Ground, he baptized over 1,000 into the fellowship of that church. He kept no account of the number he baptized during his ministry, but said, during his last illness, he could not think he had immersed less than 5,000.

He quitted the scenes of his labors, May 30, 1871. His last words were, "Jesus! Oh my son, how precious." His remains lie beneath where stood the old pulpit which he occupied so long and successfully at Stamping Ground. That he was a good man, many living witnesses testify; that he was a great man, his works bear record.

Forks of Licking church is located in Falmouth, the county seat of Pendleton, and is now called by the name of that village. It was probably gathered by Alexander Monroe, and was formed, in part, of persons who had been dismissed from Bryants church in Fayette county. The constitution was effected on the 4th Saturday in June, 1795. The church united with Elkhorn Association, in August of the same year, at which time it reported eighteen members. In 1802, it numbered fifty-four members, and, the next year, entered into the constitution of North Bend Association. This was just at the close of the great revival. From this period the church declined, till 1812, when it numbered only twelve members. In 1817, it took a letter of dismission, and joined Union Association, of which it still remains a member. It appears to have been under the pastoral care of Alexander Monroe, from the time of its constitution, till about 1825, when he was succeeded by Blackstone L. Abernathy. Under the ministry of the latter, it had an increase of sixty-one members, in 1827. But, in 1830, Mr. Abernathy went off with the Campbellites, and, of course, carried a large proportion of the members with him. In 1831, William Vaughan took charge of the remnant of the church, and ministered to it one year. Since that period it has had a large number of pastors, among whom may be named Robert Elrod, Thomas Waggoner (who was raised up to the ministry among its members), James Spillman, Gilbert Mason, Fergus German, J. R. Barbee, A. W. Mullins, George Varden, N. C. Pettit, and Robert E. Kirtley. In 1872, the church took the name of Falmouth, and, in 1880, numbered 163 members. The widely known P. S. G. Watson was licensed to preach by this church.

Alexander Monroe is supposed to have been pastor of Forks of Licking church, about 30 years. He emigrated, probably from Virginia, to Kentucky, as early as 1789, at which date he united, by letter, with Bryants church in Fayette county. The following year he was encouraged to exercise his

gift, and, in August, 1791, was licensed to preach. On the 17th of August, 1793, he was ordained to the full work of the gospel ministry, by Ambrose Dudley, John Price, and William Edmund Waller. In 1795, he moved to the Forks of Licking river, and went into the constitution of Forks of Licking church. To what other congregations he ministered, does not appear. But he was one of the most prominent ministers in North Bend Association, during its early history, having served that body as moderator six years, and preached the introductory sermon before it on several occasions.

Otter Creek church first appears on the minutes of Tates Creek Association, in 1795, and was probably constituted during that year. It was located on a small stream from which it derived its name, in Madison county. In 1796, it numbered 80 members, and, for a number of years, was a prominent church in Tates Creek Association. In 1829, it reached a membership of 124; but it was so reduced by the Campbellite schism, the following year, that it was shortly afterwards dissolved.

Of the five churches gathered in Kentucky, in 1795, Otter Creek and Blue Ash were destroyed by the Campbellite schism, while Cartwright's Creek, McConnel's Run, and Forks of Licking, still exist under the names of Lebanon, Stamping Ground and Falmouth.

CHAPTER XX.

GOOD HOPE, DEEP CREEK AND OTHER CHURCHES GATHERED IN 1796.

At the beginning of the year 1796, the gloom was still deepening over religious circles in the Ohio Valley. Religion was now at a lower ebb in Kentucky than at the darkest period of the Indian wars. During the preceding year, only eighteen persons had been baptized within the bounds of Elkhorn Association, in which was embraced more than half the Baptists in Kentucky. Elkhorn Association made an effort this year, to re-establish union and correspondence with Tates Creek Association, which was carried into successful and permanent operation the following year. Tates Creek Association appointed two preachers to visit the destitute brethren on [upper] Green river, with their ministerial labors," and, in their circular, lament that "Zion is still in a mournful state." South Kentucky Association spitefully rejected an application for union and correspondence with Tates Creek Association. Salem Association was in a troublesome state of fomentation over the slavery question, on account of which she lost two churches this year.

The little new association, Tates Creek, engaged in the only work which exhibited any especial religious interest in the State, —that of sending missionaries to look after the destitute brethren in the new settlements, and gather them into churches, where it was expedient.

The Kentucky Legislature had passed an act in 1795, by which a preemption right to two hundred acres of land was secured to each actual settler in the Green river country. This induced a large influx of immigrants from the south-east to settle in that region. Most of the early settlers along the southern border of the State were from the Carolinas. A settlement by people from these States was made on the waters of Drakes

creek, in what are now Allen and Warren counties, as early as 1795. Among these were a number of Baptists, and two or three Baptist preachers. Here the first church in that part of Kentucky lying south of Green river, was formed.

UNION church was located near the West Fork of Drakes creek, in Warren county. The preachers known to have settled early in that region were John Hightower, Alexander Devin and Joseph Logan. Some or all of these were probably the instruments in gathering this church. It was constituted sometime during the year 1796. Of what association it became a member, it does not appear. Mero District in the northern border of Tennessee and southern border of Kentucky, was most convenient to it. That Association was constituted in 1796. On account of internal discords, it was dissolved in 1803, and a new association, called Cumberland, was formed of the same churches, except four, which adhered to Elder Joseph Dorris, who was the cause of all the confusion. In 1806, Cumberland Association was, for the sake of convenience, divided into two fraternities. The one lying to the northward, and having about half of its churches in Kentucky, took the name of Red River Association.

When Gasper River Association was formed in 1812, Union church entered into its constitution. It remained in this body till 1820, when it entered into the constitution of Drakes Creek Association. In 1823, it numbered eighty-six members. When there was a division of the Baptists in Kentucky, on the subject of missions, Union church adhered to that part of the Association which held to anti-mission sentiments. After this it gradually diminished in number, till about the year 1855, when it dissolved.

JOHN HIGHTOWER was the first pastor of Union church. He was an able and successful preacher, and a man of tireless zeal in the cause of his Master. He and Alexander Devin and Joseph Logan were instrumental in raising up most of the early churches in that region.

Mr. Hightower was a native of South Carolina, and spent the early years of his ministry in preaching among the Baptist of that State. In the year 1795, he and a number of others formed a settlement on the Middle Fork of Drakes creek, in what is now Allen county. Here he spent the remainder of

his days. As stated above, he and his fellow laborers gathered Union church in 1796. In 1798, he gathered Sulphur Spring church in Allen county, of which he became pastor. During the Great Revival, which began two years after this, his great zeal so carried him away that his feet were severely frost bitten. From this circumstance he was unable to walk for about a year. But as soon as he was able to sit in a chair, he made appointments for preaching at his house, and continued preaching with much fervor, sitting in his chair, till he was able to walk again. He was badly crippled in his feet the remainder of his life, but continued to preach with zeal and faithfulness, till the Lord took him to himself, about the year 1823.

Mr. Hightower was regarded a strong doctrinal preacher for his day. He held some loose notions about keeping the Sabbath that did much harm. He did not wholly discard the obligation to keep the day holy, but he held it very lightly, and broke the Sabbath himself for very trivial causes. The effect of his teaching was such, that many, otherwise pious and devout Christians, had no conscientious scruples about fishing, hunting or attending to any pressing business, on Sunday. It appears that most of the Baptists from South Carolina, at that period, held similar views to those of Mr. Hightower. The effects on the people were very pernicious, and even to the present day, the results of this false teaching are manifest in some portions of Southern Kentucky.

Alexander Devin was a co-laborer of Mr. Hightower in building up the first churches in Allen and Warren counties. He was also a strong doctrinal preacher, a man of fine talents, and exerted a strong influence on society.

Mr. Devin was raised in South Carolina, where he spent some years in preaching the gospel. He came to Kentucky, and was one of the first settlers on the present territory of Allen county. He labored with much usefulness, in Kentucky, some ten years, and then moved to the Wabash country in Indiana about 1805. Here, again he was a pioneer. He collected the first churches of which Wabash Association was constituted. This body was formed of five churches, in 1809. Alexander Devin and the distinguished missionary to the Indians, Isaac McCoy, then a young man, were the only ministers in this fraternity, when it was formed. Mr. Devin was the moderator of the

body, for some years. The following to one of his old co-laborers in Allen county, Kentucky, can hardly fail to interest the reader:

"Dear Sir:

"These lines are to inform you that my family are in common health, through the kind favor of God. I wish these lines to find you and yours in health also. . . . . We have troublesome times with the Indians. There have been about fifteen white people killed by them within a few months. A great many families have fled, and are fleeing to Kentucky for safety. I have some thought of carrying my family away, if times should continue so dangerous.

"There has been a considerable revival of religion in this territory. Numbers, I trust, God has saved by the mighty power and influence of His grace.

"May the God of all grace protect and keep you and me, with all saints, until we meet to part no more. Wife joins me in love to you, etc., etc. ALEXANDER DEVIN."

"To Joseph Logan."

Mr. Devin was a member of the convention that formed the first State Constitution for Indiana, in 1816. He was, at that time, of an advanced age, and, of course, has long since gone to his reward.

JOSEPH LOGAN was another of the trio of "master builders," who laid the foundation for other men to build on, among the cane-brakes of Southern Kentucky. He was intimately associated with Hightower and Devin, with either of whom he could fully labor. They were strong doctrinal preachers, and he was a warm, impressive exhorter.

Joseph Logan was a native of Virginia. In young manhood, he moved to North Carolina, and married Annie Bias. Here also he obtained hope in Christ, and was baptized. Not long after he united with the church, he moved to South Carolina, where he was put into the ministry, and was, for some years, pastor of a church on Pedee river. The exact time of his coming to Kentucky is not known, but he aided in gathering Bethlehem, the second church formed in Allen county. This large old church, located two miles north of Scottsville, the county seat of Allen, was constituted by John Hightower, Alexander Devin, and Joseph Logan, January 31, 1801, and Mr.

Logan was immediately chosen its pastor. The church was constituted of eight members—four males and as many females. It increased to 76 members the first year, and has continued to be a strong, influential church to the present time.

Mr. Logan assisted in gathering several other churches in Allen county, among which were Trammels Fork and Middle Fork. Few men of his day exercised a more powerful influence over a congregation than did he. The "jerks" and "falling exercise," were common under his preaching. "I remember," said an aged citizen, "to have been present at a meeting on Defeated Branch. Hightower preached a long sermon, Logan followed him with an exhortation of twenty minutes, during which about twenty persons fell as dead men."

When the faithful old servant of the Cross became too feeble to stand, he would sit on a chair, or table, and preach Christ to the people, with much love and tenderness. He died of a cancer on his breast, in October, 1812. Of his descendants, younger Logan is an acceptable preacher among the Antimissionary Baptists in Warren county.

Zachariah Morris was raised up to the ministry, either in Union or Sulphur Spring, as there was no other church in that region of country, at the time he was brought into the ministry. He was born in a new settlement on Big Sandy river, in Virginia, January 1, 1773. He moved to Warren county, Kentucky, while a lad. When he grew up, he was married to Sarah, daughter of Dennis Durham, a Presbyterian preacher, in 1796. He was a gay, pleasure-loving young man, was regarded an excellent "fiddler," and was fond of dancing and other frivolous amusements. But about the time of the great revival, at the beginning of the century, the spirit of the Lord stopped him in his mad career, and brought him to the feet of Jesus. Here he found peace and great joy. He was baptized by John Hightower, and soon began to proclaim publicly what the Lord had done for him, and exhort sinners to repent and come to the Savior. He was soon set apart to the ministry. In his early ministry, he was very zealous in warning and exhorting sinners to repent, and the Lord crowned his labors with abundant success. In 1808, Middle Fork church was raised up in Allen county. He was in its constitution, and, in 1811, became its pastor. He served in this capacity twenty-two years. In 1843,

the church split on the subject of missions. Mr. Morris procured a letter, and joined Lick Fork, an Anti-missionary church, in the same county. Of this church he became the pastor. He was also pastor of several other churches in the same region, at different periods. He had, in his earlier ministry, traveled and preached with much success. But after he became an Anti-missionary, and adopted what was popularly known as Anti-nomianism, his usefulness was measurably destroyed. His new theory was at variance, both with his feelings, and his best gifts, and, sometimes, when he warmed in his preaching, he would disregard it, and exhort the unconverted to repent and believe the gospel. He accounted for this inconsistency by saying: "It is true that I wear an iron jacket, but when I get warmed up the buttons melt off." He continued to preach to a good old age. The last time he preached, he said in his discourse: "This is the last time I shall ever preach." He rode home, and fell from his horse at the stile. He was carried to his bed, and soon became speechless. He died June 20, 1849.

Mr. Morris' preaching gift was very moderate, but he was a fair exhorter, and his social powers were excellent. He was simple and affectionate in his manners, and he kept his garments unspotted from the world. His third marriage was an incongenial one, and this marred his peace in his old age.

Richard Owings was pastor of Union church some years. He was born in Bourbon county, Kentucky, about 1787, whence he came with his parents to Simpson county, in his childhood. In early life, he united with New Salem church in Simpson county. Here he was raised up to the ministry, and became pastor of the church of which he was a member, and of Union church, about the same time. He filled these positions several years, with acceptance to the churches, when he moved to Missouri. There he continued to labor until 1858, when, coming on a visit to his friends, he died, in his native state.

Mr. Owings was a very moderate preacher, but was regarded as a man of sincere piety. In early life, he married Minnie, daughter of Jonathan Holcomb of Simpson county. He raised eight sons and four daughters. Of the former, Benjamin and Jonathan became Baptist preachers in Audrain county, Missouri

Stone Lick church is located in Mason county. It was

gathered by William Wood, the first preacher that settled in the northern part of the state, by whom also it was constituted, March 1, 1796. It united with Elkhorn Associatiou the same year. It reported 20 members. The following year 42 were baptized into its fellowship, increasing its membership to 70. In 1799, it united in the constitution of Bracken Association. With this body it remained a number of years, and then united with Licking Association of Particular Baptists. In 1838, it reported to that body 19 members. Like most, if not all, the churches in that fraternity, it continued to dwindle away, till, in 1876, it reported only 9 members.

Of its early pastors, except William Wood, a sketch of whose life has been given, no information is at hand.

Beech Creek church is located in the southeastern part of Shelby county. There is a tradition, which seems reliable, that this church was gathered by the famous Lewis Craig, by whom, with others, it was constituted, in 1796, of the following persons: Samuel Ayers, Samuel Tinsley, Warren and Susannah Cash, and one other. The following year, it united* with Salem Association, of which it remained a member till Long Run was formed, in 1803, when it entered into the constitution of that fraternity. John Penny was the first pastor; but finding a preaching gift among themselves, in the person of Warren Cash, they soon called him into the ministry, and, in 1799, he was ordained their pastor. A revival soon commenced under his ministry, and a large number was baptized. In 1803, the church numbered 151 members, and was the largest in Long Run Association. In 1817, it took a letter from Long Run, and united in the constitution of Franklin Association. At this period it numbered about 130 members. It continued prosperous, in Franklin Association, till 1834, when it reported 40 baptisms and a total membership of 138. In 1836 it went into the constitution of Middle District Association, where it remained some years, and then joined Mt. Pleasant Association of Anti-missionary Baptists, and, of course, has since been withering away. At present, it numbers about 45 members.

Warren Cash was the second pastor of Beech Creek

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*In Clack's History of Salem Association it is improperly printed Buck Creek.

church, and, so far as is now *known*, was, with his wife, the first fruits to God of the wilderness of Kentucky. There is a tradition that seven persons were baptized by Benjamin Lynn, in Nolin river, in what is now LaRue county, in 1782. But of this, there is no sufficient evidence. On the contrary, after much painstaking investigation, the tradition seems highly improbable. Mr. Cash and his wife were converted to God, on Clear creek, in Woodford county, in the latter part of the winter, or early spring, of 1785, Mrs. Cash being converted first. They were baptized by John Taylor, and became members of Clear Creek church, some weeks after their conversion.

Warren Cash was born in Virginia, April 4, 1760. He grew up wholly illiterate. When the war broke out between England and her American colonies, young Cash entered the Colonial army, and served as a private soldier, four years. At the restoration of peace, he returned home, and, in November, 1783, was married to Susannah, daughter of William Baskett, a respectable Baptist preacher of Fluvana county, Va. In the fall of 1784, he moved to Kentucky. He stopped during the winter in Grubb's Fort, in Madison county, but as soon as the weather was sufficiently open, toward spring, he moved to Woodford county, and settled on the present site of Mortonsville. Soon after his removal to this place, he and his wife were brought into Clear Creek church, as related above. At the time he was converted, he was twenty-five years old, and was so illiterate that he did not even know the alphabet. However, he had a strong mind, possessed true courage, and was exceedingly anxious to read the word of God. His wife was a fair scholar and a very superior woman. She at once became his teacher, and found him a good pupil. In a short time he was able to read the Bible, and ultimately became very familiar with its sacred pages. "A few years after [his baptism]," says John Taylor, "he moved to a new settlement, in Shelby county. There he began to hold meetings, and Beech Creek church was soon raised up." After exercising in public, several years, he was ordained to the ministry, by William Hickman and John Penny, in 1799, and immediately took charge of Beech Creek church. Early in the year 1801, a revival commenced in the church, and not less than 70 were baptized.

In the spring of 1802, Mr. Cash moved to Nelson county, and united with Simpsons Creek church. "Here he became a great traveling preacher." He visited the settlements south and west, from where he lived, till March 1806, when he moved to Hardin county. Here Bethel church was raised up, and he became its pastor. He baptized four of his children, with many others, at one time, while he was pastor of Bethel. This church became so large, that it was thought expedient to divide its membership. Accordingly, on the 17th of March, 1824, Gilead church in the same county, was constituted. Mr. Cash was in the constitution, and became pastor of the new church. He continued to serve this church, till 1840, when it split on the subject of missions. Mr. Cash adhered to the anti-missionary party, and continued to serve it as pastor, till his death, which occurred September 15, 1850.

Mr. Cash was a plain, sound, practical preacher, of medium ability. Besides the churches already named, he was pastor of Union in Hardin, and Otter Creek, in Mead county. In the former, Benjamin and Enos Keith, and in the latter, John Rush, were raised up to the ministry, under Mr. Cash's pastoral care. Of his sons, Jeremiah Cash became a respectable preacher among the Anti-missionary Baptists, in Gibson county, Indiana. He died while on a visit to LaRue county, Ky., in the Spring of 1850.

Moses Scott was many years pastor of Beech Creek church. He was probably the immediate successor of Warren Cash. He was a preacher of small talent. He finally fell into disrepute and was deposed from the ministry.

John Holland was the most distinguished of Beech Creek church's pastors, except John Penny. His father, Joel, and his mother were pious Baptists. They were natives of Virginia, and early settlers in Shelby county, Ky.

John Holland was born in Shelby county, Ky., about 1797, and received a fair English education. He united with Salem church, at an early age, and was probably baptized by John Rice. About 1814, he accompanied Henson Hobbs on a missionary tour to Missouri Territory, whither he was sent by Long Run Association. On his return, young Holland was licensed to preach, about 1815, and, three years afterwards, was ordained to the work of the ministry. He was called to the

care of Salem church, to which he ministered until his death. He was also pastor of Beech Creek, Bethel, Little Mount, and Kings churches. He published, in pamphlet form, a sermon on a "Call to the Ministry," which exhibits decided ability. He was a man of delicate constitution, and died of disease of the lungs, a little past middle life—perhaps, in 1844.

Good Hope church was at first located on a tributary of Pittmans creek, called Muldraugh's Mill Creek, in what is now Taylor county. In May, 1796, Tates Creek Association sent Peter Woods and Isaac Newland "to visit the destitute brethren on Green river with their ministerial labor." The object, no doubt, was to constitute these brethren a church, "if they were ripe for constitution." During this year, according to a history of the church, published in the minutes of Lynn Association, in 1876, Good Hope church was constituted of some ten or twelve members. "It was constituted a United Baptist church, and has remained such to the present time." This is incontestible evidence that it was constituted by ministers connected with Tates Creek Association, since that was at that time, and for several years afterwards, the only association of United Baptists west of the Cumberland mountains. Two years after this, a new church, represented by Edward Turner, and described as "the church on Pitman," was received into Tates Creek Association. All the known circumstances indicate that this was the church now called Good Hope. It was probably gathered by that active pioneer, who first represented it in the Association. After Mr. Turner, David Elkin was pastor of this church, and he was succeeded, in 1811, by John Chandler. At this date, it numbered twenty-nine members. The growth of the church was so slow, that as late as 1834 Horatio Chandler, its pastor, wrote of it: "She has been struggling for existence for a number of years." It, however, exhibited the elements of progress, in that it had a Sunday-school—a thing too rare among the Baptists of that period—and approved the Baptist State Convention, with a desire that the constitution of the convention should be amended. Since that period, it has enjoyed much prosperity, and was, in 1879, the largest church in Lynn Association. At that date, it embraced two hundred and fifty members. This church most probably entered into the constitution of Green River Association, in 1800, under its original title of the church

on Pittman.* At least it was a member of that body, in 1802. In the division of Green river, in 1804, it fell in Russells Creek Associacion. It entered into the constitution of Lynn Association, in 1856.

Edward Turner was certainly a member of the church on Pittman [now Good Hope] as early as 1798, and was probably in the constitution of that body. He was quite an active preacher among the pioneers in the Green river country. His father, John Turner was among the early settlers of Madison county, Ky., and his brother John, was at one time captured by Indians, but escaped from them, after a brief captivity.

Edward Turner was born in North Carolina about the year, 1768. He came with his parents to Kentucky, in his childhood. He was probably raised up to the ministry at Good Hope. About 1811, he moved to Warren county, and united with Providence church. He served this church as pastor, about five years from the time he united with it, and then moved to Howard county, Missouri. He finally moved to Platte county, in that State, where he died about 1843. His son, Thomas Turner, became a Baptist preacher in Missouri, and is said to have been an active, useful minister. He only lived about twelve years after he commenced preaching.

David Thurman was raised up to the ministry, and began to preach in Good Hope church. Among the Baptist preachers, raised up in Kentucky during the early part of the present century, this eminent servant of Christ had few superiors either in ability or usefulness.

His parents were both Baptists in Virginia, where they were born and raised. The father, Richard Thurman, moved to Kentucky about the close of the Revolutionary War, and settled in Woodford county. He afterward moved to Washington county, where he died in 1802.

David Thurman was born in Woodford county, Kentucky, August 12, 1792. At the age of ten years, he was left an orphan and went to live with an elder brother, who put him to keeping bar in a tavern. Presently, seeing the degradation to which men were reduced by intoxication, he resolved never to drink

*Pittmans Creek church, now known as the Campbellsville church, according to Horatio Chandler, was not constituted till May 21, 1803. The author has been unable to clear up the matter, satisfactorily.

spiritous liquors. To this resolution he adhered through every temptation. But as to every other popular vice, he gave full scope to his inclination. He was said to be a shrewd and successful gambler at the age of seventeen. Meanwhile, he had acquired the elements of a fair English education. He was a youth of great energy, and was fond of books. He pursued his studies with the same enthusiasm that characterized him when horse racing and playing cards.

But his wild career was suddenly cut short, in his nineteenth year, by the preventing grace of God. He was overwhelmingly convicted of sin, and after abrief but agonizing struggle he found great peace and joy, in trusting in Jesus. He was baptized by David Elkin into the fellowship of Good Hope church. Soon after his baptism, he began to exhort his former companions in sin to repent and believe the gospel. Meanwhile, he studied theology under Nathan Hall, a distinguished Presbyterian preacher. In 1814 he was ordained to the ministry, probably by David Elkin and John Chandler. The same year he was ordained, he was married to Jemima B., daughter of Robert Scott, of Washington county. This noble woman was to him a helpmeet, indeed. "After they had gotten a little start in the world," said one of her sons, "she managed the temporal affairs of the family with such skill and industry that father was enabled to give his whole time to study and preaching. For many years, I never knew my mother to go to bed before midnight, except on Sunday night, unless she was too sick to attend to business. On Saturday night she would have some of the children watch the clock that she might not be at work after midnight, and thereby break the Sabbath."

Mr. Thurman was a close student, and became an able theologian. Soon after his ordination, he was called to the care of Stewards Creek and Hardins Creek churches in Washington county. At Hardins Creek, several valuable ministers were raised up under his labors, the most noted of whom was Smith Thomas.

In the spring of 1818, he moved to what is now LaRue county, and gave his membership to Nolin church, of which the venerable Alexander McDugal was pastor. Of this church Mr. Thurman at once became the virtual pastor, and, on the death of the aged incumbent, was formally called to that posi-

tion. He also accepted the care of Mill Creek in Nelson county and Rhodes Creek, in Hardin county. He probably supplied some other church.

His removal to the territory of Salem Association marked a new era in the history of that ancient fraternity. Unlike most of the Baptist preachers of his time, he gave himself wholly to the ministry of the Word. He did not limit his ministry to the stated meetings of his pastoral charges, but labored to cultivate every part of the territory of these churches; preaching in school houses, private residences, and in the woods, wherever he could make opportunity. Such labors were soon followed by a glorious revival at Nolin. The influence spread to the neighboring churches, and several hundreds of people were baptized. During the sixteen years that he labored within the bounds of Salem Association, many precious revivals occurred in that region.

In 1828, after a season of coldness in the churches, which had continued many months, this earnest man of God became greatly afflicted on account of the spiritual dirth that pervaded the churches of Salem Association. He did not, however, diminish his labors, but strove to increase them. He was laboring from house to house, night and day, when the Divine presence began to be manifest among the people on Barren Run, a branch of Nolin river, and within the bounds of Nolin church. A few persons were converted and baptized. The revival spread rapidly, and soon a large number were baptized at Nolin church. Among these were John Duncan, who was for many years a valuable preacher, and Robert L. Thurman, who has been a most energetic and efficient agent for Missions, in Kentucky, more than thirty years. From Nolin, the revival spread to South Fork of Nolin, Severns Valley, and Three Forks of Bacon Creek. About 300 persons were baptized into the fellowship of these churches. During this revival, Mr. Thurman was assisted by William M. Brown, then an active young preacher.

Mr. Graves, in his biography of A. W. LaRue, relates the following ancedote: At Nolin church, on one Saturday, Mr. Thurman appeared very despondent. There had been a long dearth, and the pastor's heart was discouraged. He told the church that his labors had not been blessed; it probably was

not the will of the Lord that he should labor among them, and advised them to procure another pastor. He sat down, and a profound and painful silence ensued. Among the members present was the aged widow of John LaRue, after whom LaRue county was named. She was one of those noble Priscillas with whom God occasionally blesses his churches. She had sat in a leaning attitude, listening to every word the pastor said, until he sat down. After a few moments of profound silence, she straightened herself up, and pointing one finger directly at the minister, said, in a strong emphatic tone: "*Brother Thurman, I'll tell you what the matter is—Stop preachiug John Calvin and James Arminius, and preach Jesus Christ.*" After a few moments, Mr. Thurman arose, with the tears streaming down his cheeks, and repeated the text: "*For I determined not to know anything among you save Jesus Christ, and him crucified.*" The sermon that followed was one of thrilling power and eloquence. A re-revival commenced, during which 100 persons were added to Nolin church. The revival influence spread papidly over the surrounding country, and there were over 1,000 conversions within the bounds of Salem Association.

This was perhaps the last great work God wrought by this faithful servant. He had labored about sixteen years in this association, with wonderful success, and no man in it ever enjoyed a larger share of confidence and affection than did he. The following extract from the diary of Elder John Duncan, for 1834, will show something of the estimation in which this godly man was held: "August 24th. No life expected for Bro. Thurman. That night, I dreamed that Bro. Thurman was dead, and that I helped to lay him out. While laying him out, he came to life, and talked to me. I then awoke and slept no more that night.

"August 25th. Early in the morning, I started to Bro. Thurman's, fearing every minute that I would meet some one who would tell me he was dead. When I got in sight of the house, Mr. Farris told me he was dead. Ann Judson's expression, when she arrived at the Isle of France, and heard of the death of her friend, Harriet Newel, came into my mind: 'Oh death; thou destroyer of human fe'icity.' I went to the house and saw many weeping. Old Sister Lucas met me at the gate, and told me that Davy was gone home."

Thus, after lingering some weeks with typhoid fever, passed away from earth this faithful servant of Christ, on the 25th of August 1834, in the 43d year of his age.

In person, Mr. Thurman was low, heavy built, and rather corpulent, with a fair complexion, blue eyes and light hair.

In doctrine, he was an Ultra Calvinist, but was a strong advocate of home and foreign missions. He was a strong, chaste speaker, and his sermons exhibited the fruits of a richly endowed and well disciplined mind. He was Moderator of Salem Association from 1830, till his death.

David Elkin appears to have been one of the early pastors of Good Hope church, in which he was probably raised up to the ministry. He was a man of extraordinary natural intellect, but was uncultivated, being barely able to read. He was extremely poor, as to this world's goods; and what was worse, he was very indolent and slovenly in his dress. Yet it pleased the Lord to use him to good account, especially in the early days of his ministry. He labored with a good degree of success, among the churches of Russel's Creek Association, and preached the introductory sermon before that body, in 1814. Not far from 1820, he united with the Separate Baptists of Nolynn Association, and preached among them some twenty-five or thirty years. His reputation was somewhat sullied in his latter years, perhaps from too free a use of strong drink.

John Chandler was a number of years pastor of Good Hope church. He was a member of that church at a very early period, if he did not enter into its constitution. Though far advanced in life, he appears to have been set apart to the ministry, in this church, subsequent to 1802, at which time he was clerk of Green River Association, and was not a preacher. He was, at that time, 46 years old, and evidently a man of much prominence in the association. He was clerk of Russel's Creek Association, from its organization, in 1804, till 1808, when (in 1809,) he was chosen Moderator of that body, one year. From 1810, he served it as clerk ten consecutive years. He probably began to preach, about 1810, and was ordained pastor of Good Hope church, in 1811. In 1816, he was a member of Stewart's Creek in Washington county, but continued to serve Good Hope church as pastor, till 1826, when he resigned on account of old age, he being about 71 years old.

He lived at least eight years after this, and continued to preach, as he had strength and opportunity. He is still remembered with much respect and affection, by the aged.

Horatio Chandler was the son John Chandler, and succeeded his father in the pastoral care of Good Hope church. He was a fair English scholar, was endowed with a good intellect, and wielded a ready pen, but possessed a very moderate speaking talent, and did not succeed very well, as a preacher. He maintained a good moral character, and was an enterprising business man, in his private affairs, in the secular affairs of his denomination, and in the business department of Christian work. He was thought to have his heart too much set on money-making, for a preacher. He succeeded his father as clerk of Russells Creek Association, and served in that capacity 18 years. He did not live to be old.

Willis Peck was among the ablest and best pastors Good Hope church ever had. During a long ministry, in several different sections of the state, he was a valuable minister of Jesus Christ. His father, Benjamin Peck, was an early, but a weak Baptist preacher. He was probably raised up to the ministry in Brush Creek in Mercer county, and lived most of his ministerial life in the neighborhood of Perryville, Boyle county, and preached at that village, and at other places in the surrounding country. He was regarded a good singer, and possessed a fair gift for exhortation. Two of his sons, George B. and Willls, were good preachers.

Willis Peck was born in what is now Boyle county, Ky., January, 1811. He received a common English education, professed conversion in early life, and was baptized by Joel Gordon. He was ordained, in early manhood, to the ministry, after which he went to Todd county, and spent some time, evangelizing. Returning to Central Kentucky, he took the care of Mt. Salem church in Lincoln county. Here he married Eliza Jones. They had one son, and the young mother died. After the death of his wife, Mr. Peck accepted the pastoral care of the churches at Danville, and New Providence, in Boyle county.

In 1853, he married Elizabeth, daughter of George Philips, of Lebanon. He continued to preach at New Providence, seven or eight years. He also preached at Sugar Grove church in

Garrard county. In 1860, he moved to Woodford county, where he took charge of Clover Bottom church, and also of Unity church in Mercer county. To these he preached about four years. In 1864, he moved to Taylor county, and took charge of the churches at Campbellsville and Pleasant Hill. At the time of his death, he was preaching at Salem, Pleasant Hill, Brush Creek and Good Hope. He preached his last sermon at Pleasant Hill, and was much exhausted, before he finished his discourse. He anticipated his departure, and directed that, of his small property, $50 should be given to missions—$10 of that to the Rome Chapel. He then told his wife to tell his brethren that he died at his post. His last words were: "I am almost over the river." He passed to his reward, July 25, 1872.

Mr. Peck was plain, strong, practical preacher, firm in principle, prompt in decision, and energetic in action. He was three years clerk of South District Association, while living in its bounds, and was Moderator of Russell's Creek Association, for several years before his death.

Deep Creek church is located in the south-western part of Mercer county, and belongs to South District Association. It was probably gathered by James Keel, who became its first pastor. It was constituted in 1796, and the same year, applied for admission into South Kentucky Association, on the records of which it is described as "the Church on Chaplin." On account of some objection to its faith, constitution, or distinguishing appellation, it was not recieved into full fellowship. The objectionable features were probably removed by the next year, and the church remained a member of the old South Kentucky fraternity, until the peaceable division of that body in 1801, when it fell into its present associational connection. Ten years after its constitution, it numbered 44 members, and the next year, was reduced to 35. In 1812, it enjoyed a revival, which increased its membership to 75. The following year, Joel Gordon was called to its pastoral care, and served it about 25 years, during which it enjoyed prosperity. B. F. Keeling succeeded Mr. Gordon, and after his death, David Bruner became its pastor. It has to the present time continued prosperous. In 1879, it numbered 223 members, and was the largest church in South District Association, except Forks of Dix river.

James Keel, who has been accredited as the founder, under God, of Deep Creek church, was a native of Virginia, and was raised up to the ministry, in that state. In 1780, he moved to East Tennessee, where he aided in raising up the first churches in that region. He assisted in organizing Holston Association, with which South Kentucky Association corresponded. Mr. Keel was the preacher in Cherokee Creek church, Washington county, Tennessee, as late as 1790. Between this period and 1796, he moved to Kentucky, and settled in Mercer county. Here he is accredited with raising up Deep Creek church, as related above. He continued to serve this church probably till as late as 1812, although he had become a member of Salt River church, as early as 1806, and possibly went into its constitution in 1798. He must have been quite an old man in 1812, after which his name appears on no accessible record.

Benjamin Fowler Keeling, succeeded Joel Gordon, as pastor of Deep Creek church. He was a preacher of fine abilities, and was very popular. He was one of the leading ministers of Baptist Association before which he preached the introductory sermon, on four occasions, and of which he was moderator six years.

He was born of very poor, but pious and respectable Baptist parents, in Washington county, Kentucky, 1808. His father, John Keeling, was a native of Washington county, and, although in very lowly circumstances, was respected as a man of piety. He occasionally engaged in public exhortation. His son was brought up to labor on a rented farm, during "crop time." The remainder of the year, he "hired out," to work by the day, or month, to aid in the support of his father's family. He, however, possessed a sprightly mind, and managed to learn to read and write. In his youth, he professed conversion, and was baptized into Rockbridge church, by Elijah Summars, who had raised up this church, in the northern part of Washington county.

Young Keeling soon began to pray and exhort in public, and the church licensed him to preach. His efforts were quite acceptable, and he gave indications of usefulness. But on being appointed constable, he gave himself to secular pursuits. He soon became involved in a difficulty, about some business trifle, and was excluded from the church. Being a very popular young

man, a considerable party of the church adhered to him. This party set up a claim to being a church, and Mr. Keeling was induced to accept an irregular ordination, and become its pastor. Of this imprudent step, however, he soon repented, and was restored to the fellowship of Rockbridge church. He now returned to the work of a licensed preacher.

About this time he was married to Rebecca, daughter of John Gordon, and niece of that eminently godly minister of Christ, Joel Gordon. She was a Baptist, and a devoted christian woman, and made him a good wife. The fruits of this marriage were seven sons and three daughters, most of whom, like the children of Job, have given themselves to feasting, rather than to godliness.

In 1840, Mr. Keeling was ordained to the pastoral care of Salem church (into the recent constitution of which he had entered), by John Dean, Joel Gordon, David Bruner, and Reuben Searcy. He was soon afterwards called to the care of Deep Creek, Glens Creek, and Rockbridge churches. He was also supply for several other churches, at different periods.

After laboring several years, in this field, with a good degree of success, he moved to Illinois, where he remained one year. But being dissatisfied with the country, he returned to his old field of labor in Kentucky.

Soon after returning from Illinois, he was elected justice of the peace. But finding this office incompatible with his ministerial duties, he resigned the magistracy, at the expiration of two years, and now gave himself more earnestly and consistantly to the work of the ministry. He was a good business man, a little inclined to wordly ambition, in his youth, and not indifferent about money-making. He was a good economist, and easily acquired property; was very popular with the world, as well as the church, and the way to local fame was open before him. He had a hard struggle with the world. But finally the grace of God overcame. His fine gifts were at last consecrated to his holy calling. His success, both in building up the churches, and in leading sinners to Christ, was abundant. He rose rapidly in the estimation of his brethren, and, in a short time, was the most popular preacher in his assooiation. "Whosoever honoreth me," said the blessed Savior, "him will my Father honor." But Mr. Keeling did not long enjoy his honor,

among the brethren, or pursue his course of usefulness. His work on earth was soon done. He died of typhoid fever, July 27, 1854.

In docrine, Mr. Keeling was moderately calvinistic, but urged all men to repent and believe the gospel. His address was tender and pathetic, and he often wept profusely, while dwelling on the love of God, or the sufferings of Christ. He addressed the hearts of the people with great power. His congregations were often bathed in tears, and the Lord added many souls tc his ministry.

DAVID BRUNER was the fourth pastor of Deep Creek church, in which capacity he served twenty-two years. Mr. Bruner, it is believed, was of German extraction, and was born in Jessamine county, Kentucky, 1810. He was early left an orphan. His mother died when he was only six years old. On her death bed she called him to her side, and, placing her hand on his head, said: "My son! be a good boy and meet me in heaven." Young as he was, the impression made by his mother's dying words was never effaced.

When about eight years old, he was brought to Mercer county by Michael Horn, who raised him up with his family, till he was eighteen years old. In his 21st year, he professed religion and was baptized by Joel Gordon. He soon felt impressd with a sense of duty to preach the glad tidings of salvation to lost sinners, He was wholly illiterate, but his heart was stirred with a great desire to know the will of God. With the help of his wife he was soon able to read the Bible. This holy book he studied with great zeal and diligence. Meanwhile, he began to hold meetings at school houses and the private residences of the people. He was doubtless very awkward and ignorant. But the deep feeling he manifested and his great earnestness in trying to lead sinners to the Savior, brought the people together to hear him. He possessed good natural gifts, and his improvement in speaking was so satisfactory to the church that his ordination was called for. Accordingly, in 1842, he was set apart to the sacred office of the ministry, by Strother Cook, Willis Peck and Joel Gordon. He was soon called to the care of Deep Creek church, and then to that of others. He has lived and labored in the same locality during his whole ministry, and perhaps no man in the State has been better adapted to his field of labor.

He has served as pastor, at different periods, twenty churches. He has aided in constituting eight churches, most of which he has gathered by his own labors, and has baptized about two thousand people. He is now (1885) in his 75th year, and is still laboring in the cause of his beloved Master.

Mr. Bruner is regarded only a moderate preacher. He is a good exhorter and sings well. Yet no one of his gifts *seems* extraordinary. His greatness which his works unmistakably declare, consists in his industry, diligence and faithfulness to the Master in whom he trusts, and by whose blessing he prevails.

The distinguished John L. Waller, is reported to have said, (in substance) after hearing David Bruner preach: "I would give anything I could command to be able to preach like that man." It is related that the great and godly William Vaughan, while preaching on the subject of God's accomplishing great ends by feeble instruments, turned to David Bruner, who was sitting behind him on the stand, and said (substantially): "See what this raw Dutchman can do when upheld by the power of God."

Mt. Nebo church, originally called Dreaming Creek, and popularly known as Woods' Meetinghouse, first appears on the minutes of Tates Creek Association, in 1796. It was located in Madison county, about three miles from Richmond. This church appears to have been a daughter of Otter Creek, and was probably gathered by Christopher Harris and Peter Woods and by them constituted the same year it was received into the Association; at which time it numbered ninety members. From its constitution, it was a prominent and influential member of Tates Creek Association. Peter Woods and Christopher Harris, who were in its constitution, were both active and useful preachers. In 1829, it numbered 116 members. But the next year, it was torn in factions, and a large proportion of its membership was carried away by the Campbellite schism. In 1832, it contained only sixty-three members. After this, it gradually withered away till it dissolved.

Peter Woods was of Scotch-Irish extraction, and came early from Virginia to Madison county, Kentucky. Here he united with Otter Creek church, in which he was ordained to the ministry in 1795, by David Thompson and Andrew Tribble. The

following year, he entered into the constitution of Mt. Nebo church, of which he appears to have been the pastor for about thirteen years. He soon rose to prominence among the ministers of Tates Creek Association, of which he was moderator, from 1805 till 1809. Not long after the latter date, he moved to the Boones Lick country in Missouri. Here he labored with other Kentucky preachers, in building up the churches of which Mount Pleasant Association was formed. One of these churches was Mt. Nebo, and was doubtless gathered by the first pastor of Mt. Nebo church in Kentucky. Mr. Woods was moderator of Concord Association, a daughter of Old Mt. Pleasant, as late as 1824—perhaps a year or two later, when, it is supposed, the good Master called him up higher.

The work of the Kentucky Baptists during the year 1796, appears very small. Yet it was by no means unimportant. Six churches were planted. Some of them were in the midst of wide fields of destitution. Two of them are still large and flourishing churches, and even those whose original stocks have perished, have left many flourishing scions to bless the broad lands, on which they grow, with the generous fruits of faith, hope and love.

CHAPTER XXI.

GOSHEN, LICK CREEK, HARRODS CREEK, LONG RUN, HAZLE CREEK, AND VINEY FORK CHURCHES.

The year 1797 was one of peace and quiet among the churches of Kentucky. The little want of confidence in the orthodoxy of Tates Creek Association of United Baptists, on the part of Elkhorn Association, was removed this year, and a fraternal correspondence has been kept up between the two bodies to the present day. Salem Association was in full accord with Elkhorn and Tates Creek Associations. South Kentucky Association with her eighteen churches and 1,300 members, stood off from the others like the Samaritans from the Jews. And as no overtures for union was made to her this year, she had no opportunity to vent her ill humor.

Very little business engaged the attention of the Associations. Elkhorn condemned parades at funerals, decided that it was proper for a minister of Christ to preach the gospel where the people assembled to inter the dead, but denied that preaching at a funeral was necessary to the decent burial of the dead. She appointed a committee to meet with some brethren in Mason county, to consider the propriety of organizing a new Association, dismissed Columbia church to go into an association about to be formed in Ohio, advised the churches to be on their guard against the imposition of one Robert Smith, who had been excluded from his church, and was preaching around over the country, and appointed a committee of her ablest preachers to guard against clerical impostors. Salem Association warned the churches against encouraging Reuben Smith, till he should put his letter into some church.

There was a manifest increase of spiritual interest among the churches. The hearts of the earnest ministers and pious church members rejoiced at the prospect of an approaching

revival. The indications were indeed slight; but "a cloud as a man's hand," rising on a brazen sky after so long a drought, afforded the eager watchmen grounds of hope. Only a few of the churches shared in the ingathering of the year; but some of these had a large blessing. Limestone church received by baptism seventy-seven, Mays Lick, forty-three, and Bracken, 157. These churches were all in Mason county. Several other churches received smaller numbers. There was just seventy churches with an aggregate membership of about 4,436, represented in the four associations, which then existed in the State. The aggregate number of baptisms was probably something near five hundred. This was much the largest ingathering the churches had enjoyed since the revival of 1789. There was also an increased activity in planting new churches, to which the attention of the reader must now be directed.

GOSHEN church is located in Clark county, some ten miles northeast from Winchester. It was probably gathered by William Payne, at whose house it was constituted by him, Ambrose Dudley and Donald Holmes, Jan. 14, 1797. William Payne preached to it about two years, when the distinguished David Barrow became its pastor. He continued in the pastoral care, till about 1802, when he resigned on account of his anti-slavery sentiments. In 1804, at which time it numbered seventy-one members, it took a letter from Elkhorn Association, and joined North District. From 1816 to 1855, good old Thomas Boone preached to this church. For many years it was a flourishing body but about 1840, it allied itself with the Anti-missionary Baptists, after which it withered, but is still a respectable church.

WILLIAM PAYNE appears to have been a preacher of very moderate ability, among the pioneers of Central Kentucky. He settled near Lexington, and was a licensed preacher in Town Fork church, as early as 1790. He was associated with Ambrose Dudley in raising up some of the early churches, as far westward as Henry county. In 1797, he went into the constitution of Goshen church, and became its pastor for a short time. In 1802, he moved to Washington in Mason county, and was for some time a preacher in the church at that village. In 1810, he went into Licking Association of Particular Baptists, among whom he remained as late as 1821, after which his name disappeared from the records.

Edward Kindred was an Englishman, who was in the Bush settlement in Clark county, at an early period. He was baptized into the fellowship of old Providence church, in 1790. The following year he was chosen deacon of that body. He was afterward put into the ministry, and in 1804 was called to preach at Goshen church. He was regarded a good man, with very moderate gifts. He labored in the ministry many years, in Clark county, and died childless.

Ravens Creek church united with Elkhorn Association, in 1797. It embraced, at that time, sixteen members. In 1801, it received 104 by baptism, increasing its membership to 127. But was gradually reduced in numbers, till in 1808, it had thirty-eight members. In 1810 it entered into the constitution of Licking Association. It contained about the same number of members, in 1848, when it was dropped from that Association, for being in disorder. The "disorder" probably consisted in that refractory church engaging in some of the benevolent enterprises of the day.

Bethel church, formerly called Tick Creek,* is located on a small stream from which it derived its original name, about five miles east of Shelbyville. It was probably gathered by Joshua Morris, or James Dupuy, and was constituted in 1797. It first united with Elkhorn Association, to which it reported a membership of sixteen, the same year it was constituted. In 1799, it took a letter from Elkhorn, and joined Salem Association, at which time it numbered twenty-four members. In the division of the latter fraternity, in 1803, it fell into Long Run Association, at which time it numbered 107 members. Five years afterward, when George Waller took the pastoral care of it, the number of its members had been reduced to forty-five. Mr. Waller preached to the church twenty-three years, when, in 1832, he accepted an appointment to ride as missionary in the State of Kentucky, one year, under the direction of the Kentucky Baptist Convention, which had just been organized. At this time the church numbered 186 members. At Mr. Waller's solicitation, John Holland was invited to serve the church during Mr. Waller's absence. When his year expired, and Mr. Waller returned from the missionary field to resume his pastoral

* Both in Manley's Annals of Elkhorn Association, and Clacks History of Salem Association, the name is improperly printed "Lick Creek."

charges, it was ascertained that a strong anti-missionary element had been developed in the church. It was also made to appear that Mr. Holland, although a portion of the year under the employment of the same missionary board that employed Mr. Waller, the church not knowing it, had encouraged the anti-missionary spirit. This led to unpleasant feelings between the preachers, which required several years for adjustment. In 1835 the church attained to a membership of 259. But the two elements—missionary and anti-missionary—were irreconcilable. The church divided. The anti-missionary party was in the majority, and kept the house, the name and the records. The missionary party is the present prosperous church at Clay Village, which belongs to Shelby county Association, and in 1879, numbered 140 members. Old Bethel church united with Licking Association, and though next to the largest in that body, in 1876, it numbered only forty-three members.

STARK DUPUY was, in its early day, raised up to the ministry in Bethel church. And, although he has been briefly spoken of elsewhere, a few words may be added here. His father, James Dupuy, was among the early Baptist preachers in Powhatan county, Va., where his son Stark was born. He was an early emigrant to Kentucky. After spending some years in Woodford county, he moved to Shelby, and settled on Tick creek. Here Stark Dupuy received, at least, a good English education for that day. He early entered the ministry, and was "a boy" of extraordinary sprightliness. He was a young man of fine energy and public spirit. In 1812, he commenced the publication of THE KENTUCKY MISSIONARY AND THEOLOGIAN, he being the sole editor. It was a quarterly magazine, four numbers of which made a volume of 244 pages. The first number was printed by the public printer, at Frankfort, in May, and the volume was completed in the following February. At the latter date, its publication was suspended, as the editor stated, till the War should close. Mr. Dupuy, who was doubtless the first Baptist editor of a religious periodical, west of the Allegheny Mountains, did not resume the publication of his journal; for soon after its suspension, Silas M. Noel commenced, in 1813, the publication of *The Gospel Herald*, that more than filled the place of its predecessor.

Mr. Dupuy was a man of delicate constitution. He move

early to Tennessee in search of a mild climate. Here he aided in raising up the first churches in that region, and forming them into old Forked Deer Association, of which he was the first moderator. After his lungs became so much diseased as to prevent his preaching, he compiled a hymn book, known as DUPUY'S HYMNS, which was, for many years, among the most popular works of the kind in the Mississippi Valley. He died in the prime of life, with that fatal malady, popularly known as consumption of the lungs.

HARRODS CREEK church is, by several years, the oldest fraternity of the kind on the northern border of the State, below Old Bullittsburg, in Boone county. It takes its name from the principal water course in Oldham county, and is located six miles from the Ohio river, and about the same distance from LaGrange, the county seat of Oldham.

It is probable that the first settlement, formed in Oldham county, was made near the present location of Harrod's Creek church, about 1788. Among the settlers, were the Shirleys, Glores, Wilhoits, Yeagers, and a young Baptist exhorter of the name of William Kellar. Most, or all of these families, were Germans, and a number of Baptists were among them. Mr. Kellar made regular appointments, and preached to the people, at his own house, for a number of years. In 1797, he procured ministerial aid, and the Baptists in the settlement were constituted the Regular Baptist church on Harrods creek. Mr. Kellar was immediately chosen pastor, and continued to occupy that position till his death, in 1817.

Harrods Creek church was received into Salem Association the same year it was constituted, and remained in that connection six years. In 1803, it went into the constitution of Long Run Association. It numbered, at that time, 151 members. At the death of Mr. Kellar, it contained 279 members. Benjamin Allen succeeded Mr. Kellar in the pastoral office, and preached to the church, till 1831, when it numbered 209 members. Mr. Allen has now become a zealous follower of Campbell, and, being exceedingly popular, carried about seven-eighths of the church into the heresy of Campbellism. The Baptists separated themselves from the Campbellites, and called the distinguished George Waller to minister to them. In two years they had increased to 40 members, and, in 1855,

when it had united with Sulphur Fork Association, it numbered only 67 members. Its growth has been very slow, but it has been distinguished for its steadfastness in the faith, promptness in discipline, and the warm spirituality of its membership. In 1879, it reported ninety members.

William Kellar was the first pastor of Harrods Creek church. He was the son of Abram Kellar, a pious German, and was born in Shenandoah county, Va., about the year 1768. Although his father was a man in prosperous circumstances, the condition of the new country was such that his large family of children grew up with but little education. William was the youngest of eight children. His mother died soon after his birth, and he was left fatherless before he was grown. He was a wild, wicked youth. Just before the father's death, he called William to his bedside, presented him a large Bible, and said to him: "My son, this is your portion." The youth received it from the dying father with a feeling of anger, mentally saying: "Is this all you mean to give me." However, the good old man willed him the valuable farm on which he lived. He continued to live in vice and folly, till sometime after the death of his father, when he was alarmed under the preaching of James Ireland, who suffered so bitterly in Culpeper Jail "for preaching the gospel contrary to law." However, young Kellar soon shook off his convictions, married the daughter of Colonel John Netherton, and moved to East Tennessee. Here his convictions were soon renewed, under the preaching of John Mulky, by whom he and his young wife were shortly afterwards baptized. Soon after this, he removed to Kentucky, and, after remaining a short time near Lexington, settled on Harrods creek, where he spent the remainder of his life. In this new settlement, there were about an equal number of Methodists and Baptists, but no preacher of any kind; for Mr. Kellar was not licensed to preach for several years after this. The two sects, agreed to lay aside their differences, so far as to worship together. They held night meetings, for prayer, at the different houses in the settlement. After awhile, Mr. Kellar began to exhort at the prayer-meeting, and was soon acklowedged the leader among them. Having no opportunity of becoming a church, in legal form, about eleven Baptists gave their church letters to Mr. Kellar, agreeing to watch over each other as brethren, and chose him as

their leader and teacher. In this way they progressed, till 1797, when they were regularly constituted a church. Mr. Kellar was continued as their preacher, and in due time was ordained to the ministry. Soon after his ordination, he began to baptize, and, among others, baptized several of his old Methodist friends. This led to a debate with the Circuit rider, who was afterwards Bishop McAndrew.

Soon after Harrod's Creek church was constituted, and before his ordination, Mr. Kellar heard of a new settlement, ten or twelve miles east of him. To this he made his way on foot, through the unbroken forest. Here he found four Baptists. He continued to visit this settlement till, in 1800, a church was constituted, which is still known as Eighteen-Mile church. To this organization, he ministered seventeen years. For a number of years, he walked to his appointments, always carrying his gun and knife. His descendants still tell about his killing a very large bear, while on his way to preach at Eighteen-Mile, one Sunday morning.

Two years after Eighteen-Mile church was constituted, he gathered another church, four or five miles south of the former, which was called Lick Branch (now LaGrange). To this he ministered fifteen years. Meanwhile, he had accepted a call to Beargrass church, which had been constituted in 1784. Mr. Kellar ministered to these four churches monthly, without pay, traveled and preached much among the destitute, and raised nine children, of whom eight were daughters. "And yet," says his biographer, Abram Kellar, "I know of no man whose property has increased more rapidly than his."

When the War of 1812 broke out, Mr. Kellar, who had served in some of the wars with the Southern Indians, like David, left his flocks in the wilderness, and went to see how his brethren did in the Northwestern army. He was captain of 100 mounted riflemen, in the campaign against the Indians, in Illinois. When the campaign closed, he returned to his pastoral charges, and continued his labors, with much success, till his last illness. The illness was supposed to have resulted from the bite of a bear. Having shot the animal, and supposing it to be dead, he went up with his knife to "stick it," when it seized him by the calf of his leg, mangling it fearfully. The wound never healed. His illness continued about three weeks. The

night before his death, he asked his wife if the family were together; being answered in the affirmative, he seemed to resume all his strength of reason and voice; he commenced praying for his family; then for the church, and the preachers, and finally for all mankind. He thus continued to pray till he was exhausted. Next day, November 6, 1817, he breathed his last.

Few men have been better fitted for pioneer preachers than was William Kellar. He possessed great physical strength and courage, and unflagging industry. And it added much to his popularity, that he was a skillful hunter, "a boss mechanic"—cabinet maker,—and "the best hand in the settlement, at a log-rolling, or house-raising." He was of a cheerful temperament, and extremely easy and charming in conversation. "His doctrine was built on sovereign grace," and he was eminently practical in applying it. He was so industrious and wise in the management of his business affairs, that, without entering into speculation, he supported his family well, without any compensation for preaching. His energy and industry in preaching the gospel was not inferior to that directed to the support of his family. He would walk ten miles through a pathless forest, with a rifle on his shoulder, preach to the people, and return home again the same day.

Of him, John Taylor says: "Everything that is calculated to recommend a man to his fellow-men was summed up in Mr. Kellar. Generosity, good will and liberality, as well as justice and truth, were predominant in him. Resignation to God ornamented him as a Christian. He was once asked what was a man's best evidence, that he was a Christian. His answer was, to have no will of his own. Some years passed, his house, then lately finished, was burnt down, with all his principal furniture in it. Being from home at the time, though hearing of it before he returned, he found his companion and little children in a poor, sorrowful, naked hut. The first words he said to her, with great cheerfulness, were: 'Well wife, do you feel like Job?'

"As to preaching talents, he was not above mediocrity. He had a good understanding of the scriptures and a readiness of communicating his ideas, with a peculiar method of dealing with the heart, and a most winning address. His pathos was often such that every tender feeling of the heart was in heaven-

ly emotion, so that his hearers would weep aloud, or loudly shout the praises of their God. His voice was naturally loud and melodious. But his singing oft–times seemed to do more than all the rest. Above that of all other men his singing seemed to come from above. At times, after preaching, he would leave the stage and strike up some heavenly song, his own eyes filled with tears of sympathy for his fellow-men; and while he sang, ranged through the assembly and reached out his hand to all who came in his way, the flax that was only smoking before, would burst into a flame, and hundreds or thousands would be weeping or rejoicing at once.

"Among men, there never was a more safe or more agreeable friend than William Kellar. Nor do I know of any man or preacher whose death could have made a greater chasm in the Baptist Society in Kentucky. Of the value of this man, a tenth part has not been told." He was moderator of Long Run Association, three years, and was filling that position at the time of his death. He also preached the introductory sermon before that body four times. His only son, Abram Kellar, was a Baptist preacher in Illinois."

Benjamin Allen was the second pastor of Harrods Creek church. He was a native of Virginia, and was born April 28, 1776. He came with his father to Kentucky, in 1785. At the age of twelve years, he was apprenticed to Elder William Kellar for the purpose of learning the trade of a carpenter and cabinet-maker. He remained with Mr. Kellar six years. During this time he learned to read and write. While serving his apprenticeship, he professed conversion, and was baptized by Mr. Kellar into the fellowship of Harrods Creek church. Shortly after his baptism, he began to exercise in prayer and exhortation. He was active and zealous, became a good, easy, fluent speaker, and ultimately one of the most pleasing and popular preachers in his region of the state. He was orthodox according to the Baptist standard, preached experimental religion with great warmth and zeal, and carried the hearts of the people with him as effectually as did Absalom. He became pastor of Flat Rock and Floyds Fork churches in Jefferson county, Dover in Shelby, and many were added to the churches through his ministry. John Taylor compared him to Barnabas and added, that, like Barnabas he had been carried away by dissimulation.

When Alexander Campbell began to propagate his doctrine in Kentucky, Mr. Allen speedily received it, and by preaching it guardedly, carried a large majority of Flat Rock and Harrods Creek churches with him. The former was entirely destroyed as a Baptist church. A few members that held to Baptist principles, organized what is now Pleasant Grove church in Jefferson county. The history of Harrods Creek has been given above. After the final separation between the Baptists and Campbellites, Mr. Allen continued to preach among the latter, till his death, which occurred April 6, 1838.

The immediate occasion of the split of the churches in Long Run Association, was the rejection of two churches which made application for membership in that body. Their names were Pond Creek and Goose Creek, the former in Oldham, and the latter in Jefferson. These churches had been gathered by Mr. Allen and constituted after the manner of the Separate Baptist churches, without any written creed. Mr. Allen boasted that he was the first man in Kentucky that constituted a church which from its origin, discarded all creeds and confessions of faith. This, however, was an empty boast, since there were, at that time, two associations in the State embracing more than forty churches, and a number of them among the oldest in the State —not one of which had ever had a written creed or confession. Benjamin Allen was a man of great zeal and activity, and exerted a strong influence. He brought many people into the Baptist churches, but he took many more out. The Campbellites owe him more, and the Baptists less than any other man that has labored in the bounds of Long Run Association.

A. M. Ragsdale was pastor of Harrods Creek church a few years. He was born in Shelby county, Kentucky, August 20, 1810. He united with the church at Ballardsville in Oldham county, in 1839. Here he was licensed to preach, in 1842, and ordained, in October, 1844. He labored principally in Trimble county, where he gathered Middle Creek church, which was constituted of twenty members, October 20, 1848, and Poplar Ridge, which was constituted in 1858. To these, Harrods Creek, Covington and perhaps some others, he ministered as pastor with a good degree of success. He died of typhoid fever, in his 52d year.

Mr. Ragsdale was a good, sound practical preacher, and

was much devoted to his holy calling. He had a stern appearance, and seldom made a favorable impression on strangers, yet few men were more beloved where he was well acquainted. He spent most of his ministerial life in the rough, hilly country along the Ohio river, in Trimble and Oldham counties, where his labors were much blessed from first to last.

James Kinsolving was pastor of Harrods Creek and La Grange churches, a short time about 1844. He proved to be a man of a turbulent spirit. He soon became involved in difficulties with several members of his charge, and was compelled to resign. He was an elderly man at that time. He moved some where in the region of Madisonville, and died.

William Edmund Waller, Jr., became pastor of Harrods Creek church, in 1869. He was a son of A. D. Waller, grandson of the distinguished George Waller, and a great grandson of the noted old pioneer preacher, William Edmund Waller. In intellectual gifts, he was not surpassed by any of these ancestors. His voice and delivery were both defective. But the matter of his theoretical discourses was clear, strong and logical. He was an effective, practical preacher, and an excellent disciplinarian. It is doubted whether there was an abler preacher or better pastor of his age, than he in the State, at the time of his death.

W. E. Waller was born in Shelby county, Kentucky, November 17, 1845. While he was a child his parents moved to Louisville, where he received a fair English education, in the city schools. After his parents moved back to Shelby county, he labored on a farm till the breaking out of the war between the States, in 1861, when he became connected with the Southern Army. At one time he was arrested and condemned by a Federal court-martial to be shot as a spy. But some influential friends interfered, and procured a pardon for him. His health was so much impaired by exposure in the army, that he never recovered. At the close of the war he engaged in school teaching, for which he showed good capacity. In 1866, he professed conversion, joined Long Run church in Jefferson county, and was baptized by Walter E. Powers. A few days after his baptism, he commenced exercising in public prayer, and in less than two months, he was licensed to preach in December, 1866. In July, 1868, he was ordained to the work of the ministry. He

spent about three years from the time he was licensed, in the work of a missionary, in Jefferson, Bullitt, Shelby and Franklin counties, during which his labors were blessed to the conversion of many souls. He preached statedly to Fisherville and Cedar Creek churches, in Jefferson county, a short time. In 1869, he was chosen pastor of Harrods Creek, and afterwards, of Jeffersontown church. Between these, he divided his time, during the few remaining years of his brief life. He died of diabetis, at Jeffersontown, whither he had gone to fill his regular appointment, November 10, 1878. His physician had warned him many months before that his disease was incurable, and must, ere long, terminate fatally. But he was faithful to the end.

Mr. Waller was a close student, and had not only made himself familiar with the best works on theology, but had made considerable attainments in the Greek and Latin languages. With the Bible, he was remarkably familiar. His most marked characteristics were those of meekness, humility and self-depreciation. Few men were ever more beloved by those who knew him. "I am satisfied," says W. E. Power, "that he had a stronger hold on the affection of his people than any [other] man I ever knew." He was several years clerk of Long Run Association.

Long Run church is located on the eastern border of Jefferson county, about 18 miles from Louisville, and near a small tributary, of Floyds Fork, from which tributary it derives its name. According to the best authorities, it was constituted in 1797. At this date, it united with Salem Association, of which it remained a member, till 1803, when it entered into the constitution of Long Run Association. At this time it numbered 57 members. Who gathered it will probably not be known. The tradition that it was gathered by W. E. Waller is not probable, as he lived, at that time, in Fayette county. Joshua Morris, William Taylor, and Reuben Smith, lived nearest to its locality, at that time, and John Penny was much nearer than Waller. It is probable, but by no means certain, that John Penny was the first pastor. In 1802, South Long Run church was constituted partly of members from Long Run. In 1804, at a log-rolling in the neighborhood, the question as to whether or not a man would be justifiable in telling a falsehood, under any circumstances, was sprung. This illustration was proposed:

"Suppose a man has five children. The Indians come and kill four of them, the fifth one being hidden near by. The savages then ask the father if he has another child. Would he be justifiable in telling them that he had not?" The dispute grew warm. Some members of the church engaged in it. It finally got into Long Run church, and split it. The "lying party" moved three or four miles west, and were constituted "Flat Rock church" of seven members, the first Monday in March, 1805. In 1812, Long Run sent out the third colony to form Dover church. This left the parent body only 62 members. From this time till 1821, her membership was reduced till she numbered only 45. That year, 24 were added by baptism. In 1827, the church enjoyed a revival, during which 162 were added to her membership by baptism. This gave her a total membership of 272.

This year Long Run church sent out her fourth colony, which joined with others in the constitution of Floyds Fork (now Fisherville) church. About 1833, John Dale was chosen pastor of Long Run, and served in that capacity nine years, during which he baptized 200, into its fellowship. Of these, he baptized 101 during a revival, in the fall of 1839. From 1842, till 1861, the church changed pastors seven times, and, of course, did not prosper. The expulsion of an old member, about 1859, for keeping a disorderly grog-shop, caused much confusion in the church for two or three years.

In 1861, S. H. Ford, who was pastor of the church at that time, went South, on account of the War, and W. E. Powers, one of its own members, who had lately been brought into the ministry, supplied the pulpit until 1862, when he was regularly called to the pastoral care of the church, a position he still occupies (1885). When Mr. Powers began to preach to the church, it numbered 213 members, but was soon afterwards reduced by a dismission of the colored members. Again, however, it greatly prospered, so that, in 1872, it numbered 230 members. It now sent out another colony to form Pewee Valley church, which was constituted, in 1873. In 1880, Long Run church numbered 183 members.

Joseph Collins was born in Culpeper county, Va., about 1765. In early life he professed conversion, and was baptized by the eccentric Joseph Craig. About 1785, he was married to

Delilah Morse, and, in 1786, moved in company with Elijah Craig and others, to Kentucky. This company of emigrants traveled across the mountains in mid winter, journeying several hundred miles along this route without passing a single settlement. They had to "camp out" every night, sometimes in deep snow, and at other times in a cold, drenching rain. They were always surrounded by blood-thirsty savages and ferocious wild beasts. The sufferings, especially of the women and children, were very great. Towards the opening of spring, they reached the settlement, on Elkhorn. Here they met with many brethren with whom they were acquainted.

After stopping a few years near Lexington, Mr. Collins moved to the western border of Shelby county, and settled on the waters of Long Run. He probably united with Brashears Creek church, near tbe present site of Shelbyville. In 1797, he went into the constitution of Long Run church, near his residence. Here he was brought into the ministry, in the year 1802. Three years after this, he was called to the care of Long Run church. He was pastor, afterwards, for short periods, of two or three neighboring churches. In 1812, he was called to preach at Burks Branch, one year, in the absence of George Waller, the pastor. He died after a brief illness, in the fall of 1826.

Mr. Collins possessed but moderate ability and small attainments, but he was a man of piety and zeal, and exercised a good influence over the settlers. The Lord blessed his labors, to his own glory and the good of the people. He left a numerous and respectable posterity, many of whom have been, and still are, members of Old Long Run, and the neighboring churches.

Joel Hulsy succeeded Joseph Collins as pastor of Long Run church. He was raised by very poor parents, near Little Mount church, in Spencer county. At an early age he professed the religion of Jesus. He went to Elk Creek church, and related his Christian experience. The brethren gave him the hand of Christian fellowship, but would not receive him into that church because he lived nearer to Little Mount. In April, 1816, he united with Elk Creek by letter, and was at once licensed to preach. On the 19th of October, of the same year, he was ordained to the ministry, by George Waller and William Stout.

The following year, having been called to the care of Long Run and Dover churches, he took a letter and joined the latter. After preaching to these churches some years, he was called to New Castle in Henry county. He was also called to East Fork church in the same county. He probably preached to some other churches.

Not far from 1835, he moved to Illinois, where he engaged in merchandising. He soon failed in business, and it was thought his mind became somewhat disordered before his death.

In the early part of his minstry, Joel Hulsy was regarded one of the leading ministers of his association. He was successful in leading the unconverted to the Savior, in an eminent degree. But it was said that his wife was a worldly, ambitious woman, and could not be satisfied to live within his limited income. This drove him to speculation, and destroyed his influence as a minister.

John Hume Sturgeon succeeded Joel Hulsy as pastor o. Long Run church. He was born in Jefferson county, Kentucky, October, 1790. His parents were Presbyterians, and brought up their son in the faith of their church, having him christened in infancy, and taught to repeat the Catechism, and observe the form of religion, as he grew up. Although these parents were orderly in their conduct, they afterwards acknowledged that they had never been born again. They sought and obtained the saving grace of God, and were baptized into the fellowship of Long Run church. *Thomas Sturgeon*, the father, was remarkable for his piety and zeal, even in his old age. A short time before his death, he went to Long Run meeting. At the close of the services, he called all his children and grandchildren around him, and exhorted them to meet him in Heaven. He then knelt down and prayed for them. Rising from his knees, he bade farewell, one by one, and then went home. A few days afterwards, he was called to his treasures in Heaven.

John H. Sturgeon professed religion and was baptized into the fellowship of Long Run church, about the 16th year of his age. He soon began to pray in public, and, afterward to exhort sinners to repent and seek the Lord. He was licensed to preach about 1812. It was some years after this before he was ordained, by Joel Hulsy and others. He was probably pastor of

no church but Long Run, while he was in Kentucky. His gifts were quite meager. But his life was one of eminent purity, and devoted piety. In 1833, he moved to Pike county, Missouri, where he died in about a year.

John Dale was the successor of J. H. Sturgeon, in the pastoral office at Long Run. He was born in Woodford county, Kentucky, November 6, 1789. He was the subject of very early religious impressions, and professed conversion at twelve years of age. He was baptized into the fellowship of Hillsboro' church, in Woodford county, by Edmund Waller, in 1801.

He was married to Elenor, daughter of John Vaughan, October 31, 1809. This union was blessed with three sons and five daughters, all of whom were raised to the estate of manhood and womanhood, but they all except William preceded him to the grave.

About the year 1818, he moved to Shelby county, and settled on Long Run, where he united with South Long Run church. He was an active, zealous church member, and often exhorted among the people. The church here soon discovered a gift, which had been too long overlooked at Hillsboro'.

He was licensed to preach about the year 1823, and some two years afterward, was ordained by Joel Hulsy and Zacheus Carpenter. He was immediately called to the pastoral care of Long Run church. He moved his membership to Long Run, where it remained till a church was formed at Simpsonville. He then became a member, and the pastor, of that fraternity. He was also pastor of Dover and Pleasant Grove churches. At all these, he was abundantly successful. At Long Run, in fifteen years, he baptized 305; at Simpsonville, in nine years, he baptized 297. He also baptized large numbers at Dover and Pleasant Grove.

In 1849, his health which had been failing several years became so feeble that he was compelled to desist from active labor. He continued to preach occasionally, when his health would permit. He died from the effects of a tumor on his neck, March 29, 1862.

Among the many faithful ministers of the Cross that have labored to build up the cause of truth within the bounds of Long Run Association, none have been more successful than John Dale. During a period of twenty years, he labored with

tireless zeal, and was, during that period, the most popular minister in his association. As an expositor of the scriptures, he was below mediocrity. His principal gift was that of exhortation, and in this he has seldom, or never been surpassed, in Kentucky. He always drew large congregations, and never failed to rivet attention. Weeping and rejoicing commingled in every congregation he preached to. His exhortations consisted mainly in quotations from the scriptures, so forcibly applied that the effect was electrical. Although not a scholar, a profound thinker, nor a logician, he was eminently a great man. But above all, he maintained a spotless Christian character, an unabating zeal for the salvation of sinners, and a constant, living piety.

John Dulaney was pastor of Long Run church a short time. He lived within the bounds of Sulphur Fork Association, and was in the ministry about twelve years. He possessed small preaching gifts, was unstable in his habits and purposes, and was not very profitable in the ministry. He died at his home in Bedford, in the 38th year of his age, about 1865.

Walter Ellis Powers has held a longer pastoral term at Long Run, than any of his predecessors. He began to supply the pulpit of that church in October, 1861, was regularly inducted into the pastoral office, in July, 1862, and has served in that capacity without interruption to the present time (1885).

W. E. Powers was born in Oldham county, Kentucky, June 26, 1824. He received a fair English education, with some knowledge of the Latin language. He professed conversion at a very early age, and was baptized into the fellowship of Dover church in Shelby county, by the now venerable E. G. Berry. Perhaps in his 21st year, he was married to Mary Jane Hurstman, who has made him a most excellent wife. This marriage was blessed with six sons and five daughters, all of whom, except the eldest and the third sons, are living. Eight of them have been baptized into the fellowship of Long Run church. The other three are small children.

Soon after his marriage, Mr. Powers, who had been "a trader in produce down the Mississippi river," several years, entered into mercantile business, at Boston in Jefferson county. After a few years, he returned to his farm in Shelby county, where he still resides. In 1858, he became aroused to a more

lively sense of his religious duty, and in a feeling talk to his brethren, told the church at Long Run to which he had moved his membership, that he would try to discharge any duty they saw fit to lay upon him. In November of that year, he was licensed to preach. His great zeal and activity in the cause of the Master soon attracted favorable attention. On the 3d of November, 1859, he was ordained to the full work of the ministry. The following year he was appointed missionary of Long Run Association. His labors in this field were crowned with extraordinary success. He visited most of the destitute points in his field, held meetings with the weak churches, encouraged the young preachers to active labor, and gathered two new churches. The same year he was called to the pastoral care of Beechland and Knob Creek—the two churches he had gathered—and the church at Jeffersontown. About 1863, he resigned the care of Knob Creek, in Bullitt county, and took charge of Mt. Washington church in the same county. Some nine or ten years after this, he resigned the care of Jeffersontown and Mt. Washington churches to give an additional Sunday to Beechland, and take charge of Sligo church, in Henry county. Since that time he has made no change in his pastoral relations,* except that he is at present supplying Fisherville church with monthly preaching. Besides his very successful labors as a pastor, he has held a great many protracted meetings, and it is supposed that not less than 2,000 people have joined the churches under his ministry. He is at present moderator of Long Run Association.

Hazle Creek church, located a few miles from Greenville in Muhlenburg county, is the oldest now existing in the State, west of the Louisville and Nashville railroad, except Severns Valley in Elizabethtown. It was the second church constituted in all that portion of Kentucky lying south of Green river. Union, in Warren county, long since dissolved, being the first. The history of the settlement from which the church was gathered is lost. There seems to have been a man of the name of [Walter?] Thomas, (father of the late Judge Walter Thomas of Allen county), an emigrant from North Carolina, among the first settlers. There was also a family of Downses among these

* Since the above was written he has resigned the care of Beechland and accepted that of Kings.

pioneers. Among the members of Mr. Thomas' family was a young Baptist preacher of the name of Benjamin Talbot, a step-son of Mr. Thomas.

In 1797, Mr. Talbot gathered four Baptists, besides himself, from among the settlers, and the five were constituted "the Regular Baptist church of Jesus Christ on the Hazle Fork of Muddy river, December 3rd." It has since been known as Hazle Creek church. The nearest church to it was at a distance of fifty miles. It seems to have grown very rapidly, under the pastoral charge of Benjamin Talbot: For, in April, 1799, it established "an arm" at George Clark's on the west side of Pond creek. This year it first sent messengers to Mero District Association, a fraternity that had been formed in the northern part of Tennessee, in 1796. It remained in this Association, till 1803. At that period, Mero District Association was dissolved, on account of the bad conduct of a notorious preacher of the name of *Joseph Dorris*. Dorris was a man of very considerable talents, and was a member, and the pastor, of one of the churches in this association. He was accused of grossly immoral conduct. His guilt could not be proved, but was almost unanimously believed. The association could neither get rid of him nor fellowship him. In this dilemma they resorted to the singular expedient of dissolving the association, and forming a new one of the same churches, leaving out those which adhered to Mr. Dorris. The new fraternity was called Cumberland. Of this association, Hazle Creek became a member. Three years after this (1806), the association became so large that it divided into two. The northern part took the name of Red River Association. Hazle Creek church either remained a member of this body or went into Green River Association where it remained till it entered into the constitution of Gasper River Association, in 1812. It still belongs to this body. In 1801, the notorious "Jo Dorris" found his way to Hazel Creek church, and was excluded from [the pulpit of] it, December 5, for preaching open communion. During this year, the pastor, with others, was sent to the settlement on Trade Water in Henderson county, to receive members into Hazle Creek church. In 1804, the church had become large enough to begin to send out colonies. Leroy Jackson was ordained to the ministry. "The arm" on the west side of Pond creek was constituted a

church now called Unity. Eighteen members were dismissed to form the church now called Midway. These churches were constituted in 1805. In 1806, 18 members were dismissed to form the church, at first called Long Creek, but since known as Cana. In 1808, a council was appointed to constitute Cypress church, and ordain Wilson Henderson for its pastor.

Hazle Creek church continued to prosper till 1834, when its first pastor died. Since that date, it has changed pastors at least seventeen times. It must have possessed great vitality to maintain an existence under such treatment. In 1876, it numbered 133 members.

Benjamin Talbot is supposed to have been a native of North Carolina. He was born about 1760. At what time he moved west is not known. He was among the early settlers of what is now Muhlenburg county, Ky. So far as known, he was the first preacher that settled in the lower Green river valley. He raised up Hazle Creek church in 1797, and at once became its pastor. He was a man of great energy and dauntless courage, and, from his little spiritual fort on Hazle creek, sallied out in all directions, bearing the message of peace to the settlers in a strange land. He planted many of the oldest churches in the lower Green river valley, and ministered to them until God raised up other preachers to take care of them. There is a tradition that Mr. Talbot was in Kentucky during the Indian wars. At one time he was shot through the thigh by an Indian rifleman. It was only a flesh wound, and he soon recovered, but carried the scar to his grave. In this encounter with the savages, he was separated from his company, and remained in the woods seven days without any food, except one "Johnny cake," which he had in his haversack. It was during this period of privation and danger, according to the tradition, that he was awakened to a sense of guilt before God. But where, or by whom, he was baptized and brought into the ministry, is unknown.

He continued to labor among the churches he had raised up, till the fall of 1834, when the Lord called him to his final reward, about the 74th year of his age. A handsome marble slab marks his resting place, near where stood his last earthly residence, in Butler county.

"Elder Talbot," writes Elder J. D. Craig, "was a man of

great decision of character. His purposes once formed were seldom changed. Heavy rains, hard winds and high waters were seldom obstacles between him and his churches. He was a man of rare talents. His gifts in exhortation and prayer were seldom equaled. He was a man of great earnestness, zeal and duration. He rarely delineated the sufferings of Christ except in tears. He traveled and preached much, and received very little compensation."

E. P. O'Bannon, a preacher of small ability, was one of the pastors of Hazle Creek church. He was raised up to the ministry in the lower Green river country, was a warm, zealous exhorter, and a very earnest worker in the cause of his Master. He labored seven years as a licensed preacher, and was ordained in 1852. He was quite useful as a missionary, and was a valuable worker in protracted meetings. The Lord was pleased to add many seals to his ministry. He died of consumption of the lungs, June 25, 1861, aged about fifty years.

Viney Fork church is located in the eastern part of Madison county. It has, for more than four score years, been one of the leading churches in Tates Creek Association, and has had in its membership a number of the best citizens of Madison county. It appears to have been gathered by that famous old pioneer, Christopher Harris. It was constituted in 1797, and appears to have been first called "The United Baptist church of Christ on Muddy creek." If this appearance be correct, it united with Tates Creek Association the same year it was constituted, at which time it reported an aggregate membership of 20. It was represented in the Association, in 1799, under its present name, and numbered 45 members. The next year it was reduced to 34; but during the great revival, it received, in one year, 221, so that, in October, 1801, it numbered 255 members, and was the largest church in the Association, except Tates Creek. After this, its membership was reduced, from time to time, by dismissals to form new churches, till, in 1825, it reported only 75 members. Again, in 1827-8, a refreshing from the Lord brought it up to 167. But now came a day of darkness and confusion. The leaven of Campbellism, so industriously and skillfully propagated by John Smith, Josiah Collins and others, had permeated all the churches in the Association. The Campbellite schism culminated, in 1830, and left

Viney Fork only 46 members. It rallied again, however, and enjoyed a gradual growth, till 1859, when it numbered 165. Ten years after this, the results of the War had reduced it to 50 members, since which time it has increased its membership to about 100.

CHRISTOPHER HARRIS probably gathered Viney Fork church, was in its constitution, and served it as pastor about sixteen years. He probably came from Virginia to Madison county, Kentucky, where he settled, about 1795. Here he united with Dreaming Creek (afterwards Mount Nebo) church. In May, 1796, he was chosen moderator of Tates Creek Association, and between this time and 1814, filled that position ten years. About 1816, he moved to the Green river country, and united with Mount Zion church, in Warren county. The next year, he was chosen moderator of Gasper River Association, and continued to occupy that position, till 1820, when he, with his church, entered into the constitution of Drakes Creek Association. He was moderator of the latter fraternity five years. The time and circumstances of his death are not known, but he was probably called to his reward, about 1826.

Of the seven churches constituted in Kentucky, in 1797, at least six are still in existence, and some of them are leading members in their associations. Their builders have all long since gone to their reward; but, after 88 years have passed away, their noble work still remains. How many hundreds have borne tidings from these old churches, to Talbot, Morris, Kellar, Payne, Dupuy and Harris, in their home above!

CHAPTER XXII.

GREAT POLITICAL AGITATION—MOUNT TABOR, BEAVER DAM, AND OTHER CHURCHES GATHERED IN 1798.

The year 1798 was an exceedingly unpropitious time for the propagation of religious teaching, or the exercising of religious influence, among the people of Kentucky. Perhaps political excitement never run higher than during that year. There were three principal causes, which produced this almost wild agitation in the popular mind.

First: The people had become disgusted with their State Constitution, and desired a new one. The proposition to call a convention, for the purpose of forming a new constitution, had been submitted to the legislature, and had passed the lower house, but was defeated in the senate. This enraged the people the more, because the senate, under the constitution, then in force, was not elected by the people, but by a college of electors. The excitement on this subject continued to increase, until the fall election decided in favor of the convention.

But discussion of the subject of forming a new constitution, and the emphatic decision of the people in its favor, brought the subject of emancipation before the people again. The question, as to whether the new constitution should require, and provide for, the gradual emancipation of slaves, in the commonwealth, was propounded and warmly discussed. The brilliant and influential Henry Clay boldly advocated the affirmative. Much of the perishable property of the people of the state consisted in slaves, and the owners were necessarily restless and agitated, until the question was finally settled, by the adoption of the new constitution.

But a third, and apparently more powerful cause of agitation, was the recent passage of two laws, by congress, known as the Alien and Sedition Laws. The cause of the passage of

these laws, and their purport, may be briefly stated. The western people were enthusiastic admirers of France, on account of her people having aided the American colonies in their struggle for Independence, and were as strongly embittered against the Administration of the United States Government. Meanwhile, there were grave misunderstandings between the governments of France and the United States, and war between the two powers seemed imminent. Under these circumstances, French agents were sent to Kentucky to kindle the enthusiasm of the people in favor of "the French Republic," and fan the flame of their hatred against Mr. Adams' Administration. The temper of the Kentuckians was such that state laws could not be enforced against the French agents. Under these circumstances, congress passed one law by which aliens should be arrested and placed under the control of the President of the United States, and another, to use the powers of the General Government to punish and suppress slanders against the members of congress and the Adminstration. These laws were regarded as alarming encroachments on the rights of the states. When the Kentucky legislature convened, it passed the famous "Resolutions of 1798." These resolutions, drawn up by Thomas Jefferson of Virginia, were offered by John Breckenridge and seconded by Colonel Robert Johnson. They passed the lower house unaminously, and had but one vote against them in the senate. The resolutions set forth the Democratic, or Jeffersonian theory of government, and virtually declared the Alien and Sedition Laws void.

While the people were so wildly excited on the subject of politics, the revival wave that had given such cheering hope to the friends of Zion the preceding year, had passed away, and the churches again settled down into their former apathy. The revival, however, seems to have had a more lasting effect on those preachers and churches more remote from political centers. There was much religious activity on the frontiers, and an unusually large number of churches were constituted during the year.

Lees Creek church, printed "*Lewis Creek*" and "*Louis Creek*," in Manly's Annals of Elkhorn Association, was a small body, located a few miles from Washington, in Mason county. It was admitted a member of Elkhorn Association in 1798. It

then numbered sixteen members. The next year, it entered into the constitution of Bracken Association. In 1809, it embraced a membership of thirty-six, and had Charles Anderson for its preacher. In 1815 William Vaughan took the pastoral care of it, and preached for it a number of years. On Mr. Vaughan's resignation, in 1827, Blackstone L. Abernathy was called to succeed him. He adopted the views of A. Campbell, and carried most of the church with him. It is probable that the remnant of Lees Creek soon afterward dissolved.

Flower Creek church was located in Pendleton county. It united with Elkhorn Association, in 1798. It then numbered fifteen members. In 1802, it had increased to thirty-one members. The following year it went into the constitution of North Bend Association. It remained in this fraternity till 1827, when it went into the constitution of Campbell County Association. It was dissolved in 1833.

Mt. Sterling church was located in the county seat of Montgomery. It was constituted in 1798, and the same year, united with Elkhorn Association, to which it reported a membership of thirty-nine. That great and good man, David Barrow, came to Kentucky, in June, 1798, and took charge of this church the same year. Under his ministry it had a steady growth, for several years. In 1804 it took a letter from Elkhorn and joined North District Association. But the next year, it withdrew from that body, and joined a fraternity of emancipationists. In this connection it continued till the death of Mr. Barrows, November 14, 1819, when the emancipation society fell to pieces. In 1823, the church returned to North District Association, and called John Smith to its pastoral care. Mr. Smith soon became a convert to Campbellism, and carried the church with him into the Campbellite schism.

The present Baptist church in Mt. Sterling was gathered by J. Pike Powers in 1870, and in 1878 numbered eighty-seven members.

Ridge church was a small body, located within the original bounds of Long Run Association. It united with Salem Association, in 1798. In 1803, it went into the constitution of Long Run Association. It was probably dissolved soon after this. It numbered only five members in 1803.

Salt River church is located on the north side of the

stream from which it derives its name, in Anderson county. It was gathered by that famous "father of Salem Association," William Taylor, and John Penny, and was constituted by the former, February 3, 1798. The following persons were in the constitution: John Penny, Rawleigh Stott, Ann Tracy, Lucy Stott, Albert Plough, Benjamin Ellison and Stott's Nancy. The Philadelphia confession of faith was adopted with the exceptions made to it by Elkhorn Association. It was resolved that believing in "redemption from hell," members permitting their children to attend dancing schools, and joining the Free Masons, were sufficient grounds of exclusion. At the April meeting, following, John Penny was chosen pastor, and continued to serve the church in that capacity until he was removed by death, in 1833. This church first joined Salem Association, the same year it was constituted, and, in 1803, went into the constitution of Long Run Association, with a membership of 138. The year after the church was constituted, it excluded a brother and sister for "taking up the occupation of tavern keeper." This is probably the first case of exclusion from a Baptist church in Kentucky, for keeping a grog-shop. Had all the churches, of that, and subsequent periods, followed the example, it would have saved the cause of Christ from much shame and confusion, society from much poverty, degradation and suffering, and the State from large expenditures of treasure. In 1801, ninety-five were added to the church, mostly by baptism.

In December, 1811, twenty-nine members were dismissed to form Goshen church, which was constituted January 4, 1812.

In 1815, the church was dismissed from Long Run, and entered into the constitution of Franklin Association. At this time, it numbered 115 members. In September, 1818, twelve members were dismissed to go into the constitution of Fox Creek church. In 1826, the church entered into the constitution of Baptist Association. In 1828, a refreshing from the Lord added to the church fifty-eight by baptism. The next year, she sent out a colony of nine members, to form Little Flock church.

On the death of John Penny, in 1833, the church called to ordination Jordan H. Walker, and invited him to take the pastoral care of her. He accepted the call. This was, unfortunate

for the church. Mr. Walker was a speculator in "eternal decrees," and soon led the church into the same misty labyrinths. Opposition to missions was a natural consequence. In April, 1838, the church appointed a committee of six brethren, of which Jordan H. Walker was one, "to draft resolutions againt benevolent societies, falsely so-called, etc." The committee reported at the next meeting, and their report, condeming theological schools and benevolent societies was adopted. The following year the church sent messengers to Baptist Association, of which she was a member, requesting that body to dissolve, and, in case it did not dissolve, to grant her a letter of dismission. The Association refused to do either. The letter of dismission was withheld because the church failed to put the request for it in her letter. Feeling aggreived at the Association she resolved to withdraw from that body. In 1840 she was admitted into Licking Association of Particular Baptists. At this time she numbered about ninety-six members. From this period, like all the churches in Licking Association, she began to wither. In 1876, Salt River church numbered only forty-eight members, but was the largest in Licking Association.

John Penny, one of the founders, and the first pastor of Old Salt River church, was among the most active and useful of the pioneer preachers. He was not only very diligent in spreading the gospel over a large area of country, but he was a man of excellent ability and practical wisdom. That he was ten years moderator of Long Run Association, while John Taylor, William Kellar and George Waller were members of that body, shows in what estimation he was held among his brethren.

Mr. Penny was born in Hanover county, Va., about 1764, where he received a fair English education, for the times. He was converted under the preaching of Reuben Ford and William Webber, and was baptized into the fellowship of Chickahominy church, in his native county, with about 60 others, in 1785. The first pastor of this old church was John Clay, the father of the distinguished orator and statesman, Henry Clay of Kentucky. He died young, about 1780. The church was then supplied by the joint labors of Ford and Webber. Under their ministry, Mr. Penny was brought into the ministry.

Soon after his marriage to Frances White, he moved to Kentucky, and settled on Salt river, in what is now Anderson

county, about the year 1790. There was, at that time, no church within many miles of him. He at once commenced cultivating the large, thinly peopled field around him, for his Master. Many Christians were comforted, many sinners were led to Christ, and a number of churches rose up under the ministry of this active and zealous young man.

About 1795, John Tanner, a man of good preaching talent, but of a restless, aspiring temper, succeeded in persuading James Rucker, a good pious old preacher, whose daughter he had married, that the Baptists in Kentucky had become very corrupt. He and Rucker, therefore, determined to form "a new, pure and separate church." They induced a few members of Old Clear Creek church in Woodford county, of which they were members at the time, to join with them. They also prevailed on John Penny to join with them, in the new organization. They constituted a church on Salt river, not far from Mr. Penny's residence, under the appellation of the "Reformed Baptist church." It held no correspondence with other Baptist churches, and received members only by "experience and good character." Mr. Penny was induced to take the pastoral care of this immaculate church. This was probably his first pastorate. It was not long before the church was rent with internal dissensions, and was dissolved, in 1798. During the same year, Salt River church was constituted, and Mr. Penny was immediately chosen its pastor. In this position he served with much satisfaction to the church, and with excellent success, about 35 years.

In 1799, he took charge of a little church called Mill Creek, five miles east of the present site of Bardstown. He found that John Bailey's "hell redemption" theory had been adopted by one or more of its members, and openly refused to commune with the church. This brought about a proper discipline, and the church has since occupied a respectable position, in the denomination. In 1802, Mr. Penny was instrumental in gathering Goshen church, in Anderson county. Of this church, he was chosen pastor, and served it till his son William was ordained to the ministry. In 1801, he aided William Hickman, Senr., and Warren Cash in raising up South Benson church, in Franklin county. This church raised up a pastor, William Hickman, Junr., who preached to it more than forty years. Be-

sides those already named, Mr. Penny aided in gathering a number of other churches, to which he ministered till they could be supplied. As he advanced in years, and churches and preachers greatly increased in numbers, he narrowed the field of his labors. At his death, he was preaching to Salt River, Little Flock, and Fox Creek churches, all in Anderson county.

The last sermon he preached was at Salt River, in the Spring of 1833. When he closed his discourse, he addressed an exhortation to the people, to whom he had preached now about 35 years, after this manner: "My dear brethren and sisters, the dreadful scourge of cholera is now raging in the land, sweeping away its thousands to their long home. Before another church meeting shall come around, many of us may be in the great Eternity. Perhaps this is the last time you will ever hear my voice on Earth." Then stretching forth his hand to the unconverted, he said, with great tenderness: "How oft would I have gathered you, even as a hen gathereth her chickens under her wings, but ye would not." Coming down on the floor, he invited all who desired to be prayed for to come forward. Quite a number came, and he knelt and prayed with them for the last time.

A few days after this he was attacked by cholera, with great violence, and it became apparent that his time was short. He bore his sufferings with calmess and patience, talking to those around him, of the glorious land and the heavenly Jerusalem that he was about to enter. A few moments before he breathed his last, he looked around on his friends, and said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is a crown of righteousness laid up for me, which the Lord, the Righteous Judge himself, shall give to me." A few moments more, and his spirit was with that Savior whom he had so faithfully preached. This was on the 15th of June, 1833.

In doctrine, Mr. Penny held the views of Andrew Fuller. His manner of speaking was clear, brief and pointed, and thoroughly Biblical. It is said that he seldom preached longer than thirty-five minutes. He exhorted sinners to repent, and invited them forward for prayer.

His grand-daughter thus describes his personal appearance: "He was small in statue, fair complexion, had keen blue eyes

and a Roman nose. He was very straight in his carriage, and rather prided himself on being old-fashioned. He always dressed in snuff colored cloth. His coat was rather of a military cut, with straight breast and collar, and ornamented with plain silver buttons, each of which bore his initials. He was a neat, plain looking, plain spoken old gentleman." He raised seven sons and two daughters, all of whom became Baptists. Two of his sons, William and Eli, became preachers. Eli embraced the Two-seeds theory, and was preaching in Missouri as late as 1867.

William White Penny, son of Elder John Penny, was born in Anderson county, Kentucky, July 12, 1790. He was baptized by his father into the fellowship of Salt River church, in his 20 year. He studied medicine under an "Indian doctor" of the name of Richard Carter, of Shelbyville, and acquired a considerable reputation as a "Root and herb doctor." While under Carter's treatment for scrofula, and, at the same time, under his tuition, Mr. Penny wrote the Auto-biography and medical practice of this local celebrity, in prose and verse, which the unlettered doctor fathered and sent forth to the world, in an octavo volume of 500 pages. The book has very little merit of any kind. except as a curiosity in the world of letters

Mr. Penny was ordained to the ministry, at Goshen church in Anderson county, by William Hickman, Sr., William Hickman, Jun., and John Penny, and became pastor of that church, in 1822. This position he filled till his death. He also had the care of Unity and Shawnee Run churches, in Mercer county, a short time, but gave up his charge of them, on account of his medical practice. Mr. Penny's principal gift was that of exhortation. He was tender and affectionate in his address, and usually wept freely while exhorting sinners to repent. He was a man of great benevolence, and was much loved and honored by the poor around him, to whom his hand was always open. He often held meetings at his own house, and a considerable number of people was converted, under his ministry. He died of cholera, in great triumph, in 1833.

Edmund Waller began his ministry at Salt River church. He was born in Spottsylvania county, Va., January 1, 1775, and was the son of William E. Waller, a pioneer preacher who moved, probably with Lewis Craig's traveling church, to what

is now Garrard county, Ky., in the fall of 1781. After remaining here about five years, he moved to Fayette county, and settled near Bryants Station. Here his son Edmund was reared to manhood, with a very scant education. He learned the trade of a house carpenter, and, when he arrived at the age of manhood, entered upon the labors of his calling, with energy and industry. He was married early to Ann Durrett, who lived but a few months after her marriage. He afterwards married Betsy Lightfoot, about the year 1800.

Tradition has it, that Edmund Waller sought and obtained hope in Christ, at about the age of 13 years. But on account of the popular prejudice against children's joining the church, he did not make a public profession of religion, until the third Saturday in March, 1798, when he was baptized into the fellowship of Bryants church in Fayette county, by Ambrose Dudley. In October, 1800, he was excluded from the fellowship of the church, for attending a dancing school. In the following March, he was restored to the fellowship of the church, and granted a letter of dismission. Meanwhile, he had moved within the present limits of Anderson county. Here he and his wife, Betsy, united with Salt River church, then under the pastoral care of John Penny, in April, 1801. This was in the midst of the great revival. Mr. Waller's zeal in prayer and exhortation induced the church to grant him liberty to exercise his gift, in April, 1802. In consequence of some misunderstanding between him and his pastor, the church ordered that he should be publicly rebuked, "which was done by Bro. Hickman," in February, 1804. This difficulty was probably the cause of delaying his ordination. In January, 1805, a small church of 27 members, located somewhere near the southern line of Shelby county, and known as Bluestone petitioned Salt River church to grant Mr. Waller a letter of dismission, to join it. The request was granted, and Mr. Waller united with that body. The design, no doubt, was to have him ordained, and to secure his services as pastor. Bluestone, church was admitted into Long Run Association, in 1804, and probably maintained an existence, only about five years. Mr. Waller was a member, and, no doubt, the pastor of this church, from 1805, till 1808. During the latter date, he was called to Hillsboro' church in Woodford county. He at once moved to

the territory of this fraternity, and entered on his pastoral labors. Two years after this, he moved to Jessamine county and took the care of Mt. Pleasant church, still retaining the care of Hillsboro.' Besides these, he was, during his ministry, pastor of several other churches, at different periods. Among these were Shawnee Run, Danville, Clover Bottom, Nicholasville, and Glens Creek. To the last named and Mt. Pleasant, he devoted the pastoral labors of his latter years. He died at his home in Jessamine county, in the Autumn of 1842.

Edmund Waller was reckoned among the able ministers of his day. He probably had no superior, as a pastor, in the state. His success in bringing sinners to Christ was extraordinary. He is supposed to have baptized about 1,500 persons. He was a diligent reader, and a close student of the Bible. He opposed the methods of current missionary operations, in the earlier years of his ministry, but became warmly in favor of missions and higher education, especially for ministers of the gospel, in later years. Two of his sons, the distinguished John L. Waller, and the brilliant young N. B. Waller, occupied the Baptist pulpit.

Jordan H. Walker was baptized into the fellowship of Salt River chuch, in 1810. He was a prominent and active member of the church, especially in its business affairs, till 1838, when, on the death of John Penny, he was ordained to the ministry, and called to the pastoral care of the church. He was a man of fair ability, but does not appear to have been profitable in the ministry. He was strongly opposed to missions, and soon led his charge into an anti-missionary association. He was probably pastor of some other anti-missionary churches. He was highly esteemed by his brethren in Licking Association. He died at his home in [or near] Lawrenceburg, December 25, 1862.

Mr. Walker was a man of eminent respectability, and purity of character. He was, it is believed, a number of years clerk of one of the courts at Lawrenceburg, and was a valuable and respected citizen.

Mt. Salem church was originally called Hurricane. It is located in the southern part of Lincoln county. It was constituted a United Baptist church, of nine members by Joel Noel and John Mason, September 15, 1798. Some of its early mem-

bers were Evan Jones, Samuel Jones, Joseph Baker and Warren Clark.

Joel Noel was probably the first pastor of this church, the growth of which was, for many years, very slow. It united with Tates Creek Association, to which it reported in, 1800, fourteen members. The great revival, the year following, brought its membership up to thirty-four. In 1810, it united with Cumberland River Association, which had been constituted the year before, to which it reported, in 1812, forty-seven members. It remained in this Association till about 1843, when South Kentucky Association of United Baptists was formed, and it became a member of that body. At this period it numbered 136 members. Moses Foley was many years the beloved pastor of this church. The church continued a course of great prosperity from 1843, till 1875. At the latter date, it numbered 231 members. But soon after this it became much distracted by internal discord, and, in 1879, was reduced to sixty-nine members. Since that time, it is said, better prospects have opened up before it, and it is hoped that it will soon return to its ancient prosperity. This body has on its record, a resolution worthy of notice. It reads as follows:

"*Resolved*, That we believe it to be wrong for a brother to engage in preaching, or having public religious gatherings, unless the church be satisfied that he can do no more *good than harm.*" The church is now located at McKinney, and J. M. Coleman is its pastor.

Stephen Collier, one of the early pastors of Mt. Salem church, was born in East Tennessee, in 1772. He united with a church in his native country, 1802, and was shortly afterward put into the ministry. He moved to Kentucky an ordained preacher, not far from the year 1810, and settled in Rockcastle county. He united with Flat Lick church, in Pulaski county. Of this church, Mt. Salem and others, he became pastor. He labored in the ministry, in this field, about thirty-three years, with much approbation and success. He died of a cancer on his lip, which confined him to his house, about a year, May 12, 1844.

Of this good man, John S. Higgins, who was long his co-laborer in the ministry, writes: "Stephen Collier was a large portly man of good common sense, strong voice, and a good gift of exhortation. With a burning zeal, he proclaimed the

gospel of God with great success in his own, and several of the surrounding counties. He was poor in the things of this world, but rich in faith, warning men and women everywhere he went, to repent and believe the gospel."

Henry F. Buckner, son of Daniel Buckner, succeeded his father in the pastoral care of Mt. Salem church, in July, 1847. He was born in Cooke county, Tenn., December 18, 1818. He exhibited, in early childhood, a great love of books, and through the willing sacrifices of his parents, acquired an academic education, in his native state, after which he finished his education at the State University of Alabama. In 1832 he professed religion and was baptized by his father into the fellowship of Madisonville church, Monroe county, Tennessee. He was ordained to the ministry, in Alabama, in 1840. In 1842 he married in Pulaski county, Kentucky, and was afterward employed by the General Association of Kentucky Baptists as missionary among the mountains of that State. He labored in this capacity about three years, when about 1847, he settled on a small farm in Pulaski county. On July 3, of that year, he was called to the care of Mt. Salem church, and, perhaps some others. In 1849, he went as a missionary to the Creek Indians, and, with but two short interruptions, labored with the red men of the forest more than forty years. He was a strong, active man, and seemed to enjoy almost perfect health, till the fall of 1882, when he died of pneumonia.

Mill Creek church is located on a small stream from which it derived its name, one and one-half miles south of Tompkinsville, in Monroe county. It is, by several years, the oldest church on the southern border of Kentucky, east of Big Barren river. The first settlers of that region seem to have been North Carolinians, but emigrated directly from the Holston Valley in East Tennessee. The church appears to have been gathered by John Mulky, sometime during the year 1798. The earliest record now existing, states that on the 11th of September of that year, John Mulky and John Wood were chosen to the (Mero District) Association, on Cumberland river. In October, the minutes of the association were read, and Philip Mulky was appointed a deacon. In the following April, the church decides that it is wrong to hunt horses or cattle on Sunday. John Mulky was granted a certificate that he might ob-

tain license to celebrate the rites of marriage. In 1800, Ben Gist was elected to an eldership. The church calls helps to install its minister, and in September, appoints John Mulky, Ben. Gist, John Wood and Thomas Sullivan to an association on Little Barren. At this time the church entered into the constitution of Green River Association.

In 1802, Mill Creek church reported to Green River Association, forty-two baptisms, and a total membership of 120. In 1805, it entered into the constitution of Stockton Valley Association, For a number of years, this church was very large and prosperous. But John Mulky led off a large faction of the body to the Arians, or Stoneites. After a while another faction went off with the Campbellites, and, finally the remnant of the church split on the subject of missions. Now (1885) the old church, which is the mother of many daughters, some of whom are illigitimate, is feeble and ready to die, scowling at missions, theological schools, benevolent societies, and "money-hunters."

John Mulky was the first preacher of which there is any tradition, that labored in southeastern Kentucky. He appears to have been very active and successful. Besides preaching in the territory of Mill Creek, which was very extensive at first, he extended his labors beyond Green River, into the interior of the State. For a time he preached monthly "on Pittman," in Green county, and in Russells settlement in Adair. He was regarded as a preacher of good ability. But he was unstable and "carried about by every wind of doctrine." First falling into Arianism, and then into Campbellism, as tradition has it, he probably did the cause of Christ more harm than good. He, however, maintained, as far as known, an unblemished moral character.

Philip Mulky was raised up to the ministry in this church during the great revival, at the beginning of the century. It is believed that the now venerable John Newton Mulky* of Glasgow, Kentucky, who is highly esteemed as a preacher, among the Campbellites, is a son of Philip Mulky.

William Chism, a good man of small gifts, lived in Monroe county, and was a number of years the preacher in old Mill Creek church. John Garrot* is its present pastor.

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*Has recently died.

Dripping Spring church was, at first, called "the Sinks of Beaver Creek." It is distinguished for its having been "the church home" of Robert Stockton and the Warders. It is located within the present limits of Metcalf county, and was constituted, in 1798. By whom it was gathered is uncertain, but most probably by Alexander Davidson. It had built an edifice, known as Beaver Creek M. H. previous to June, 1799. It united with eight other churches in the constitution of Green River Association, at Mt. Tabor, in Barren county, the third Saturday in June, 1800. In the fall of 1802, it reported to that body, a membership of 133. Previous to this time, it held in its membership three preachers—Robert Stockton, Alexander McDougal and Robert Smith. The last two soon afterwards went to other churches, and the first became pastor of the church. The church dismissed members to form new churches around it till, in 1812, it numbered only 81. After this, it was prosperous until 1830, when it entered into the constitution of Barren River Association. Soon after this, the churches of this body began to be greatly agitated on the subject of missions. Campbellism also carried off many of their members. In 1836, Dripping Spring, with five other churches, withdrew from Barren River Association, on account of that fraternity's favoring missionary operations, and entered into the constitution of a small fraternity of anti-missionary churches, since known as "Original Barren River Association." At this time, Dripping Spring church reported 13 members. In 1859, it had increased to 108 members. It has considerably diminished since that time, but is still a respectable church in its Association. *Ephriam Butram*, a respectable preacher, is its present pastor.

Robert Stockton and Alexander McDougal were both distinguished preachers in their day: They were co-laborers, for a short time, in Dripping Spring church, but which of them was its first pastor, or whether either of them was regarded as pastor of the church, during their joint labors there does not appear. But Mr. Stockton was pastor of the church for many years afterwards. He was one of the most laborious and successful ministers among the Baptists of Virginia, and is said to have been thrust into jail at one time, "for preaching the gospel contrary to law."

Robert Stockton was born of Presbyterian parents, in

Albemarl county, Va., Dec. 12, 1743. He received a moderate English education, and was brought up to the trade of a hatter, by which he acquired a good estate.

Very early in life, his mind became impressed upon the subject of religion, and he united with the Presbyterian church. When he was of sufficient age, he entered the army as a captain in the service of the King of England. While performing duty in this capacity, he became much troubled about the salvation of his soul. He engaged much in secret prayer and meditation, till he experienced a very joyful change in his feelings. Never having been taught the nature of experimental religion, he knew not what so peaceful and happy a state of mind and heart meant. Not long afterwards, he heard a Mr. Davis preach on the subject of experimental religion, and immediately recognized the exercises of his own heart to be the work of divine grace. An investigation of the scriptures convinced him of the duty of believers' baptism. He therefore submitted to that ordinance, at the hands of Samuel Harris, in 1771, and united with a Baptist church in Henry county.

Immediately after his baptism, he rejoined his company, called them into line, and spoke to them to the following purport: "Gentlemen, I have found another King, and have enlisted in His service. I am now going to leave you. But, before we part, allow me to read from the order of my Commander." He then read a chapter from the Bible, and called on them to join with him in prayer. This done, he resigned his captaincy, and entered actively into the service of his new Master.

Few men in Virginia were ever more active and zealous in preaching the gospel, or more successful in winning souls to Christ, than Robert Stockton. He was among the most active ministers in building up the churches of Strawberry Association. In a letter to Robert B. Semple, he stated that he had been present at the constitution of eleven churches, within the bounds of that organization. J. B. Taylor says that these churches were built up mainly by Mr. Stockton's labors. He was pastor of two churches—Snow Creek in Franklin county and Leatherwood in Henry. He was instrumental in gathering both of these churches. He was many years Moderator of Strawberry Association.

During the Revolutionary War, and just before the battle of Brandywine, Mr. Stockton, like David, visited the army to see how his brethren did, and to administer to their wants. During the battle, he fell into the hands of the British, and was kept a prisoner two years. When he was permitted to return home, he found that his faithful wife had not only supported her family, but had paid off all his debts. The maiden name of this excellent woman was Katherine Blakey. On the refusal of her parents to consent to her marrying young Stockton, the youthful lovers eloped to North Carolina, and were married, when she was only fourteen years of age.

On his return from his long imprisonment, Mr. Stockton continued to labor in the same field, with his wonted zeal and success, till near the close of the Century, when he began to think of moving to a new country. R. B. Semple says of him, at this period: "Although his usefulness was so obvious in this country, and although he was among the richest men in those parts, his mind was not at rest. From some cause, not known to the compiler, he moved to Kentucky and settled within the limits of Green River Association." This removal occurred in 1799. Mr. Stockton settled in what is now Metcalf county. Here he united with Dripping Spring church, which had been constituted the year before. In June of the following year, messengers from nine churches assembled at Mt. Tabor church in Barren county, for the purpose of organizing an association. Mr. Stockton was chosen Moderator, and Green River Association was constituted.

Mr. Stockton was called to the care of Dripping Spring church, which was prosperous under his charge as long as he was able to preach. He was also Moderator of Green River Association, till he became too old and feeble to fill the position. His arrival in Kentucky, just at the commencement of the great revival, was very propitious. In this great work, he bore an active part. Many valuable young preachers were raised up, and the churches became numerous and strong. A few years more of faithful labor, and the aged servant's work was done. He died in great peace, in the fall of 1825. The character of his labor is well portrayed by Robert B. Semple, in the following language:

"Mr. Stockton had always an inclination to travel, and

perhaps no man ever traveled to greater advantage. For, possessing an invincible boldness, it was quite unimportant to him what kind of a house he went to, whether saint or sinner, friend or opposer. He never failed, wherever he went, to enter largely into religious conversation; and having great command of his temper, and great presence of mind, he often made religious impressions upon minds previously swallowed up by prejudice. It was also an invariable rule with him to propose, and, if permitted, to perform family worship. In doing this, he would often exhort the family a half hour or more. It is very entertaining to hear Mr. Stockton relate the various adventures of his life, respecting the things of this sort."

"His talents as a preacher, are hardly up to mediocrity; and no man thinks less of them than himself: but his talent for exhortation is very considerable. The way that he has done so much good has not been through his great or numerous talents, but by occupying such as he had in an industrious manner."

Robert Smith was discharging the functions of a gospel minister in this church, as early as 1800, and may have been in its constitution. He had been excluded from some church, but what church, and for what purpose is unknown. He had been very active in preaching, in various parts of the state, and had brought some reproach on the Baptists. "When I first landed at Maysville, Kentucky," said the venerable and distinguished John Bryce, "I went to a prominent merchant in the place, and asked him if he could tell me where any Baptists were, telling him I was a Baptist preacher. He replied sneeringly: 'so was Robert Smith.' I immediately returned to the hotel, without asking him further questions." Smith became so notorious that Elkhorn Association cautions the churches against him in her minutes of 1797. Notwithstanding this, he worked his way into Dripping Spring church, which was far out on the frontier, at that time. In 1801, he went into the constitution of a church on Mud Camp.* This church sent for helps to restore him to the ministry, but what came of it is not known. He was afterwards an active preacher in Livingston county.

Alexander McDougal was a member of Dripping Spring

*Now called Blue Spring.

church, as early as March, 1802, at which time he was sent by that church to aid in the ordination of Jacob Lock, at Mt. Tabor in Barren county. How long he had been a member of that church does not appear. He may have been in its constitution, and the church may have been gathered by his labors. However this may be, it is known that he was active in gathering the early churches in the middle portion of the state. It may be said to the honor of Ireland, that quite a large number of the most zealous and useful preachers that sowed the gospel seed on the virgin soil of Kentucky, were either born in that island, or were descendants of Irish emigrants.

Alexander McDougal was born in Dublin, Ireland, in the year 1739. In his twenty-first year, he emigrated to North America, and settled in Wilmington, North Carolina. Here he was married to Hannah Done, and soon afterwards moved to Union District, South Carolina. He and his wife were both rigid Presbyterians, and evinced their attachment to their church by having their first children "christened" under its authority.

About the year 1770, he became convinced that he was still in his sins. His convictions were very pungent, and led him speedily to the cross of Christ. Here he found the Savior very precious to his soul. He united with the Baptist church on Lower Tiger river. He was zealous in the cause of Christ, and soon began to exhort his neighbors to flee from the wrath of God to the Savior of sinners. Having an ardent nature, and enjoying much of the love of God in his own soul, he had a great desire for the salvation of others. At what time he was licensed to preach does not appear; but it is supposed about the beginning of the Revolutionary War. Being a warm supporter of the cause of Liberty, his early labors in the ministry involved him in many dangers from the fury of the tories that infested almost every portion of his adopted state. During the war, he divided his time between cultivating his farm, exhorting sinners to repent, and fighting the tories. He continued to exercise his gift until 1791, when he was ordained to the full work of the ministry. About the close of the century, he moved to Kentucky, and settled in Barren county. Here he became a member of Dripping Spring church. After remaining here a short time, he removed to what is now LaRue county, and settled on Nolin river.

Nolin church, in LaRue county, was constituted by Robert Stockton, John Murphy, and Jonathan Paddox, April 3, 1803. Mr. McDougal was called to the care of this church immediately after its constitution. About the same time, he became pastor of Severns Valley church. To these churches he gave the benefit of his ripe experience and extensive knowledge.

God sent this faithful old servant to the territory of Salem Association just at a time when he was greatly needed. A great revival, of three years' continuance, had more than quadrupled the membership of the churches composing this fraternity. A number of new churches had been built up. The old preachers had passed away, or grown too feeble to labor, and few young ones had been raised up. A number of young men had joined the churches, who afterwards became eminent preachers. Here, then, was a great work for a faithful and experienced minister; nor did Mr. McDougal falter under the responsibility. Unambitious, and without ostentation, he entered upon his work in the new field. Here he labored faithfully and earnestly more than thirty years. Young preachers were raised up to occupy the field, very many sinners had been brought to Christ, and the old servant's work on earth was done. At ninety-five years of age, he resigned his charges; and on the 3rd of March 1841, aged 103 years, he left his home in LaRue county, and went to join the loved ones in the New Jerusalem. His oldest son and A. W. LaRue, a grand-son, became Baptist preachers. The latter was widely known in Kentucky.

Mt. Tabor church is located on Beaver Creek, some two miles west of Glasgow in Barren county. It was gathered by Alexander Davidson, and was constituted of seven members, by the assistance of the famous old pioneer, William Hickman, and Carter Tarrant, November 5, 1798. Alexander Davidson was chosen pastor, John Murphy was elected clerk, and John Baugh was appointed to hold meetings, in the absence of the pastor. Several churches having been formed in the Green River country, the first conference, looking to the formation of an association was held at Sinking Creek, in June 1799. The meeting agreed on the propriety of an association, and appointed a second meeting to be held at Beaver Creek M. H. (Dripping Spring church) in October. This conference was "put off till the third Saturday in June," 1800, at which time

it was held at Mount Tabor church. At this time Green River Association was formed, of nine churches. These churches contained an aggregate membership of about 350, with eight ordained ministers. Mt. Tabor, Mill Creek, Concord, Brush Creek, Sinks of Beaver Creek (now Dripping Spring), Sinking Creek, Church on Pittman (now Good Hope?), South Fork, and Severns Valley were the churches. It is a little remarkable that all these churches are still in existence. The preachers were John Mulky, Robert Stockton, Robert Smith, Baldwin Clifton, Alexander Davidson, Carter Tarrant, John Hightower and Isaac Denton. It is not remarkable that these have all passed away.

In December, 1799, Carter Tarrant moved from the territory of Tates Creek Association, and settled within the bounds of Mount Tabor church, and immediately became a member, and the pastor of that flock, Mr. Davidson having resigned. Under his administration, the church decides "the washing of the saints' feet a duty," calls for help "to install Bro. Tarrant as pastor," resolves "to keep a small fund in the treasury, and to raise it by voluntary subscription," and decides that where "dress or fashion appears sinful, the church has a right to restrict her members." Mr. Tarrant's pastorate was short, but long enough for him to sow the seeds of discord in the church, which afterwards produced an abundant crop of confusion. He was an enthusiastic emancipationist, and led a number of the members into his views. He resigned the care of the church, in February, 1801, and returned to the Blue grass region. The following meeting, Jacob Lock was ordained to the oversight of Mount Tabor church, and served in that capacity over 38 years. He was succeeded by James Brooks, who served the church till 1879, when he resigned.

During the great revival, which commenced about two years after Mount Tabor was constituted, that church received 60, by baptism, which brought its membership up to 91. In 1808, two preachers of her membership, Elijah Davidson and John Murphy, declared non-fellowship for the church, on account of its tolerating slavery, and were both excluded. Mr. Davidson was afterwards restored. In 1812, the church numbered 160 members, in 1833, it reached 175, and in 1843, it numbered 252.

When, in 1840, Green River Association split on the subject of missions, Mount Tabor church entered into the constitution of Liberty Association, of which it has continued a prominent member to the present time (1885). In 1878, it numbered 153 members.

Alexander Davidson was the first pastor of Mount Tabor church, and probably the first preacher that settled between Green and Barren rivers. He was active in gathering the first churches in that region, before any other preacher settled there, as well as afterwards. He must have been a man of considerable prominence, as he represented Warren county in the convention that formed the second constitution of Kentucky, in 1799. He was a number of years pastor of Sinking Creek church, in Warren county, which was probably gathered by his ministry. He was a laborer among the churches of this region, as late as 1823.

Jacob Lock succeeded Carter Tarrant, in the pastoral care of Mount Tabor church. He was a man of superior preaching talents, and was, for many years, the most distinguished preacher in Green River Association, as he was afterwards in Liberty.

Jacob Lock was the son of Richard Lock, and was born in Berkly county, Va., about 1768. He was the youngest of eight sons, of whom William was killed by the Indians, in Kentucky. Jacob's education was wholly neglected in his youth. At an early age he married Margaret Jett, by whom he raised one daughter and eight sons, two of whom were born in Virginia. In 1789, he moved to Mercer county, Kentucky. Here he lived about ten years. Sometime during that period he united with a Baptist church. Moving to Barren county, he united with Mount Tabor church, by letter, on the 3rd Saturday in June, 1800. At this time he could not read, and did not even know the alphabet. This was at the time of the great revival. Mr. Lock's heart was so stirred within him, that he presently began to exhort sinners to repent, with great zeal and fervor. Illiterate as he was, his gifts appeared so profitable that the church licensed him to preach, on the 3rd Saturday in September, 1800.

He now began to apply himself to close study, at home, as well as to active fervent exhortation, among the people. His

success in reaching the hearts of the people was marked, and his improvement in speaking, and in a knowledge of letters, was very rapid. He labored on through this revival, during which 60 persons united with the church, by experience and baptism. Mr. Lock was probably the most efficient laborer in this great work. At the February meeting, in 1802, Mr. Tarrant resigned the care of the church, and took a letter of dismission. On the 3rd Saturday in the following month, Mr. Lock was ordained to the ministry, by Alexander Davidson and Alexander McDougal. In the following May, he was invited to administer the ordinances for the church, and in May, 1803, was regurlarly inducted into the pastoral office. He was also called to the care of Green River (now Lonoke), Sinking creek, and Salem churches. At different periods, he was pastor of Glasgow, Mount Olive, Smith's Grove, and perhaps other churches. After Robert Stockton became too old and feeble to act as Moderator of Green River Association, Mr. Lock usually filled that position, till Liberty Association was formed, in 1840, after which he was Moderator of that body, till he became too infirm to act in that capacity. He died in great peace, January 18, 1845.

John Murphy was raised up to the ministry, in Mount Tabor church. He was born in Halifax county, Va., June, 25, 1752. In early life he moved to Tennessee, where he professed conversion, and was baptized by Isaac Barton, in 1790. He united with Bent Creek church in Green county of that territory. He settled early in Barren county, Kentucky, where, in November, 1798, he went into the constitution of Mount Tabor church. Of this organization, he was elected the first clerk, and was an actor in the organization of Green River Association. He was licensed to preach in 1801. The time of his ordination is not known. In 1808, he was excluded from Mount Tabor church, on account of his declaring non-fellowship with it, for tolerating slavery. "He was the first minister south of Green river," says Caster Tarrant, "who publicly opposed slavery." What became of him, after his exclusion from the church, does not appear.

Robinson Hunt was brought into the ministry, at Mount Tabor. He united with this church by letter, in October, 1801, and was licensed to exercise a gift the same day. He was or-

dained to the work of the ministry by Alexander Davidson, Alexander McDougal, and Elijah Summars, in November, 1802. He was dismissed from Mount Tabor church the same day he was ordained. He moved to the Bluegrass region of the State. There he succeeded Ambrose Dudley in the pastoral care of David's Fork church in Fayette county. He appears to have been a young man of brilliant gifts. But he did not use them long. He died in 1808, and was succeeded in the pastoral office by the gifted Jeremiah Vardeman.

Michael W. Hall, judge of one of the courts of this judicial district, a distinguished lawyer, and frequently a member of the legislature from Barren county, was long a member of Mt. Tabor church. He was a man of eminent piety, and was much esteemed by the church, and, indeed, by Green River Association, of which he was many years the efficient clerk. He died March 1, 1828.

Robert T. Gardner, who was raised up in Edmonson county, it is believed, supplied Mt. Tabor church a few months, after the death of Jacob Lock. He was, at that time, a young preacher, possessed medium preaching talents, and was a good exhorter. He devoted a number of years to the work of an evangelist, in which he enjoyed a good degree of success. After this, he moved to Texas, where, for many years, he has been useful in the ministry.

James Brooks was the next pastor of this old church. He was a son of Jesse Brooks, and was born in Wythe county, Va., July 4, 1809. His parents moved, the same year, to Wayne county, Ky., where they lived ten years. In 1821, they moved to Barren county. Here James was raised up on a farm. He received only a common school education. He was married to Polly W., daughter of Ephraim Parish, December 27, 1827. This marriage was blessed with two sons and three daughters, all of whom became Baptists except one daughter who died out of the church, but trusting in Jesus.

Mr. Brooks, with his wife, obtained hope in Christ, and was baptized into the fellowship of Mt. Tabor church, by Jacob Lock, in November, 1837. He was licensed to exercise a gift on the 3d Saturday in November, 1844, and, on the 3d Saturday in April, 1845, was ordained to the ministry by Henry Emerson, Isaac N. Brown and Azariah Hatcher. He took charge of

Little Bethel church in Barren county, the following Saturday, and preached to it fourteen years. He was called to Mt. Tabor church, the 3d Saturday in April, 1846, and served it as pastor thirty-three years. He took the care of Rock Spring church in the same county, in 1847, and ministered to it twenty-eight years. He preached to New Liberty church in Metcalf county, twenty years. He has supplied several other churches for shorter periods at different times. He was called to his reward in 1884.

None of Mr. Brooks' gifts were extraordinary [except his singing], but they were all used with extraordinary diligence, and recommended by extraordinary piety. The Green river country has produced few more valuable ministers.

SINKING CREEK church is located near a stream from which it derives its name, near the south-western corner of Barren county. It is one of the first three churches gathered in the region of country lying between Green and Barren rivers. It was probably gathered by Alex. Davidson, as he was the only preacher known to have lived in that region, at so early a period. It was constituted sometime during the year 1798. The first convention that met to consider the propriety of organizing an association in this region assembled with this church, the second Saturday in June, 1799. Alex. Davidson was probably its first pastor, and had membership in it. This church was one of the nine of which Green River Association was constituted, in June, 1800. It shared largely in the great revival. Forty-two were added to its membership by experience and baptism, in 1802, and it reported that year, an aggregate membership of 142. It continued to be a strong, flourishing church till about 1840, when it split up on the question of missions. In 1845, it was reduced to fifty-five members. It declared itself opposed to benevolent societies in common with all the churches that remained in the old mother Association. In consequence of Green River Association's having opened correspondence with Liberty Association, which approves missions, Sinking Creek church with four others, withdrew from the former, and formed "Original Green River Association." In 1876, this old church numbered only twenty-nine members.

AUGUSTINE CLAYTON was a preacher in this church, a short time, about 1820. He possessed small preaching gifts, but being a pioneer, he exercised some good influence among the settlers.

Mr. Clayton was born in South Carolina, about 1764. He learned to read and write and studied the science of vocal music. In early manhood he married Kate Smith, and soon afterward, with his wife joined the Methodists, and became an exhorter among them. Afterward some Baptist preachers came into the neighborhood where he lived, and established a church. Mr. Clayton and his wife, becoming convinced that they had not been scripturally baptized, now submitted to the ordinance of immersion, and united with the Baptist church. He moved to what is now Allen county, Kentucky, in 1806. He united first with Bethlehem church, and served it as pastor about a year, when he moved to Tennessee, where he remained about three years. He then moved back to Kentucky, where he spent the remainder of his life in Barren and Allen counties. He taught singing-schools and preached from house to house exhorting the people to repent and turn to the Savior. He was called to his reward about the year 1834.

Jesse Moon, although by no means a great man, was probably the most distinguished preacher in Sinking Creek church, after it identified itself as an anti-missionary body. He was born in South Carolina, September 4, 1795. His mother brought him to Kentucky when he was about five years old. When he grew up, he was married to Hannah Johnson. Soon after his marriage he professed faith in Christ and was baptized into the fellowship of Big Reedy church, in Butler county. In this church he was put into the ministry. He afterward moved to Barren county, and united with Sinking Creek church. He was a preacher in this church from 1849 to 1867. He served Smiths Grove church in Warren county more than thirty years. He was moderator of Green River Association eighteen years. He moved to Missouri about 1867, where he died in 1870. His son Joseph is a preacher among the churches of Original Green River Association.

Sulphur Spring church was most probably gathered by John Hightower. It is located in the southwest corner of Allen county, and was constituted in 1798. It is by three years, the oldest church in that county. John Hightower was the first pastor, and served in that capacity till his death, which occurred about 1823. At this period, the church numbered fifty-three members. In 1840, it reached a membership of seventy-five.

About this time the subject of missionary operations agitated the churches of this region, as well as in most parts of the State. Sulphur Spring church took a stand against missionary and other benevolent societies. Two years afterward its membership was reduced to 43. Since that time it has steadily declined. In 1877 it numbered only twenty-two members.

Sulphur Spring church probably united first with Mero District Association in Tennessee. It afterward became a member of Green River Association. In 1812, it entered into the constitution of Gasper River Association, and when Drakes Creek Association was formed in 1820, it entered into the constitution of that fraternity, of which it is still a member. The peculiarity of this, and other churches, composing Drakes Creek Association, is, that, within the last few years, they have discarded the doctrine of the resurrection.

JOHN HOWARD was an early pastor of Sulphur Spring church. He was probably the ablest preacher that has ever been connected with Drakes Creek Association. His devoted piety and faithful labors won the affection of his brethren and the confidence of the people. His influence was extensive, and he used it diligently in the cause of his beloved Master. Forty years after he left his field of labor in Allen and the adjoining counties, he was held in vivid remembrance and affectionate regard.

Mr. Howard was born of Episcopalian parents, in the State of Virginia, about the year 1760. At the breaking out of the Revolutionary War, his father sent him and his twin brother, Thomas, to South Carolina to be out of danger. Here the spirit of the Lord overtook the young refugee, and he was overwhelmed with a sense of guilt and condemnation before God. Having been raised under Episcopalian influence, which was at that time, in Virginia, at least, a feeble expression of belief in salvation by works, young Howard set about trying to justify himself before God, by good deeds. But all he could do gave his conscience no relief. The more he examined himself in the light of God's law, the greater was his distress, until he was almost driven to despair. At last he threw himself on the mercy of God through Jesus Christ, and was enabled to enjoy great peace. He soon afterward united with a Baptist church. At the close of the war, he went to Georgia, where he was brought into the ministry.

Soon after the beginning of the present century, he moved to Kentucky, and settled in what is now Allen county. Here he united with Trammels Fork church, and soon afterward became its pastor. Some time after, he was chosen pastor of Sulphur Spring church, in the same county. To these churches, he preached till about 1829.

Mr. Howard was a man of good cultivation, possessed excellent preaching talents, and was a faithful and skillful laborer in the cause of his Master. His preaching was a clear, strong statement of gospel truth. He was an excellent singer, and was very skillful in the use of his fine social powers. His usefulness, both in building up the churches and in leading sinners to the Savior, was very great. His themes in the pulpit, and, indeed everywhere else, were the love of God and Christ's suffering for sinners. He believed fully in the doctrine of sovereign grace, but preached earnestly that men ought to repent and turn to God.

About the year 1829, he moved to Fulton county, Illinois. Here he lived and labored about sixteen years, and then went to that city which he had been seeking from the days of his youth. Among his last words were these: "God's portion is his people, and Jacob is the lot of his inheritance."

Mr. Howard was married four times, and raised a large and respectable family. One of his sons, Emizar Howard, was a very respectable preacher in Spoon River Association in Illinois. Tilman Howard, another of his sons, was a prominent lawyer and politician in Indiana. Mr. Howard's fourth marriage was unfortunate. His wife opposed his preaching, and much imbittered his last years.

Isaac Steele was many years pastor of Sulphur Spring church.* James Steele, his father, was, in early life a resident of North Carolina. He served seven years in the old Revolutionary War. He was in twenty-one pitched battles, and had his clothes and hair cut by several musket balls, but received no wound. He was among the early emigrants from North Carolina to what is now Allen county, Kentucky. Here he opened a farm and tilled it until his death.

Isaac Steele was born in North Carolina, in 1789, and came

* I was led into a mistake here. Mr. Steele was pastor of Sulphur Spring church in Simpson county, instead of that in Allen county.

with his parents to Kentucky in early childhood. He was brought up on a farm, and received a better education than was usual where he was raised. This, however, was very limited. He professed religion in his 16th year, and was baptized into the fellowship of Salem church, at her arm on Middle Fork of Drakes Creek, by John Hightower. He was in the constitution of Middle Fork church in Allen county, in 1808, and was licensed to exercise a gift, August 2, 1812. His progress was so slow that he was kept on probation five years. In January, 1818, he was ordained to the ministry by Zachariah Morris, Benjamin Jackson and Jesse L. Hickman. Soon after his marriage, he moved on the line of Tennessee. So that his house stood in Simpson and Logan counties of Kentucky, and Robertson county, Tennessee. His citizenship was in Kentucky. The churches of which he was pastor longest, were Sulphur Spring, Sulphur Fork and Head of Red River. He was zealous and industrious in his holy calling, and many sinners were led to Christ through his ministry. Among the fruits of his early ministry was the now venerable O. H. Morrow, who has been an eminently successful minister of Jesus Christ about fifty-five years. Late in life as Mr. Steele began to preach, he labored in the gospel ministry fifty years. He was called to his reward in 1862.

Mr. Steele possessed but little genius, and only a moderate intellect. The powers of his mind developed very slowly, and never rose above mediocrity. His fund of knowledge, which was not extensive, was acquired by slow and patient investigation, and was thoroughly digested. He possesed a sound discriminating judgment, and his mind was well disciplined. He was conservative in his temperament, and never bold or defiant in his address. Perhaps he was cautious and timid to a fault —failing sometimes to declare his matured convictions, lest he should provoke controversy, to which he had a great aversion.

When Drake's Creek Association divided, in 1840, on the subject of missions, the church of which Mr. Steele was a member, and those of which he was pastor, adhered to the anti-missionary party, and he remained in that connection, the remainder of his life. "But," writes O. H. Morrow, "he was by no means anti-missionary in his feelings or preaching. He had been with his churches so long, and was now getting old, that

it required more nerve to leave them than he possessed." Mr. Morrow continues: "Bro. Steele, was a very acceptable preacher of the gospel. When in his prime, his voice was melodious, and his manner fascinating. Few men in his day could draw out as large congregations. He was deservedly very popular. He would labor freely and successfully among the Missionary Baptists, and was very far from being inefficient in revivals. He was a *moderate Calvinist* in sentiment. Few men held so strong and lasting a hold on the affections of his brethren and the people generally. He was a good man wherever he was found, and still lives in the affections of all who knew him."

Mr. Steele was three times married, and raised a respectable family of five sons and seven daughters.

Muddy River church was the first Baptist organization of the kind within the present limits of Logan county. It was located on the head-waters of the stream from which it derived its name, a few miles north-east of Russellville. It was probably gathered by Lewis Moore, and was constituted in 1798. It probably first united with Mero District Association, then entered into the constitution of Cumberland, and finally, into that of Red River, of which it remained a member as long as it had an existence. It appears never to have become a large church. In 1812, it numbered sixty-four members, in 1830 forty-three, and, in 1832 forty members. It had some able ministers and other prominent men among its members, and was doubtless the mother of several churches which arose around it.

Lewis Moore, who was a number of years, (probably from its constitution), pastor of Muddy River church, was early a resident, and most likely, a native of Johnson county, N. C. There he was licensed to preach. He was ordained to the pastoral care of Reedy Creek church in Warren county of that State in 1786. To this church he preached twelve years. He was also pastor of Sandy Creek church in Franklin county fourteen years. In 1798, he moved to Kentucky, and settled on Muddy river, in Logan county. There he became a member and the pastor of Muddy River church, to which he ministered at least fourteen years. According to tradition, he was a good, plain, old preacher, and was, for a number of years after he moved to Kentucky, the only Baptist preacher in Logan county

except John Bailey, who moved to the county in 1798, and remained there only two years.

Leonard Page was early a minister in Muddy River church. He was a preacher of fair ability, a man of eminent respectability, and a wise and prudent laborer. The distinguished Andrew Broadus of Virginia, speaks of him as the "Honorable Leonard Page," by which it is inferred that he had enjoyed some political distinction in the earlier part of his life.

Leonard Page was the son of John Page, a respectable farmer, and a member of Licking Hole Baptist church in Goochland county, Va., and was born September 29th, 1762. He received a common school education. At the age of sixteen years, he entered the Continental army, and continued in active service till the close of the war. Soon after his return home, he married Jenny, daughter of Johnson Hodges, a farmer of Goochland county. She had been raised an Episcopalian, but, sometime after her marriage, professed conversion, and united with the Licking Hole Baptist church, then under the pastoral care of Hugh French. Her husband soon afterward followed her example. In this church Mr. Page was ordained to the ministry. Speaking of this church, Mr. Semple says: "In 1804, they enjoyed one of the most heavenly revivals that ever was seen. Four or five hundred were baptized, and among them some very respectable characters indeed. Leonard Page, who was very active and useful in the revival, has since been chosen pastor." In this revival, Mr. Page baptized two of his children. The church continued to prosper under his care, till 1811, when he resigned his charge and moved to Kentucky.

He settled on Whippoorwill creek, about seven miles west of Russellville, in Logan county. Although this region had been settled nearly twenty years, and there had been some extensive religious revivals among the people, the Baptist cause had been neglected for want of laborers. Mr. Page united with the little church on Muddy river, which was at least ten miles from his residence.

Mr. Page, though past middle life, went actively to work in this new field. With well defined purpose and much practical experience directing his efforts, he did not labor in vain. He soon raised up a church at Russellville, and became its pastor. This organization has been a very prosperous one, and is now

one of the leading churches of Bethel Association. Mr. Page continued pastor of this church till 1821, when William Warder settled among them and became their pastor. Mr. Page was instrumental in gathering several other churches, among which were Union, near his home, Mt. Gilead, at Allensville, and Pleasant Grove, in the southern part of Logan county. To these churches he ministered till he became old and feeble, and other ministers were raised up to take charge of them. Near the close of his life, he joined the Campbellites, after which he preached very little. He died from the effects of cholera, by which he had been attacked a year previous, March 28th, 1836. Of his descendants, B. F. Page, a grandson, is a respectable Baptist preacher in Liberty Association.

Philip Warden was the third pastor of Old Muddy River church. He was a preacher of good gifts, and extraordinary usefulness. He occupied a broad field, lying between Russellville and Green river, in which there was no preacher of moderately fair attainments, except himself and the Venerable Benjamin Talbot, for a long period.

Mr. Warden was born in Ireland, in 1763. His parents emigrated to America, while he was in his infancy, and were among the first settlers of Fayette county, Kentucky. Young Philip grew up to be a bold, daring youth, and was possessed of true Irish courage. The Indians did not allow him to want opportunities to display his bravery. Whenever there was a horse stolen, or a family murdered, by the savages, the enthusiastic young Irishman was "up in arms," and ready for the pursuit. He was in many Indian fights, and among other daring adventures of his, he accompanied General Wayne in his Northern campaign, in 1792.

It was probably during the great revival, at the beginning of the century, that Philip Warden was converted and baptized, into the fellowship of Forks of Elkhorn church, in Franklin county, by the famous William Hickman. The laborers in the vineyard were plenty, in that region, and it is not known that Mr. Warden engaged in any public religious exercises while he remained on Elkhorn. But, in 1813, he moved to the Green River country, and setted in the northern part of Logan county. Here he and his wife, Rachel, united with Mount Moriah church, afterwards called Stony Point, which had been consti-

tuted in April of that year. The people were poor and illiterate, and had great need of some one to teach them the true Wisdom. On the 25th of February, 1814, two months after Mr. Warden joined the church, the following item was entered on their book of records:

"The brethren's minds consulted respecting Brother Warden's gift, and it is approved of; and he is licensed to preach the gospel at home and abroad, and [we] bid him God speed."

Mr. Warden was now 51 years old. But he availed himself of his license, and literally preached the gospel "*at home* and abroad." His gift appeared to so great a profit, that he was ordained to the ministry, by Lewis Fortner, John Martin, and William Tatum, in September, 1815. He now had a wide, uncultivated field to operate in, and he went to work in earnest. He preached the gospel from house to house, with a burning zeal. The Lord gave him great favor with the people, and a multitude received the word from his lips, and rejoiced in it.

The first church he was called to, was Ivy in Warren county. In 1820, on the resignation of Daniel Barham, he was called to the care of Stony Point, of which he was a member. Having resigned the care of Ivy, he was called to Bethany and Muddy River in Logan, and Hazel Creek in Muhlenburg. To three of these churches he ministered with abundant success. But Bethany, to which, in 1826, he, with his family, had moved his membership, was factious and turbulent. They had among them a sort of preacher of the name of Dudley Robertson. He was Antinomian in doctrine, and violently opposed to missions. Mr. Warden believed in the sufficiency of the sacrifice of Christ to save all men, and was warmly in favor of sending the gospel abroad, as well as of preaching it to everybody at home. The church soon became divided in sentiment between the two systems of doctrine. The Robertson party became dissatisfied with Mr. Warden, and determined to reform his doctrine, or silence him from preaching. They soon found an opportunity to test the measure of their authority. It being winter, the church held meeting at a private house. When Mr. Warden rose up to preach, something like the following dialogue took place between him and one of the Anti-missionary members:

Member: "Sit down, Sir, you can't preach here to-day."

Preacher: "Why so?"

Member: "Because you are out of order."

Preacher: "There is no charge preferred against me, that I know of."

Member: "It's no odds: you are out of order, Sir, and you can't preach here to-day."

Preacher: "I will preach, the Lord being my helper."

Mr. Warden proceeded to deliver his discourse. During the delivery of the sermon the Anti-missionary party collected in one corner of the room, claimed to be Bethany church, and proceeded to the transaction of business. A few days afterwards, two of the leaders in this disgraceful affair were arraigned before a justice of the peace, by some friend of law and order. One of them was fined ten, and the other fifteen dollars.

On testing the strength of the two parties in the church, it was found that the Missionaries had a small majority. The Robertson party magnanimously proffered to give the Missionary party letters of dismission, which they accepted, and immediately joined Stony Point church. The magnanimity of the Anti-missionaries, however, turned out to be only a cunning trick; for when they came together next church meeting, they revoked the act, granting letters to the Missionary party, and formally excluded them from the church. Such is the madness which religious partisanism engenders among an ignorant people, even when they are well meaning.

Soon after this, Mr. Warden went into the constitution of a new church, called *Liberty*. This church is located about two miles north of Auburn in Logan county, and was constituted in the summer of 1829. To this church Mr. Warden ministered, the remainder of his earthly pilgrimage. It was at the opening of a new house of worship by this church, that J. M. Pendleton preached the sermon which he afterwards expanded into the popular little book, called THREE REASONS WHY I AM A BAPTIST, The late Venerable Robert Woodward was raised up to the ministry in this church, and succeeded Mr. Warden in its pastoral care. John W. Self was also raised up to the ministry, in Liberty church. He began to preach about 1857.

Mr. Warden continued to labor faithfully, and with almost universal acceptance, till the Lord called him home. Few men

were more loved, or exerted a greater influence for good. He died in great peace and strong confidence, at his home in Logan county, on the first day of November, 1843.

Of this good man, Robert Woodward writes: "He was a successful minister, and a man of deep piety and burning zeal. Too much can not be said of his devotion and usefulness. He was no ordinary man. He read his Bible with all the helps he could obtain in his day. Whenever it was said: 'Father Warden is going to preach,' the people said: 'Let us go and hear him; for we will be certain to hear something we never heard before.'" Unlike too many old preachers, he was a student, as well as an active laborer, as long as he lived. By this means he always had some new thought in his sermons. This enabled him to interest the people, and thereby to accomplish good as long as he lived. He was among those that "hold out faithful to the end."

Orson Holland Morrow first entered the pastoral office at Old Muddy River church, where he was probably the immediate successor of Philip Warden. He did not occupy the position long, before antagonism of doctrine between him and the church induced him to resign.

O. H. Morrow was born in Rutherford county, North Carolina, November 10, 1800. He was brought by his parents to what is now Simpson county, Kentucky, in 1807. Here he was raised on a farm, going to school in winter, and laboring on his father's plantation the rest of the year. He closed his educational opportunities, with one year at school. After this he studied practical surveying, and was afterward surveyor for Simpson county a number of years. He possessed fine natural capacities, and early formed good business habits, and, although he began life poor, he was never afterward embarrassed by poverty.

On the the first day of March, 1821, he was married to Sally, daughter of Colonel James Hambright. With this young woman he had gone to school. This marriage was blessed with eight daughters, most, or all of whom were married, but all of whom died young.

Mr. Morrow was a gay young man, and very thoughtless about his soul. He engaged in the fashionable amusements of the day with great zest, and was especially fond of dancing. For

a short time he was engaged in distilling whisky, of which he professed to be ashamed ever afterward. He named the place where his still-house stood, "Morrow's Folly." In 1827 a small Baptist church was constituted near Mr. Morrow's residence, and named Sulphur Spring. Isaac Steele was chosen its pastor. Mr. Morrow was finally induced to attend public worship at this place. But it was not till 1829, that he became interested about the salvation of his soul. He was, during many weeks, deeply overwhelmed with a sense of his guilt and condemnation before God. He continued to attend meeting, read the Bible and pray. After many weeks it occurred to him that he had not prayed in the name of Christ. He at once began to beseech God for mercy in the name of Jesus Christ. He soon obtained great joy in believing in Jesus. That night he and his wife went to a little neighborhood prayer meeting. On their way he told his wife of the great and happy change he had experienced, but supposed no one else knew of it. During the meeting or rather at its close, he was called on to pray. He was much surprised, but did not hesitate to make the effort. There was much weeping, both by himself and the congregation. He soon afterward united with Sulphur Spring church, and was baptized by Isaac Steele. After this he conducted the prayer meetings, and would usually close with an exhortation. A revival ensued, and a number of persons were converted. Mr. Morrow was soon licensed to exercise his gift. In 1833, Muddy River church being without a pastor, called for his ordination. Accordingly on the 13th of September of that year, he was ordained by Benjamin Jackson, Richard Owens, Isaac Steele and Zachariah Morris, and at once took the pastoral care of Muddy River church. He entered upon the duties of his sacred office, and soon built up a good congregation. The church was encouraged, and several persons were baptized. But his pastorate was destined to be short.

In the fall of 1833, Gideon Blackburn, a Presbyterian minister, delivered a discourse on temperance, in Franklin, the county seat of Simpson. Mr. Morrow was present, listened to the arguments in favor of total abstinence from strong drink, and was convinced. He went home and began at once to try to convince his neighbors of the propriety of total abstinence. He also induced a temperance speaker to deliver a lecture in

the neighborhood, and he and a number of his neighbors, including several members of Sulphur Spring church, formed a temperance society, by writing their names on a piece of blank paper. The church took up the question as to whether she would tolerate her members in belonging to a temperance society. The excitement was intense, and pervaded the whole community. Immense crowds assembled to hear the discussion three successive church meetings. Finally the vote was taken and the question was decided in the negative by a small majority. A compromise was effected by which the temperance party was lettered off. Of its members a new church was constituted under the title of the Baptist church at Sulphur Spring, Aug. 2, 1834. It was composed of twenty-one members. William Warder was induced to preach to it a few months, when Mr. Morrow having *of necessity*, resigned the care of Muddy River church, was called to take charge of it. He was soon afterward called to Lake Spring and Franklin, in Simpson, and Friendship, in Logan county. In 1838, Sulphur Spring church finished a large brick house of worship, and on Christmas day of that year commenced a meeting which was to continue a week. Protracted meetings were just beginning to come in vogue, and many of the churches were opposed to them. When the meeting at Sulphur Spring had continued a week, the interest was very extensive. Many people were convicted of their sins, and one man had professed conversion. But the influential old members of the church said the meeting must close. If it should continue longer, it would be "*a protracted meeting*," and that could not be tolerated. Mr. Morrow determined that the meeting should go on. He rose up, made a speech to the multitude, in favor of its continuance, and then took the vote of the congregation. The people nearly all voted in favor of continuing the meeting. The three preachers that had been laboring in the meeting had gone home. Mr. Morrow continued the meeting without ministerial aid, and ninety persons were baptized.

The four churches to which Mr. Morrow was preaching, now employed him to devote his whole time to the ministry, for one year, or, as they expressed it, "to preach every day." His success in building up the churches of which he was pastor, and in calling sinners from "the hedges and highways," justified the hopes of his brethren. This year's work resulted in

the formation of two new churches—Union, in Warren county, constituted of twenty-nine members, November 12th, 1839, and Shady Grove, in Simpson county, which continued an arm of Franklin church till May 15th, 1841, when it was regularly constituted a church of thirty-four members. To Union church he preached about forty-five years, to Sulphur Spring forty, to Pleasant Grove forty years, and to several others shorter periods.

Mr. Morrow possessed a strong logical mind, and was a close student, especially of the Bible. He occasionally entered into the religious controversy of his day, both orally and with his pen, and was by no means an unworthy contestant with some of the ablest minds of the country. His style, both in writing and speaking, lacked the smoothness of classical training, but it was always strong and convincing. His voice was rather harsh, and he was defective in elocution, but his sermons reached the masses with wonderful power. In person he was tall, well proportioned and commanding in appearance. A judge of men would see at a glance that he was born to be a leader, in whatever occupation he might have followed. His whole character combined the elements of *success* in an eminent degree. But what is most to be admired in him was that all his powers were honestly consecrated to the service of his beloved Master.

During the first eight years of his ministry he kept no account of his labors. After this, he kept a diary, from which the following paragraph was composed, and was published in the *Franklin Patriot* in 1876:

"He has been instrumental in organizing and building up seven churches. He has served as pastor, for different periods of time, fourteen churches, preaching to several of them two days in the week once a month. He has served them alone, adding together the years he has preached to each, 112 years, viz: Pleasant Grove, Logan county, 35 years; Old Union, Warren county, 37 years, and Sulphur Spring, Simpson county, 40 years. He has preached about 3,500 sermons, delivered about 3,000 exhortations, attended about 400 funerals, married about 500 couples, baptized about 2,020 persons, 18 of whom became active ministers of the gospel, and, in doing this work, traveled about 52,200 miles—more than twice around the globe.

Besides all this, he made scores of temperance speeches, attended well to his temporal and home interest, and has surveyed enough land to make a small State."

Nine years has passed away since the above paragraph was written, and the venerable man of God is still living and laboring for the Master.

Beaver Dam church is located in Ohio county, about four miles south of Hartford, the country-seat. It takes its name from a small tributary of Muddy creek, near which it is situated. It is, by several years, the oldest church between the Green and Ohio rivers, west of Elizabethtown, and is the mother of a large family of similar organizations in that region of the State. There was a very early settlement at Hartford, probably not far from the year 1780. Among these early settlers was a German family, bearing the name that is now spelt Coleman. After spending some time in the fort, near the present town of Hartford, Mr. Coleman moved his family about five miles south, and located on a small stream, to which he gave the name "Beaver Dam," in consequence of the beavers having built dams across it to raise the water over the entrance to their subterranean houses. "The first religious awakening of which we have any account," J. S. Coleman informs us, in his very interesting history of Beaver Dam church, "was produced in the mind of Mrs. Coleman through reading Luther's translation of the New Testament, a copy of which she had brought with her from Germany. After some time spent in reading, weeping and praying, this German woman found peace and great joy in trusting in Jesus for salvation. But now she saw that the same book, that had led her to the Savior, commanded her to be *dipped* in the name of the Holy Trinity; for such is the meaning of the word for baptism in Luther's translation. This much perplexed her, for there was no minister of the Gospel in all that region of country. Her conscience could not be at rest till she should have obeyed her beloved Lord. Finally, her course was resolved upon. She walked down to the little stream of Beaver Dam, and dipped herself beneath its waters. Coming up out of the water rejoicing, she met her little son who had followed her to the baptismal stream. He asked her why she dipped herself in the water. Being filled with the Holy Spirit, she preached Jesus to her little son. There the lad

received his first religious impressions, and was afterwards, for many years, a valuable member of old Beaver Dam church." This little boy was the grandfather of the widely known J. S. Coleman, long the efficient pastor of Beaver Dam church.

Beaver Dam church was constituted on the 5th of March, 1798, of the following five persons: John Atherton, Sr., and his wife Sally, Aaron Atherton and his wife Christina, and James Keel. The latter was a preacher, and for a short time served the young church as pastor. But, in 1803, moved back to Mercer county, from whence he had come to this region, and was succeeded in the pastoral office at Beaver Dam by the famous old pioneer Ben Talbot. Mr. Talbot served the church with great acceptance nearly thirty years. During the year 1804, the church enjoyed a precious revival, during which fifty-two were added to her membership by baptism. During this revival, Mrs. Coleman, who had baptized herself many years before, as related above, was baptized by Mr. Talbot and received into the church. Another incident occurred just at the beginning of this revival, which J. S. Coleman relates as follows:

"The preacher arrived at the water's edge a little in advance of the Dutchman, and began preparing for the baptismal service, when, hearing a splash in the water behind him, he looked just in time to see his candidate disappear under the wave, but momentarily emerging from the water, and facing the preacher, exclaimed, in the full use of his German brogue, 'Mr. Bracher, *vill dot do*?' Talbot, rather abashed, hesitated to reply for a moment, when plunge went his Dutchman under again. When coming again to a perpendicular, he exclaimed, with increasing vehemence, 'Mr. Bracher, me shay vill dot do?' This time Mr. Talbot made haste to reply, and was just in time to save John Inglebright from the third plunge. Coming up out of the water, he stood shivering until Talbot sang a hymn and offered prayer, and then submitting himself into the hands of the administrator, received the ordinance in due form."

The second revival which occurred in this church, was during the period of the alarming earthquakes which prevailed in the Mississippi Valley, in 1811-12. A large number was added to the church, 51 being approved for baptism, in a single day. At the close of this revival, the church numbered 175 members.

She now began to establish "arms" at different points in her extensive territory. These "arms" were small bodies of brethren, belonging to the mother church, who met statedly for worship, and were watched over by the pastor, and a committee of brethren appointed for the purpose. They exercised some of the functions of a church, but all their transactions were subject to revision by the mother church. When one of these arms was deemed competent "to keep house," or was "ripe for constitution," it was constituted in due form, and became an independent church. If an arm did not prosper, or failed to conduct itself properly, it was dissolved. The following record shows how the church dealt with an inefficient arm:

"Bro. R. Render and Henry Coleman met our arm at Vienna Falls, and found several of the members living scandalous lives. Whereupon they turned out the bad ones and brought the good ones home with them."

By this means of church extension, Beaver Dam dotted a large expanse of country with numerous churches, several of which are now among the largest and most efficient country churches in the State. This old church probably first joined Mero District Association, then Cumberland, then Union, then Green River, then Gasper River, and, finally, Daviess County Association. It continued to be a very prosperous church, until the last few years, when it fell into the pernicious habit of frequently changing pastors. Since which it has been unhappy, and appears to be in a decline. Of James Keel and Benjamin Talbot, the first and second pastors of this old mother church, something has been said elsewhere.

Alfred Taylor was a very distinguished minister of the gospel in his country, and generation. The Green river country had produced no such a man before him.

Joseph Taylor, his father, was a native of North Carolina. In early life he professed conversion and, with his wife, united with the Methodists, and, by them, was put into the ministry. After some years, he became convinced of the scripturalness of Baptist principles, and was baptized by Nathan Arnett of Tennessee. In September, 1804, he and his wife entered into the constitution of Providence church, in Warren county, Kentucky. He remained a minister in this church, till 1811, when he moved to Butler county, and united with Monticelo. Of this

church, he became pastor, and served it in that capacity till 1837. He was a preacher of small gifts, but is believed to have served his generation faithfully, and doubtless accomplished some good.

Alfred Taylor was born in Warren county, Kentucky, July 19, 1808. At three years old, he was taken by his parents to Butler county, where he was raised up. His opportunities for learning were so poor, that, at the age of twenty, he could barely read intelligently. After he entered the ministry, he was, for a time, under the tuition of David L. Mansfield, and, at a still later period, he studied under the renowned William Warder. He possessed a strong logical mind, and was an earnest student: so that in the end he was well educated, in the best sense of the term.

Notwithstanding young Taylor was raised by pious parents, he early fell in with evil associates, and by degrees, formed habits of dissipation, and finally became profanely wicked. But at length the Holy Spirit found way to his heart. In his journal, he says: "After laboring four years to recommend myself to God's favor, I was enabled, in my 22d year, October, 1829, to trust in Him whose blood speaketh better things than that of Abel, in whom believing, I was enabled to rejoice with joy unutterable and full of glory. In November following, I was baptized in Sandy creek, Butler county, Kentucky, by Benjamin Talbot." He soon began to exercise in public, and, on the 3d Saturday in May, 1831, was licensed to preach. He was extremely awkward in his early efforts, and so slow was his progress, that it began to be said freely: "That man had better quit." But his heart was in the matter, and he persevered.

After three years' probation, he was ordained at Sandy Creek church, in May, 1834, by Joseph Taylor, David J. Kelly, and William Childress. He was called to Pond Run church the same year, and to Sandy Creek, the year following. In 1835, he was married, and the next year moved to Ohio county, and took charge of old Beaver Dam church. By this time he had gained sufficient confidence and mental discipline to be able to express his thoughts, and he grew rapidly in popularity and usefulness. From this time he had many more calls than he could accept. His success in bringing the unconverted to the Savior was wholly unprecedented, in the lower Green

River country. But his pastoral labors, which were faithful and efficient, in an eminent degree, formed but a small part of his work.

Between the time of Mr. Taylor's ordination, in 1834, and the close of the year 1836, the following eminent ministers left the harvest field, in Kentucky, and went to their home above: Walter Warder, William Warder, William C. Warfield, John S. Wilson, Benjamin Talbot, D. J. Kelley, David Thurman, and James H. L. Moorman. These were the leaders of God's hosts, in the State. All of them, except the first named, labored in the Green River country. Of all the preachers, of anything like prominence in the general work of the Denomination, in the lower Green River Valley, D. L. Mansfield was left alone, and his labors were confined to a comparatively narrow boundary. At the beginning of the great revival of 1837-40, Alfred Taylor became the leader, by common consent. And few men ever discharged the responsibility more worthily, or with greater success. The question of the propriety of "protracted meetings" was the first one he was called on to decide. Against much opposition, he determined in their favor. His first experiment was made at Walton's Creek in Ohio county. The Lord decided in his favor. Over 180 people professed conversion. He now gave himself wholly to the work of the ministry, with great activity. From this period, till his delicate frame became too much enfeebled to endure constant labor, near the close of his pilgrimage, he was the leading preacher of the lower Green River Valley. In preaching talent, he had no equal, except his intimate and steadfast friend, J. M. Pendleton, and as a successful preacher, he was without a rival. Besides the churches already named, a number of others, including the first church at Owensboro' enjoyed his pastoral ministrations, for different periods of time.

Towards the close of his life, he suffered from disease of the lungs to such a degree, that he was compelled to desist from preaching, for a time. But, after a brief rest, he again entered the field of labor. In the fall of 1865, he went to the neighborhood of Providence church in Warren county, to preach a funeral discourse, and then aid his son, J. S. Taylor, in a series of meetings, at that church. He reached Charles Asher's, in the neighborhood of the church, on Friday night, and was so

feeble that he had to be assisted to bed. He continued to sink till the 9th of October, 1865, when he went to his everlasting rest.

Mr. Taylor was three times married, and raised a large and respectable family. Three of his sons, Judson S., William C. and James P., are Baptist preachers, and, it is hoped, are worthy of so noble a father. W. C. Taylor has published a brief biography of his father, in a neat little volume of 123 pages.

David Ewing Burns, one of the most distinguished pulpit orators of the Mississippi Valley, succeeded Alfred Taylor in the pastoral care of Beaver Dam church, in 1845. He was a native of Indiana, and was born of poor, illiterate parents, a few miles up the Ohio river from Evansville. He was raised up to hard, rough labor and the rude sports and frolics of an essentially backwoods life. At the age of manhood, he could read with some fluency and write a little, very crudely. At this period he crossed over the Ohio river, with the hope of getting employment as a stage driver. Falling in at a meeting, conducted by Alfred Taylor, in the region of Owensboro', he remained some days, professed conversion, and was baptized by Mr. Taylor. Returning to his mother's, he engaged in prayer and exhortation, and there was soon a considerable revival in the little church near his home. A few months after this, he went to Hardinsburg, Kentucky, to attend a meeting, conducted by Thomas J. Fisher. During this meeting, he preached his first sermon. The people were astonished at his wonderful oratory. He was induced to go to Georgetown College. But remained there less than a month. He returned to the Green River country, and was ordained to the ministry, about 1845, by T. J. Fisher and Thomas L. Garrott. He was called to the care of Beaver Dam, and perhaps some other country churches, to which he preached but a few months, when he accepted a call to the church in the town of Henderson. The charms of his oratory drew admiring crowds wherever he preached. He read poetry and light literature, but had no taste, and perhaps very little capacity for study. After remaining a year at Henderson, he became pastor of the church in Russellville. He was wonderfully popular with the young, but he did not please the older members of the church. He remained there but six months, when he accepted a call to Paducah. Here he re-

mained three years, preaching to large and admiring crowds to the last.

In 1850, Mr. Burns was called to the Beal Street church, in Memphis, Tennessee. He remained here a year, preaching to the largest congregation in the city. From Memphis he was called to Jackson, Mississippi. Here, at the age of thirty, he was married to Tallula Slaughter, an orphan, who possessed considerable property. By this means, he became proprietor of a valuable plantation near Canton, Mississippi. To this plantation he moved, and became pastor of the church at Canton. He succeeded well in business, and was popular as a preacher. But the calamities of the war fell heavily upon him, as upon thousands of others, and left him penniless. In 1866, he took charge of the Coliseum Place church in New Orleans. But the society did not suit him, and he was uncomfortable. After a short and unsuccessful pastorate, he accepted a call to the First Church in Memphis. Here he enjoyed great popularity, the brief remainder of his days on earth. After a short illness, he died at his home in Memphis, in November, 1870. His last audible words were: "I have trusted in Jesus for thirty years. I can trust him still."

Mr. Burns was an orator by nature, and, with proper training, might have exercised an immense pulpit power. But destitute of this, he fascinated the multitudes, as few men could, without either instructing them, or reaching their hearts. He had very meager fruits of his ministry, notwithstanding the great crowds that attended his preaching, from first to last. As a Christian man, his character, as far as known, was spotless. He was a man of public spirit, and gave valuable aid to the Denominational enterprises of his time. He possessed a generous spirit, and a cheerful temper, and was much loved by those with whom he associated.

James Smith Coleman was long the pastor of Old Beaver Dam. His parents, grand parents, and great grand parents, were members of this church, and he united with it, when he was eleven years and ten days old. At nineteen years of age, he was chosen clerk of this church of his fathers, in which capacity, he served nine years, and then, in 1854, became its pastor. At a very early period his great grand parents emigrated from Germany to Pennsylvania, where they stopped only a few

months, and then descended the Ohio river in a flatboat, aiming to land at Beargrass, the present site of Louisville, Ky. But on arriving at that point, they discovered Indians on the shore. Pulling out, to avoid danger, they floated over the Falls, and continued their journey to the Yellow Banks, the present site of Owensboro'. Here the young German couple buried all their possessions, which they could not carry with them, and walked 28 miles, to a little fort, near the present location of Hartford. In this little fort, their first child was born. This child was the grandfather of J. S. Coleman. They remained in the fort, till this child was about three years old, and then moved to the spot where the village of Beaver Dam is located, on the Elizabethtown and Paducah Rail Road. An account of the self-baptism of Mrs. Coleman was given in the history of Beaver Dam church. At this place, the little boy which was born in the fort, became the father of 23 children, all born of one mother. Of these, Elisha H. Coleman, born January 5, 1805, was the oldest.

J. S. Coleman, only child of Elisha H. and Susannah Coleman, was born in Ohio county, Ky., February 5, 1827. His father was of German, and his mother of Irish and Welsh extraction. His parents were in good circumstances, and gave him what was then regarded a good opportunity to get an education, viz. he labored on the farm during the summer, and went to school during the winter. When he grew up, he taught school, and attended school, alternately, till he acquired a fair English education, and probably some knowledge of some of the dead languages.

In the eleventh year of his age, he was suddenly awakened to a vivid sense of his sinful and ruined estate, before God, by reading the following stanza of a then popular old hymn:

"That awful day will surely come;
The appointed hour makes haste,
When I must stand before my Judge
And pass the solemn test."

Without any religious instruction, save that which he had previously received from his pious parents, he set about seeking the salvation of his soul. After seeking for sometime, he found peace in Jesus, and was afterwards baptized by Alfred Taylor. In his fifteenth year, he was strangely and power-

fully impressed with a sense of duty to give his life to preaching the gospel. But thinking it impossible for one so ignorant as he deemed himself, ever to be able to engage in so holy and responsible a work, he strove to stifle his impressions, and succeeded, for the time. At about the age of 20, he married Rachel Chapman, to whom, in after years, he acknowledges himself greatly indebted for what he has been enabled to accomplish in the work of the ministry.

Soon after he arrived at his majority, he was elected Sheriff of his county. After this he was elected Brigadier General of his Congressional district, which, under the then existing military laws of the state, gave him considerable prominence in the district. The way to a seat in Congress seemed opening before him. His ambition was greatly kindled. But now his religious duties, which had been much neglected, for several years, began to press upon his mind with force. Meanwhile, his early impression of duty to preach the gospel returned with great power. He again strove to thow off these impressions. To the proud, ambitious young man, with such bright worldly prospects before him, the thought of the poverty, self-denial, and reproach, attending the life of a preacher, was almost intolerable. The struggle was long and terrible, but the Spirit of God prevailed. "The strife went on," says he, "until humbled and subdued by God's grace, I at last submitted to be anything, or do anything, or, at least, to attempt anything that the Lord might require of me. This condition, and submission, was reached late one Sabbath evening—perhaps the last in April, 1854—while on my knees, far out in the deep forest, where I was wrestling with God, duty, and self."

Mr. Coleman had already acquired considerable practice in public speaking, and, the following Sunday night, he commenced his ministry, at Old Beaver Dam church. This was in May, 1854. He took charge of Beaver Dam, and perhaps other churches, the same year. Within one year, he so disposed of his worldly affairs as to be able to give his whole time to the work of the ministry, which he has done to the present time (1885). He was ordained, in October, 1854, by Alfred Taylor and J. F. Austin. He was very soon pastor of four churches. From the beginning, his success was extraordinary, not only in the churches of which he was pastor, but in many

revival meetings, which he engaged in. He served Buck Creek church, McLean county, as pastor, 24 years, Beaver Dam, 18 years, Green Brier, 14 years, Sugar Grove, 12 years, West Point, 9 years, and several others, shorter periods of time. He has assisted in constituting 11 churches, and in ordaining 20 preachers. He was Moderator of the General Association of Kentucky Baptists, from 1859, till 1872. He was editor and proprietor of the *Green River Baptist*, for a time during the war. He was also co-editor and part owner of the *Western Recorder*, one year. He was State Evangelist, under appointment of the Board of the General Association two or three years.

In 1877, he accepted a call to the First Baptist church in Owensboro'. During the first year of his pastorate there, 250 were added to the church. Walnut Street church was constituted in that city the same year, and Mr. Coleman subsequently became pastor of that organization. He is at present, pastor of some country churches near his birthplace.

Between the time he was ordained, in October, 1854, and the first of January, 1879, he baptized 3,415* persons. About 700 of these were from other denominations—mostly from the Methodists which were, next to the Baptists, most numerous in his part of the State. Among those he has baptized from the Methodists may be named W. Pope Yeaman now of St. Louis.

Mr. Coleman has acquainted himself with the outlines of theology and religious literature, and is familiar with his text book; but he has studied men rather than books. He is much better acquainted with the human heart than with systematic theology. He has dilligently studied effectiveness, and few men ever studied it to more advantage. Whatever may be said of his want of elegance of style, few men in Kentucky have ever been able to draw and hold together, from year to year, larger congregations or more deeply interested audiences. He holds his religious convictions intensely, and is always ready to advocate and defend them. He has proved himself a skillful debater, but his best gift is that of a popular preacher. In this it would be difficult to point out his superior. But the best eulogium that can be passed on him as a preacher, is, that

*To the present (1885), he has baptized over 4,000.

extraordinary success has attended his ministrations from first to last.

John M. Peay, one of the most useful preachers in the Green River country, was for a short time pastor of Beaver Dam church. His ancestors were Baptists, two or three generations back, at least. William Keele, his maternal grandfather, was a Baptist minister, and was pastor of old Garrison church in Coffee county, Tenn., 56 years.

Mr. Peay was born in Rutherford county, Tenn., May 19th. 1832. In early life he moved to Butler county, Ky. There he was baptized into the fellowship of Sandy Creek church, by Alfred Taylor, in October, 1853. By this church he was licensed to preach, in 1854. He then spent three years in the study of J. S. Coleman, where he completed a very fair English education. He was ordained to the ministry at Beaver Dam church in September, 1857. The next year he moved to South Carrollton, on the south side of Green river, and took charge of the church in that town, to which he continued to minister till 1882, when he took charge of Bethel church, in Christian county, where he now labors. He has usually supplied four pulpits with preaching. In addition to his ministerial labors, he conducted an educational journal, in connection with his brother, R. D. Peay, for some years. He has published several small works, some of which are written with decided ability. As a preacher, Mr. Peay would hardly be regarded an orator, yet his delivery is forceable and effective. He analyzes his subject with close discrimination, and few men more thoroughly exhausts the matter in a text. He is a thorough Baptist, and, like Coleman, under whom he studied three years, and with whom he was intimately associated in the ministry twenty-four years, he is always ready to preach and defend his doctrines. He has proved himself a strong oral debater. In preaching talent, and in point of success, both as a pastor and an evangelist, he ranks close to Alfred Taylor and J. S. Coleman.

Of the thirteen churches constituted in 1798, eight still exist, but not more than three of them are exercising any considerable influence for good, the other five having fallen into the ranks of the Antimissionaries, and dwindled to almost insignificance.

CHAPTER XXIII.

BRACKEN ASSOCIATION AND TEN CHURCHES CONSTITUTED IN 1799.

At the beginning of the year 1799, the Kentuckians were still in a state of considerable excitement. The convention which was to meet at Frankfort, on the 22d of July, for the purpose of forming a new constitution for the State, was to decide the vexed question as to whether the property of the people was to be made secure to them, or jeopardized by constitutional enactment. The election was to be held in the spring, when the political status of the convention would be measurably determined. Popular meetings, were held, in February, in various parts of the State, some in favor of, and some in opposition to, the perpetuation of slavery by constitutional enactment. Henry Clay was the leader, or at least, orator of the anti-slavery party. A meeting was appointed in which each religious denomination in the State was to be represented by two members, for the purpose of ascertaining the religious convictions of the people on the subject of slavery. The election, however, indicated that a large majority of the people favored the continuance of slavery in the commonwealth. The convention finished the work of forming a constitution on the 17th of August, and enacted that it should be in force on and after the first day of June, 1800.

During the year, friendly intercourse was established between the governments of the United States and France, by means of which a treaty, satisfactory to both countries was entered into the following year. All causes of popular agitation seems now to have been removed, and the commonwealth was in a condition to enjoy full peace. The spiritual dearth still continued. The baptisms during the year may be fairly estimated at 175. The meetings of the associations evinced nothing of the spirit of enterprise or progress. Elkhorn had had under

consideration the propriety of having a catechism selected or prepared for the use of children, but this year the churches having expressed diverse opinions about the propriety of it, the subject was dropped. An inquiry as to whether persons who had been excluded from the churches for embracing Universalism, might be restored without an utter renunciation of that heresy, was answered in the negative. The churches were advised to be cautious about encouraging strange preachers who could not exhibit credentials and a fair character. *Salem* advised "the churches to be very cautious about restoring excommunicated ministers to their former standing." These cautions were probably provoked by South Kentucky Association of Separate Baptists having recommended the churches in her body to restore such persons to membership as had been excluded for holding the doctrine of universal restoration.

Bracken Association was constituted of eight churches, aggregating a membership of 539, on Saturday, the 28th of May, of this year (1799). Among these churches were Washington, Stone Lick, Mayslick, Bracken and Lees Creek. There was still some fruits of the recent revival being gathered into the churches of this little new fraternity.

A few churches were constituted during the year in various new settlements in the State.

Flat Lick church is the oldest in Pulaski county. It is located ten miles north-east from Somerset, the county seat. It was constituted of nine members, on the fourth Saturday in January, 1799. Among its early members were Thomas Hansford, James Fears, Elijah Barnes, John James and Charles Westerman. The first three of these were preachers. The church united with Tates Creek Association, the same year it was constituted, at which time it numbered eighteen members. James Fears was chosen pastor. This was just at the beginning of the great revival. In one year, Flat Lick rose from twenty-one to 106 members, in 1801. But in consequence of its sending out colonies to form other churches in the surrounding country, it was reduced to forty-seven members, in 1806. In 1812, it numbered seventy-four, but, in 1825, it had been again reduced to fifty. From this time it had a healthful growth, under the pastoral care of Stephen Collier. At the time of his resignation, in 1843, the church numbered 173 members. It

has since had some reverses, but has continued to be a leading church in Cumberland River Association, from the time it entered into the constitution of that fraternity, in 1809, to the present time.

Of *James Fears* little else is now known than that he was in the constitution of Flat Lick church, and that he was its pastor a few years. Of Stephen Collier, the second pastor, something has already been said.

Joseph Martin James, the third pastor of Flat Lick church was the son of Baptist parents. His father, John James, was in the constitution of Flat Lick church. He was a valuable church member, and lived to a good old age. He raised four sons and four daughters. Of the latter, Elizabeth was the first wife of the distinguished Jeremiah Vardeman. Of the sons, J. M. and Daniel became Baptist preachers.

Joseph M. James was born in Culpeper county, Va., about 1784. He came with his parents to Kentucky, about 1794, who first settled near Crab Orchard, in Lincoln county, but in 1798, moved to Pulaski county. Here their son Joseph, grew up to manhood. He was illiterate in his youth, but having a strong, active mind, and great energy of character, he made considerable attainments in general knowledge. He professed faith in Christ about 1820, and was baptized into the fellowship of Flat Lick church by Elijah Barnes. He commenced exercising in public prayer and exhortation, soon after he joined the church. He improved rapidly in speaking, and was soon ordained to the ministry. He became pastor of Somerset (formerly Sinking Creek), New Hope, Rock Lick, Mt. Olivet, and, at a later period, Flat Lick churches. For a number of years he was probably the ablest preacher in Cumberland River Association. But alas for the frailty of human nature! In his old age he yielded to the seductions of strong drink, and was disgraced. This led on further to the heinous crime of adultery. The poor old man became an outcast, and his sun went down in a dark cloud, about 1849.

Daniel F. James, son of John James, was born in Lincoln county, Ky, in 1795. He was carried by his parents to Pulaski county, where he joined Flat Lick church, in his youth. He was in the battle at New Orleans, January 8, 1815. Some years after this, he was ordained to the ministry. He was pastor of

Double Springs church in Lincoln county, and some others. He was probably never the regular pastor of Flat Lick church, yet his labors for its prosperity, his constant, cheerful and devoted piety did much to build it up, and perhaps no member or pastor of this old fraternity, was ever more warmly loved or highly respected by the whole community, than was this eminently godly man. He died, at his home in Pulaski county, Dec. 1, 1871. His oldest son, A. J. James, was many years a prominent lawyer in Frankfort, Ky.

ROBERT MCALISTER succeeded J. M. James in the pastoral care of Flat Lick church. He was born in Rockbridge county, Va., March 5th, 1782. His father, *Joseph McAlister*, was a tailor by trade, and was of Irish extraction. He moved with his family to Lincoln county, Kentucky, about 1790. There the old revolutionary soldier—for such he was—added farming to the occupation of a tailor. He ploughed his little field in spring and summer, and made clothing of buckskin for the settlers in the fall and winter, occasionally varying his occupation by engaging in Indian fighting. After living a few years in Lincoln, he moved to Pulaski county. He was a Presbyterian, and lived to a good old age. He raised six sons and one daughter. The latter became the wife of the talented, but erratic Joseph Martin James, and mother of that eminently Godly minister John James, so well known among the Baptists of Kentucky.

Robert McAlister was raised up in the wilds of the new country, with very little education. However, he learned to read and write, and made good use of these acquirements in after years, more especially in reading the word of God. At the age of twenty-four years he married Rachel McKenzie, the daughter of a widow. He, with his wife, was baptized into the fellowship of Rock Lick church in Pulaski county, by J. M. James, about the year 1823. Soon after this he moved his membership to Flat Lick, where he presently began to preach with great zeal. He was ordained by Joseph M. James and Stephen Collier, and was called to the care of New Hope, and afterwards to that of Flat Lick church. To these he preached till the Master called him up higher. He was a preacher of moderate ability, but he used his talent well, and the Lord greatly blessed his labors. About 1850, he had a light attack

of flux, but riding to Somerset and back on a very warm day before he had fully recovered, he took a relapse and died in a few days. Mr. McAlister raised six daughters and five sons, all of whom became Baptists, except his son Martin G., who became a Campbellite preacher and died young of cholera.

John James was the son of J. M. James, and was probably brought into the ministry at Flat Lick church. Of this church of his fathers, he was pastor after the death of Robert McAlister. Afterwards, he moved to Columbia, in Adair county, and was many years pastor of the church in that village. About 1872, he moved into the bounds of Liberty Association, and preached several years to some country churches in Hart and Barren counties. From there he moved to Paris, Texas, where he remained, preaching to the church in that village two or three years. At present (1885) he is in the State of Missouri. Mr. James was educated, it is believed, at Georgetown College. He is well versed in the sacred scriptures, and is familiar with New Testament Greek. He is peculiarly devoted to his holy calling; all his powers seem to be perpetually absorbed in the great work of preaching the gospel. He is an excellent preacher and a man of spotless purity of character.

Somerset church, (originally called Sinking Creek) is located in the town from which it derives its present name, in Pulaski county. It was the second church organized in that large county, and was constituted of twenty-one members by Isaac Newland, Peter Woods, Henry Brooks and John Turner, June 8th, 1798. It united with Tates Creek Association the following October, when it reported twenty-eight members. During the revival of 1801, it enjoyed a precious season, and its membership increased to one hundred. Thomas Hansford was its first pastor, and under his ministry it enjoyed peace and prosperity. In 1812 it numbered one hundred and nine members, and in 1823, one hundred and sixty-five. It entered into the constitution of Cumberland River Association in 1809, and remained a member of that body till after the formation of South Kentucky Association of United Baptists. It united with that body some years past. About 1850 this church divided on the subject of benevolent societies. Those opposing such organizations formed Pitman's Creek church, in the same county. The affair finally got into the Cumberland River Association, and

divided that old fraternity. From this resulted Cumberland River Association, No. 2, of Antimissionary baptists in 1861.

In 1879, Somerset church numbered one hundred members. It now has nearly completed a good brick house of worship. Green Clay Smith was its pastor in 1882.

Thomas Hansford, the first pastor of this church, was an early settler in Pulaski county. He went into the constitution of Flat Lick church the 4th Saturday in January, 1799. On the 8th of June of the same year he went into the constitution of Sinking Creek, and became its pastor. After remaining in this position a number of years, he moved to Wayne county, and became pastor of the church of Monticello. In his old age he imagined himself slighted and neglected by some of the younger brethren in this church. Earnest efforts were made to remove his grievances, but all in vain. He still insisted that he was illy treated, and, as a dernier resort to obtain satisfaction, joined the Campbellites. He was a plain, illiterate old preacher of excellent character. Among the early settlers of Pulaski and the southern part of Lincoln county he was held in high esteem, and accomplished much good in laying the foundation of the early churches of that region. Under his preaching, the famous Jeremiah Vardeman was reclaimed from his backsliding, and brought into the ministry. He was the first moderator of Cumberland River Association, and filled that position several years at a later period.

Daniel Buckner was the most distinguished pastor of Somerset church during its early history. He was the son of Henry Buckner, and was born in Lawrence district, S. C., September 30th, 1801. In 1807, he was brought by his parents to Cocke county, East Tennessee. Here he grew up on a farm. He professed conversion in his fifteenth year, and walked twelve miles to join Lick Creek Baptist church, when he was baptized by Caleb Witt. Soon afterwards, he joined Big Pigeon church in the same county. In 1818, he married Mary Hampton. He was licensed to exercise a gift in 1823, and was ordained to the ministry, at Chestua church, in Monroe county, by George Snider and James D. Sewell in 1827. While laboring with Chestua church that year, there was a continual revival, and a large number was baptized. He was the first Baptist that preached in Madisonville the county seat of Monroe. Here he, with the

help of George Snider, constituted a church, to which he ministered seven years. The first protracted meeting he held there, twenty-five were added to the church by baptism. Of these, five became preachers, among whom were Bradley Kimbrough, Samuel Henderson, since editor of the *South-western Baptist* in Alabama, and Henry F. Buckner, long missionary to the Creek Indians.

Mr. Buckner also gathered Ebenezer church soon after that of Madisonville, and in the same county, and was pastor of it seven years. He preached to the church at Jellico Plain, in Monroe county, several years. About 1831, he accepted a call to Zion Hill church, in McMinn county. This church bought him a fine horse and a small farm. For the latter they paid $400. At Zion Hill he baptized about one hundred the first year. From this place he went to Big Spring church on Mouse creek. D. D. Cate says, in Borum's Sketches: "About this time he received an appointment by the State Baptist Convention to travel in East Tennessee as missionary and agent at $15 per month. His first appointment kept him from home two and a half months. Such was the opposition to the enterprise at that time, that some would not allow him to preach in the church, and he was compelled to preach in the grove, school house or family room. But seldom could he get a brother to take the hat around for collection. In that event, he did it himself. He was the first to introduce the missionary leaven in seventeen counties in East Tennessee."

Soon after his return from his first trip, the church at Big Spring preferred a charge against him for joining the State Baptist Convention, and [on his] refusing to withdraw, excluded him. The Sweetwater (anti-missionary) Association, at the request of this church, published him in their minutes for withholding his credentials. He applied to the church for a copy of the charge, presented it to Conesauga church, and was received on it as if a letter of dismission.

After this, he moved to Washington county, and preached with excellent success about eighteen months. From here he moved to Cleveland in Bradley county. He and his brother, Burrow Buckner, constituted the church at this place.

In 1839, he accepted a call to the Somerset church in Pulaski county, Kentucky. To this point he moved and served

this church fifteen years, during which he baptized into its fellowship two hundred and fifty persons. He was, during the same time, pastor of other churches in the country. About 1855, he moved near Perryville in Boyle county, when he took charge of the church in that village and some country churches. He was well sustained here for about six years, which he regarded the happiest period of his life. But his youngest son, Robert C. Buckner, had moved to Texas, and the parents could not feel happy in his absence. Having resigned his charges, he started to join his son in the far West. In the summer of 1861, in the 60th year of his age, he put his family in a wagon, which he himself drove and started on a journey of 900 miles. When within 36 miles of his destination, his wife became too sick to travel. On the ninth day of her illness, and on the 60th anniversary of his birth, she passed away from earth. Soon after his arrival in Texas, he accepted a call to the church at Boston in Bowie county. Here he remained about four years, and baptized about one hundred persons. In 1865, he married a second wife and moved to Paris, in Lamar county, where he resided till a short time before his recent death, at the house of his son, Rev. R. C. Buckner, in Dallas, Texas.

Mr. Buckner was a successful revivalist. During his ministry, he baptized more than two thousand five hundred persons, twenty-five of whom became preachers. Two of his sons, Henry F. Buckner, missionary to the Creek Indians, and Robert C. Buckner, editor of the *Baptist Herald*, Texas, are distinguished ministers. A. J. Holt, missionary to the wild tribes of Indians, is a grandson of his.

Four Mile church is located in Campbell county. Its history is confused, like that of many others of the early churches, by the changing of its name, failing to have its location specified in the early associational record, and by there being a number of churches of the same name, in various parts of the State. In Manley's Annals, (a most valuable record), the name of a church printed "Russell's Creek" in one place, and "Ruperts Creek" in another, appears to have applied to the church since called Four Mile. It united with Elkhorn Association in 1799. At this period, it numbered fifteen members. It appears to have united with Bracken Association the same fall, or the year following. In 1812, according to Benedict, it was a member of

North Bend Association, had John Stephens for its preacher, and numbered fifty members. In 1827, it united with other churches in forming Campbell County Association. In 1843, it numbered ninety-two. In 1876, it was not represented in its association, but appeared to still have an existence.

Elk Lick church is located in Scott county. It was constituted in 1799, and united with Elkhorn Association the same year. At this time it numbered six members. In 1801, it received twenty-nine by baptism, which brought its membership up to forty. In 1809, it entered into the constitution of Licking Association, at which time it numbered about thirty-three members. In 1818, it enjoyed a refreshing from the Lord, when twenty-seven were baptized into its fellowship. This gave it a total membership of fifty-nine. This was its maximum. At two subsequent periods it reached the same number, the last in 1843. Since that time it has gradually declined. In 1876, it numbered thirty-nine members. That it belongs to Licking Association is sufficient evidence of its opposition to all benevolent societies.

Fourteen Mile, (now Charleston) church, was received into Salem Association in 1799. It was, at first, located on a small stream called Fourteen Mile creek, in what was then Knox county in the Illinois grant, but now Clark county, Indiana. Although this church is not in Kentucky, it was planted and nurtured by Kentucky preachers, was a number of years connected with associations in that State, and may, therefore, have brief mention in the history of Kentucky Baptists. Besides, it was the first organization of the kind, established on the soil of the present great State of Indiana.

It was constituted of two men and their wives, John and Sophia Fislar, and John and Cattern Pettit—by Isaac Edwards, November 22, 1798. William Kellar attended the first meeting of the church. In 1802, James Abbot was chosen its first pastor. Feet washing and communion were appointed for a subsequent meeting. But the brethren receiving "considerable light on the 13th chapter of John," feet washing was deferred, and perhaps never attended to in that church. Mr. Abbot served the church, as pastor, from March till December, 1802, when he was excluded from its fellowship for "the heinous and abominable crime of falsehood." In August, 1799, Henson Hobbs was received by letter, and, in the following September,

was chosen Elder. In 1803, the church moved its location, and changed its name to "Silver Creek." The same year, it entered into the constitution of Long Run Association (Kentucky), at which time it numbered 47 members. In July 1803, the church petitioned Plum Creek (now Buck Creek) church in Kentucky, to supply them with preaching, whereupon that church agreed to send William McCoy and George Waller to preach to them. In 1812, Silver Creek church, with eight others, entered into the constitution of Silver Creek Association in its own State, after which it had no direct connection with Kentucky Baptists. Since that period, it has had various fortunes and misfortunes. For about thirty years, it was the largest and most flourishing church, of any kind, in Clark county. But, in 1829, a majority of the church was carried off by the Campbellite schism, and, in 1834, the remnant of the church was divided by Parkerism, the missionary party consisting only of five members. These persevered, and succeeded in building up again. The church is, at present, located in Charleston, the county seat of Clark, and bears the name of that village. W. T. Gordon, late of Kentucky, was its pastor in 1881.

Henson Hobbs began his ministry, as a licentiate, in Fourteen-Mile church. He was of a family of Hobbses that settled very early in Nelson county, Kentucky, and was born about 1772. The place of his birth, or at what time he moved west, is not known. In 1799, he moved from Kentucky (as is supposed) to what is now Clark county, Indiana, and united with the church described above. Of this church he was appointed an Elder, in September of that year. He was there licensed to preach, August 30, 1800. For a time, he supplied this little church with preaching, then moved back to Kentucky, and settled near Long Run church, in Jefferson county. Of this church he became a member, and here he was ordained to the ministry, in 1802. During this year, South Long Run church was constituted, and Mr. Hobbs became its pastor, and served it about 19 years. He was also pastor of Cane and Back Run, and probably some other churches. He was the first Baptist preacher who filled regular appointments in Louisville. In this *village* he preached a considerable time, and constituted, of 22 members, in 1815, the first Baptist church planted there. Of this church he was pastor seven years. In 1815, Long Run

Association organized a missionary board for the purpose of sending missionaries to preach "on our frontiers." Under an appointment of this board, Mr. Hobbs went to Missouri Territory, and spent some months in preaching. He took with him a lad named John Holland, then a young professor, who afterwards became an able preacher.

Henson Hobbs was one of the most active and useful preachers of his generation, in Long Run Association. The following extract from the Minutes of that body for 1821, shows the esteem in which he was held: "With sensations of sorrow, yet, we hope, with Chrstian resignation, we record the death of Brother Henson Hobbs, who departed this life on the 14th day of August last, in the 49th year of his age. He was 23 years a zealous and successful preacher, lived beloved and died lamented by an extensive circle of pious brethren and acquaintances."

Eddy Grove church was the oldest body of the kind in that portion of the State lying west of the Henderson and Nashville Rail Road. It was located in Caldwell county, and was constituted in 1799. Like the other early churches in southern Kentucky, it was probably a member successively of Mero District, Cumberland, and Red River Associations. In 1812, it was a member of the latter, had Daniel Brown for its preacher, and numbered 137 members. Of the 36 churches (about half of which were in Tennessee) which composed Red River Association, at that period, and which aggregated a membership of 2,382, only two were larger than Eddy Grove. There was an extensive revival in the Cumberland Valley this year. About 900 were added to the churches of Red River Association, and a number of new churches were formed. It was thought expedient to divide the Association. Accordingly the more western churches were embodied in a new fraternity, styled Little River Association. Eddy Grove became a member of this body. In 1825, the Association met with this church. At that time it numbered only 39 members, and had the Venerable James Rucker for its preacher. In 1827-8, it enjoyed a revival under the ministry of William Buckley, and its membership was increased to 51. But it again declined gradually, and, about 1833, its name disappears from all available records.*

*For other particulars of this church, see history of Little River Association.

James Rucker was quite an old man when he moved to Caldwell county, and became a member of Eddy Grove church. He was a preacher in Virginia during the period in which Baptists suffered much for conscience' sake. What share he had in those persecutions is now unknown. After filling the pastoral office for a time in his native State, he moved to Woodford county, Kentucky, about the year 1785, and united with South Elkhorn, the first church organized on the north side of Kentucky river, and, at that time, under the pastoral care of Lewis Craig. In the winter and spring of that year, he labored with John Taylor, Lewis Craig, George Stokes Smith, and John Dupuy in the first religious revival that is known to have occurred in Kentucky. About 40 persons were converted. In April, according to John Taylor, Clear Creek church was constituted in Woodford county. This was the second church organized on the north side of Kentucky river. This church, except for a short time near its beginning, had no pastor for many years. Mr. Rucker, who was in the constitution, served it as a preacher, in conjunction with John Taylor, John Dupuy, Richard Cave and John Tanner, until about 1796. About this date, he and John Tanner, who had married his daughter, came to the conclusion that the Baptists in Kentucky had become corrupt in doctrine and discipline. Accordingly they withdrew from Clear Creek, and constituted, of ten members, a "Reformed Baptist church," on Salt river, in what is now Anderson county. In about two years, this particularly *pure* and *sound* church was rent to fragments by internal dissensions, and, like Jonah's gourd, came to naught. Mr. Rucker returned to Clear Creek church. But, being mortified by his failure, or having lost his influence in the church by inveighing against its doctrine and practice, he moved to Caldwell county, and became a member of Eddy Grove church, not far from the beginning of the present century. Here the good and respectable old man lived to a great age. He probably died about the year 1828.

Blue Spring church is located in Metcalf county, and was constituted in 1799. The original name of this church was *Mud Camp*. Under this title it joined in the constitution of Green River Association, in 1800, and, in 1802, reported to that body a membership of 41. Henry Miller was a licensed preacher in this church, at that time. It was in this church

that an attempt was made in 1801, to restore Robert Smith to the ministry. The effort probably failed. William Ratliff was the first pastor of this church, of which there is any account. The served it till his death, which occurred not far from 1815. He was succeeded by Daniel Shirley, who served till 1823, when he died. Ralph Petty suceeeded him, and served the church, with much acceptance, many years.

In 1845, this church divided on the subject of missions. The Anti-missionary party remained under the pastoral care of Mr. Petty, till his death, after which it wasted away and became extinct. The Missionary party, consisting of 32 members, uuited with Liberty Association. It has had a slow growth, and has continued to be a rather small church. In 1878, it numbered 57 members.

Ralph Petty was the most distinguished of the early pastors of Blue Spring church. He was born in Virginia, December 27, 1767. His parents moved to Ohio, and settled near Cincinnati. Here he was raised up, and, in young manhood, married Isabell, daughter of James McClure of Hamilton county, Ohio. Mr. McClure was afterwards killed by an Indian, while standing in his yard, in Bourbon county, Kentucky, where he had settled, after the marriage of his daughter to Mr. Petty. Mr. Petty also moved to Kentucky, and settled in Bourbon county. Here, during the great revival, in 1801, he obtained hope in Christ, and was baptized.

In 1802, he moved to Barren county, and settled on Fallen Timber creek. Here he united with Glovers Creek church, and, the following year, was ordained to the deaconship. He was licensed to exercise a public gift, February 3, 1804, and ordained to the full work of the ministry, March 3, 1805. He was called to the pastoral care of Glovers Creek, Mt. Pisgah, Dripping Spring, and Skaggs Creek churches, all in Barren county. Afterwards he gave up the care of Skaggs Creek church, and accepted that of Blue Spring, to the neighborhood of which he had moved, in 1823.

Mr. Petty possessed medium preaching gifts, and was a mild, conservative man. He was of easy, pleasant address, and was a great lover of peace. He was a good pastor, and was much beloved by his people. Besides his long and faithful pastoral labors, he did much preaching among the poor and

destitute, and, in the early part of his ministry, aided much in building up the Redeemer's cause. His co-laborers in the eastern part of Green River Association were Stockton, Nuckols, Elkin, Logan and others.

During the great excitement in Green River Association, on the question of missions, Mr. Petty was chosen Moderator of that body, on account of his conservatism. The difficulties were happily adjusted, for the time. When the first split occurred in that body, in 1833, Mr. Petty remained with the Missionary party; but when the second split occurred, in 1838, he adhered to the Anti-missionaries. He was pastor of Blue Spring church when it excluded Thomas Edwards for joining a church that believed in "human societies."

Mr. Petty became very corpulent in his old age, but continued to preach till he was attacked by a flux of which he died, July 26, 1851. He was speechless several days before his death.

One of Mr. Petty's chief excellencies as a preacher, was his great simplicity, by which he made the most illiterate understand him. Andrew Nuckols said to him, on one occasion: "Bro. Petty, how is it that the people like your preaching so much, and think so little of mine, when we both preach the same doctrine?" "Because," replied Mr. Petty, "I cut mine up so that they can eat it, while you give them yours whole."

Thomas Edwards was raised up to the ministry in Blue Spring church. He was born of Baptist parents, in the state of Virginia, September 27, 1787. He came with his parents to Woodford county, Kentucky, about 1791, and thence to what is now Metcalf county, about the year 1800. He professed religion, in his twentieth year, under the preaching of William Ratliff, by whom he was baptized into the fellowship of Blue Spring church.

In early life he was married to Katherine V., daughter of John Burks of Barren county. The fruits of this marriage were five sons and four daughters, all of whom lived to the years of maturity.

Mr. Edwards received but a limited education in his youth, but having a thirst for knowledge, he applied his leisure to study so closely, that he acquired a very good reading. He was a good historian, and was especially familiar with the Old Testa-

ment. He possessed a clear judgment and sound piety, but his timidity kept him from attempting to exercise in public, till he was near forty years old. He was ordained to the gospel ministry, at Blue Spring, by Ralph Petty and others, about the year 1830. He was called to the care of Three Springs church in Hart county. Soon after he entered upon his pastoral work, the second split occurred in Green River Association, and Liberty Association was formed of the Missionary party, in 1840. Blue Spring church remained with the old organization. Mr. Edwards, agreeing in faith with the new association, procured a letter of dismission from Blue Spring, and united with Three Springs, of which he was pastor. For this, a charge was brought against him in Blue Spring, and he was excluded "for joining a church that believes in human societies." Five years afterwards, Blue Springs church split, and the Missionary party united with Liberty Association.

Besides Three Springs, Mr. Edwards was pastor of Little Barrern, New Liberty, East Fork and Rock Spring churches. The last named was gathered by his labors, and he was pastor, at the time of his death, of the last three named. He was a strong, sound preacher, rather than a brilliant one. He preached much from the Old Testament, especially comparing the prophecies, concerning Christ, with their fulfillment. He was regarded an excellent pastor, and his churches were all prosperous, up to the time of his death. He died of pneumonia, after an illnesss of twelve days, March 27, 1847. His confidence was unshaken as he neared the cold stream. In answer to the inquiry of his friends concerning his prospects, he calmly replied that his arrangements had long been fixed.

Nathaniel Gorin Terry is prominent among several excellent preachers who have been pastors of Blue Spring church, in later years. He is now a little past middle life, and has preached in the locality in which he was born, and to the people among whom he grew up, during his entire ministry; and yet it is probable that no minister was ever more beloved or fully trusted by his people. He seems to be an exception to the rule, that a prophet is without honor in his own county.

N. G. Terry is the son of Nathaniel Davis Terry, a native of Virginia. His mother was a Miss Gorin, of a family noted for intellectural vigor and active enterprise. He was born in

Barren county, Kentucky, November 17, 1826. He finished his education at Centre college, in Danville, Kentucky. His early years were spent in teaching. He was, for a time, principal of the Masonic Female College, at Glasgow, in his native county. He was married in early life to a Miss Stark, a descendant of an old French Huguenot family. Several children have blessed this union.

Mr. Terry professed religion nnd was baptized into the fellowship of Salem church, in Barren county, in March, 1841. His preaching gifts were not recognized by his church till 1858. In August of that year, he was licensed to preach, and was ordained to the ministry the following December. His improvement was so rapid, that within a few years, he took rank with the leading preachers in the Green River country. After preaching to Blue Spring, Dover and some other country churches three or four years, he accepted a call to the church at Glasgow. Here he ministered fourteen years, with extraordinary success. In 1875, the church at Glasgow enjoyed a most precious revival under his ministry. About sixty persons were added to the church, and among them a number of the prominent citizens of the county.

In 1876, Mr. Terry resigned his charge at Glasgow, and moved to his farm in the country. Since that period he has divided his time among four country churches. He is at present (1881) preaching to the churches at Cave City, Caverna, Rock Spring and Gilead. The latter is on the railroad in Hardin county, the others within a few miles of his home. He has been uniformly successful in his pastoral relations. He has been much engaged in protracted meetings, principally in his own region of the State, and has been abundantly successful. In October, 1865, he held an oral debate of five days continuance with T. C. Frogge, presiding elder in the Methodist church, on the action and subject of baptism; and, in October, 1868, he held a seven days' debate with Samuel A. Kelly, on the main differences between the Baptists and Campbellites. Both the debates were at Salem church, in Barren county. In both of these contests Mr. Terry proved himself a ready, skillful and able debater, and gave much satisfaction to his people.

In 1865, Mr. Terry was elected moderator of Liberty Association, and has served in that capacity every year since, ex-

cept when prevented from being present by sickness. He has been much hindered in his labors by an annual attack of sickness of a very distressing character, which has followed him about sixteen years, and has frequently brought him seemingly nigh unto death. But with this serious hindrance he has baptized something over 1,100 persons and married about two hundred couples.

He is a man of strong, clearly defined convictions, is a decided Baptist and preaches his sentiments without hesitancy or apology. He is a preacher of high order of ability, is easy, fluent and pointed in his address, and interests all grades of men as few preachers in the State can do. When his feelings are fully enlisted, his power in exhortation was seldom or never surpassed in Kentucky.

CHRISTIANSBURG church is located in a small village from which it takes its name, on the Louisville and Frankfort railroad in the east end of Shelby county. It was constituted in 1799, and received into Salem Association the following year. It was at first, called *Six Mile Creek.* Afterward the name was contracted to *Six Mile*, and in 1836, exchanged for its present name. It entered into the constitution of Long Run Association in 1803. At this time it nnmbered 108 members. By whom it was gathered, cr who was its first pastor, does not appear. Among its early members were John Gilmore, John Metcalf and Abraham Cook, all of whom were afterwards preachers, and it is probable that Metcalf was a preacher at that time. Among the prominent preachers who have served this church were Abraham Cook, Joshua Rucker, W. W. Ford and Thomas M. Daniel. This church has been a large and prosperous fraternity from the time of the great revival, which began about a year after its constitution, down to the present time, and is now one of the leading country churches of the State. It has enjoyed many precious revivals. From 1828 to 1835, it enjoyed a continual revival, during which 128 were baptized. In 1842-3 seventy-one were baptized. From 1847 to 1854, 106 were baptized. From that time ro 1877 the baptisms aggregated 170, and in the fall of 1880, sixty-nine were added to the church. This church reached a membership of 300 in 1849, but next year it dropped from its records eighty-for names and dismissed a number by letter, so that its membership was reduced to 200. In 1881, it numbered about 240.

John Metcalf was very early, if not from its constitution, a preacher in Christiansburg church. On the constitution of North Six Mile, about 1818, he became a member of that fraternity. He remained a preacher in that church as late as 1834. He was a very moderate preacher.

John Edwards was an excellent preacher. He was a member of Christiansburg church as early as 1803, and probably from its constitution. Not far from 1809, he moved to Woodford county, and became pastor of Griers Creek church. For a number of years he was a very valuable minister in that portion of the State, but in the fall of 1826 he moved to Missouri.

Joshua Rucker was an ordained preacher in Christiansburg church as early as 1811. He was the son of the old pioneer preacher, James Rucker, some account of whom has been given elsewhere. He was a native of Virginia, but came with his parents to Woodford county, Kentucky, in his early childhood, in the Winter of 1784-5. Here he was raised up, surrounded by the dangers and privations of frontier life. About the time his father moved to Caldwell county, Kentucky, near the year 1800, he went back to the land of his birth. Where or when he united with a church, and was put into the ministry, does not appear. But after his marriage in his native State, he returned to Kentucky and settled near Christiansburg, in Shelby county, as early as 1811. Here he preached with much acceptance, till the fall of 1814, when he came to his death from hanging. He was found dead, hanging by a rope around his neck, in his barn. It remains to the present time a matter of doubt as to whether he hung himself in a fit of mental aberration, or whether the dreadful deed was done by his servants, of whom he owned a number. Mr. Rucker was a man of high respectability, and as a christian, maintained a character of unsuspected piety and devotion to the cause of his Master; as a preacher he was brilliant and popular. The tragical manner of his death threw a deep gloom over the community. Thomas Vandiver, a weak preacher of Henry county, remarked, in a sermon at Newcastle soon after the tragic event, that he would as soon have heard of the defeat of Jackson's army, which was then facing the British forces at New Orleans as to have heard of the death of Mr. Rucker in such a manner. He expressed deep regret for the loss of a cherished brother; but the people who had friends in

Jackson's army were so much incensed, that Mr. Vandiver thought it prudent to leave the country to avoid the fury of a mob.

ABRAHAM COOK was one of the early pastors of Christiansburg church. A sketch of his life will carry the reader back to the earliest religious operations in Franklin county, as well as to the horrid scenes of Indian warfare.

Abraham Cook was born of pious Baptist parents, in Franklin county, Virginia, July 6th, 1774. In 1780, his parents moved to the wilderness of Kentucky, and joined some half dozen families in forming a settlement at the Forks of Elkhorn, in what is now Franklin county. Here the father died only a few months after his arrival in the new country, and left the mother with a large family to struggle with the pinchings of poverty, and the hourly dangers of frontier life. When the settlers had increased to the number of seventy-five or one hundred souls, they began to feel the need of a preacher among them. Accordingly, the leading citizens of the little colony held a council, and commissioned John Major, a pious old Baptist, to go to the settlement on South Elkhorn, and, on behalf of the settlers, tender William Hickman a hundred acres of land on condition that he would settle among them. He reached Mr. Hickman's cabin late at night. It was in December, 1787, and the weather was very cold. "When he came in," says Mr. Hickman, "on being asked to sit down, he replied: 'No, like Abraham's servant, I will not sit down till I have told my errand.' He then told me what had brought him to see me, and gave me till the next morning to return him an answer. We passed a night of prayer. It was a night of deep thought with me, for I wished to do right." In February, 1788, Mr. Hickman moved among them, and in June following, constituted a small church called Forks of Elkhorn. A religious revival broke out in the settlement, and continued more than a year. "I think in the course of the year," says Mr. Hickman, "I must have baptized forty or fifty. I baptized nine of old sister Cook's children, and among the rest, that well known Abraham, now the minister of Indian Fork church, in Shelby county."

This devoted christian mother's heart must have overflowed with joy, at seeing so many of her loved ones embrace her Savior. But an overwhelming flood of sorrow awaited her in the

near future. About Christmas, in the year 1791, two of her sons, Hosea and Jesse, having married, and one of her daughters having married Lewis Mastin, the three young families, together with three or four others, settled three miles lower down on Elkhorn, in what was called Innis' Bottom. Here they remained undisturbed more than a year. But on the 28th of April, 1792, the settlement was attacked at three different points, almost simultaneously, by about one hundred Indians. The two Cooks were shearing sheep. At the first fire of the Indians, one of them fell dead, and the other was mortally wounded. The wounded man ran to the cabin, got his and his brother's wife, and their two infants, and a black child into the house, barred the door, and fell dead. The two Mrs. Cooks were now left to defend themselves and their babes against the bloodthirsty savages. They had a rifle in the house, but could find no bullets. One of them finding a musket ball, bit it in two with her teeth, rammed one piece down the rifle, and, putting the gun through a small aperture in the wall, fired it at an Indian who was sitting on a log near the cabin. At the crack of the rifle he sprang high in the air and fell dead. The Indians tried to break the door open; failing in this, they fired several balls against it. But it was made of thick puncheons, and the balls would not penetrate it. As a last resort, they sprang on top of the cabin and kindled a fire; but one of the heroic women climed up in the loft and threw water on the fire till she put it out. Again the Indians fired the roof, and, this time, there was no water in the house. But when did a mothers courage or resources fail when the life of her babe was at stake? Still remaining in the loft, though an Indian had shot down through the roof at her, she had called for the eggs which had been collected in the house. These she broke and threw on the fire till it was extinguished. Once more the baffled and infuriated savages kindled a fire on the cabin roof. This time there was neither water nor eggs. But another expedient was soon found. The jacket, thoroughly saturated wih blood, was taken from the body of the murdered man, and thrown over the newly kindled fire. At this moment, a ball from the Indian's rifle passed through a hank of yarn near the woman's head, but did her no harm. The savages at last retired, and left the young mothers to weep over the bloody corpses of their husbands. Lewis

Mastin was killed about the same time. The Indians were pursued, but they all escaped across the Ohio river, except the one killed by Mrs. Cook and one other.

Abraham Cook remained a member of Forks of Elkhorn, till 1796, when he married Sarah Jones and moved to the head of Six-Mile creek, in Shelby county. Here he entered into the constitution of Six-Mile (now Christiansburg) church, in 1799. For a period of twelve years, he divided his time between laboring on his farm and studying the Bible. During this period, he suffered many conflicts and sore temptations. He felt strongly impressed with the duty of preaching the gospel. But being poorly educated, and having a very humble opinion of his his natural gifts, he strove against the impression till his anguish became almost intolerable and, at last, he was compelled to yield.

In 1806, a church called Indian Fork was constituted near where he lived, and he became a member of it. Here he was licensed to exercise his gift, on the fourth Saturday in December, 1808, and, on the fourth Sunday in September, 1809, was ordained to the work of the ministry, by William Hickman, Jr., Thomas Wooldridge, and Philip Webber. He was now thirty-five years of age. He was over six feet high, very straight, rather spare, dark, swarthy complexion, large, dark brown eyes, and black hair. He possessed a strong constitution, and was very energetic. His bearing was dignified and commanding, and his manners, gentle, affectionate and persuasive. His voice was clear, strong, and musical, and could be heard at a great distance. His piety was of that sincere, frank and earnest type, that wins the respect of all, and the love of the godly.

His preaching talent was above the mediocrity of his times, and he soon became very popular and influential. He was chosen pastor of Indian Fork, Six-Mile and Buffalo Lick churches, in Shelby county, and Mt. Carmel, in Franklin. Like most preachers of his times, he did, in addition to his pastoral labors, much preaching among the destitute, and very great success attended his labors. He supported his family by his labors on a farm, persistently refusing to receive any pay for preaching. He continued to labor, as pastor, with the churches that first called him, until the feebleness of old age admonished him to retire; and then left them all strong and prosperous.

In 1851, he sold his possessions, in Kentucky, and, with his wife and youngest daughter, moved to Missouri. His daughter took sick on the way, and died, a few days after they reached their new home. Nor did he, himself, have to wait long for the Master's summons. On the 10th of February, 1854, he passed out of the "mud-wall cottage," and went to join the saints and their Redeemer in the New Jerusalem.

In doctrine, Mr. Cook was Calvinistic, and was very firm and decided in his principles, contending for them with earnest boldness; but he regarded it his duty to warn sinners to repent and believe the gospel. He preached the doctrines of the gospel with clearness and force, and dwelt much on the operation of the Holy Spirit and experimental religion. In exhortation, he was fervent, eloquent, and very effective. Of his descendants, Joshua F. Cook, a grandson, is a graduate of Georgetown College, and is an able preacher and a distinguished educator. He has been, for several years past, President of La-Grange College in Missouri.

Thomas M. Daniel held the longest and most successful pastorate in Christiansburg church, and was one of the most efficient and popular preachers that ever lived in Shelby county. Few men have ever lived and labored so long in the same locality, and had so few enemies.

Mr. Daniel was born and raised in Owen county, Kentucky. In his youth (in October 1838) he professed conversion and united with New Liberty church, in his native county. He was licensed to exercise a gift, in March, 1840. He appears to have developed slowly, at first. In June, 1844, he was requested to preach one Sunday in each month at the church of which he was a member. He was ordained to the full work of the ministry, in June, 1846, by Lewis D. Alexander, Elijah Threlkeld, and Paschal H. Todd. Having been called to the care of the church at Christiansburg, soon after he was ordained, he took a letter from New Liberty church, in November, 1847, and immediately joined the church at Christiansburg, where his membership remained till his death. Soon after he was called to Christiansburg, he became pastor, also of Indian Fork and Buffalo Lick churches in the same county, and, afterwards, of Campbellsburg church in Henry county. These churches all prospered under his ministry, as long as he served

them. In addition to his pastoral labors, he preached much among other churches, especially in protracted meetings, and an extraordinary degree of success attended these labors.

In his early life, he was a close student of the Bible, and made excellent progress in his study. But being a good economist, and a man of great industry, he began to acquire property, and, according to his own confession, allowed the world to get too strong a hold on his affections. He did not preach less, perhaps, and certainly no man ever maintained a better moral character, or had more entirely the confidence of the people, but he gave to his temporal business too much of the time that he should have devoted to study, and hence failed to attain to that high degree in his ministry, of which he was capable.

About 1869, he lost his wife, to whom he was very fondly attached, and, sometime afterwards, fell into a state of mental depression which rendered him incapable of preaching, for a year or two. After his recovery, he devoted himself wholly to the ministry with much zeal, and corresponding success. In the fall of 1879, he received a hurt, from being thrown from his buggy, from which he was confined to his bed for many weeks, after which he lapsed into a state of mental depression from which he never sufficiently recovered as to be able to preach. He raised two children (having none of his own). One of whom is his nephew, H. T. Daniel, now a prominent preacher in Richmond, Kentucky. He died in 1884.

NEWCASTLE church is located in the village from which it derives its present name, in Henry county. It was constituted of 18 members, by William Hickman and others, April 6, 1799, and was the first church gathered within the present limits of that county. It was at first, and for many years, called *Drennon's Creek.* In Manly's Annals of Elkhorn Association, it is incorrectly printed *Drennons Lick.* By whom this church was gathered, or who its first pastor was, there is no means at hand of knowing. It united with Elkhorn Association the same year it was constituted. At this time, it numbered 10 members. In 1804, when it united with Long Run Association, its membership had increased to 26. In 1811-12, it enjoyed a revival, under the ministry of Thomas Vandiver and Elijah Summars, during which more than 30 were baptized into its fellowship, and its membership was increased to 86. In 1818-

19, it enjoyed another revival, during which about 30 were baptized, and its membership increased to 123. In 1823, Thomas Chilton was called to the care of the church, and, during that year, 40 were baptized. The calling of Mr. Chilton to its pastoral care, and receiving him into its membership, involved the church in a difficulty with the association, he being a Separate Baptist. A committee was sent by Long Run Association, to labor with the church, and try to convince her of her error. Failing to be convinced, but expressing a desire to still remain in the association, that fraternity entered upon her minutes of 1824, the following item: "Forasmuch as the church at Drennon's Creek expresses no desire to be separated from us, or to bear on the feelings of this association, and notwithstanding we believe she has acted inconsiderately, in professing fellowship and communion for the Separate Baptists, who are distinct from, and not in union with us, we feel disposed to exercise forbearance towards her, with this special advice—that she rescind her order, establishing full fellowship and communion with the Separate Baptists."

This advice was rejected by a majority of the church, whereupon the association, at her meeting in 1825, advised the minority to organize as a church, and to receive into its membership two brethren who had been expelled by the majority. The minority followed the advice of the association. But before the next meeting of that body, the two parties of Drennons Creek church had happily adjusted their differences, reunited, and rescinded the obnoxious order. The united church petitioned for readmittance into the association and was "affectionately received."

The church now (1827) numbered 145 members. During the next year, a most glorious revival visited the church, under the ministry of those eminent men of God, Jeremiah Vardeman and Silas M. Noel, and 165 were baptized. This brought the membership up to 310. Drennons Creek was now, and for many years afterwards, the largest church in its association. In 1835, another great revival visited the church, under the preaching of John S. Wilson, and 136 were baptized, bringing the membership up to 375. Only three years later, another revival resulted in the baptism of 115. During the two years 1842-3, the church received 154 by baptism. In 1847, it attained to

a membership of 427. This year it joined Sulphur Fork Association. After this it enjoyed a number of extensive revivals; but its number gradually decreased, from year to year, till, in 1879, it reported only 99 membess.

Isaac Malin was the first preacher that is known to have settled in what is now Henry county. It is not improbable that he was instrumental in gathering Newcastle church, and he may have supplied it with preaching for a short time. In 1801, he gathered Drennons Ridge church, became its pastor, and ministered to it more than forty years. In 1813, he gathered Cane Run church in the same (Henry) county. Of this church also, he was pastor many years. He was a good, plain preacher of medium gifts, and sound practical wisdom. His piety was unimpeachable and his influence over the people was very great. He took much pains to explain the scriptures, and enforce the obligation to practical godliness, by the use of plain, familiar illustrations. In one of his practical talks to his people, he is reported to have used the following language: "Brethren, Christians are like fat-gourds. If there is any fat in the gourd, it is certain to show on the outside. And, so, if there is any grace in a man's heart, it will be seen in his works." To understand this homely, but very pointed illustration, it must be remembered that in the pioneer days, when vessels for domestic useses were very scarce, the people were accustomed to keep their lard, which they called *fat*, in a species of large gourd, raised for that purpose. Some of these "fat-gourds" would hold more than a peck.

Thomas Vandiver became a member of Newcastle church, about 1812, and ministered to it two or three years. During this period, the church enjoyed a revival season, and about 30 were baptized. But, as related in the sketch of Joshua Rucker, Mr. Vandiver made some well meant, but imprudent and thoughtless remark in the pulpit, which made it prudent for him to leave the neighborhood. He moved away from the State, about 1815. He was regarded a preacher of small talent.

Thomas Chilton was called to the care of Newcastle church, in 1823, and served it three or four years. He was well educated for that period, and had been bred to the law in the practice of which he continued for a time, and then entered the ministry.

He was the son of Thomas J. Chilton, one of the signers of the "Terms of General Union," and long the most prominent leader among the Separate Baptists in Kentucky, and was probably a native of Lincoln county, Kentucky. When he abandoned the law, and entered the ministry, he speedily attracted attention by his superior talents and brilliant oratory. Although a Separate Baptist, and not in union with the great body of Baptists in the State, the church at Newcastle could not resist the temptation to secure the brilliant orator as her pastor. He baptized quite a number of people there, but he probably did the church more harm than good. When he left Newcastle, in 1826, he moved to Hardin county, and resumed the practice of law. At the bar he was regarded the equal of the famous Ben. Hardin, whom he often met in debate.

In 1827, he was elected to Congress and returned again in 1829. In 1832, he was chosen one of the presidential electors for Kentucky, and the same year was elected to Congress again. During his last term in Congress he cast a vote on some important measure, contrary to the principles upon which he had been elected. His constituents were so incensed at this breach of trust, that it was feared he would be mobbed on his return from Washington. This put an end to his political career. Meanwhile, he had contracted the habit of drinking to excess, and had been excluded from the fellowship of Republican [now Big Spring] church in LaRue county. Deeply mortified by the loss of his popularity, and demoralized by strong drink, his reason tottered, and he attempted to commit suicide. Prevented from committing the rash act by his friends, he endured a long season of fearful remorse. At last he expressed the hope that God had forgiven him. He was restored to the fellowship of the church, and to the ministry. He soon afterward moved to the southern part of the State, where he remained a short time, and then moved to Alabama. Here he spent a number of years, in preaching the gospel. He finally moved to Texas and died.

Thomas Smith, Esq., one of the most energetic and successful business men Kentucky has ever produced, was a member of New Castle church. He was born in Henry county, Ky., November 22, 1790. He received a common English education, and began the business of life, as a merchant, in Shel-

byville. From there he went to Port William (now Carrollton) and finally settled in business at New Castle. He continued his mercantile business here, till 1839, when he had accumulated a fortune of over a half million of dollars. At this period he sold out his mercantile interests and devoted the remainder of his life to the improvement of his immense land estate, dealing in various stocks, and promoting various improvements in his town and county. He was president of the Louisville & Frankfort railroad, and had brought it nearly to completion at the time of his death. He is said to have been a man of great benevolence. He died of cholera, August 7, 1850, in the sixtieth year of his age.

Thomas Smith, Jr., a son of the above was born in Henry county, Kentucky, April, 1827. His father designed educating him to the law. But while pursuing his literary course at Georgetown College in his senior year, in 1845, he was led to the feet of the Savior, and made to partake of his pardoning grace. He at once united with the church at Georgetown, and was almost immediately deeply impressed with a sense of duty to preach the gospel. The church licensed him to exercise a gift, and he commenced his ministry in the hilly portion of Scott county, in the early part of the year 1846, while he was still in College. He graduated the following June. He went home and spent the summer in holding meetings in Henry and the adjoining counties. Wonderful suceess attended his labors everywhere he went.

In the fall of 1846, he entered Princeton Theological Seminary, in New Jersey. While here, he spent his Sabbaths preaching to the surrounding churches. He graduated in Theology, in 1849, and again returning home, gave himself to preaching as before, with consuming zeal. In the short time that he labored among the churches around his home, he gained the love and admiration of the people, as no other man ever did, and hundreds were brought to the Savior under his brief ministry. In October, 1849, he was ordained to the full work of the ministry.

Soon after his ordination he accepted a call to the First Baptist church in Louisville. The Baptists at that time, in the center of the city, were divided into two seemingly irreconcilable factions. But this wise and godly young man entered upon

his labors, with a zeal, earnestness and a dependence on God, that can never fail to accomplish a good end. Within a few months the two factions were harmonized and united. The present Walnut Street Baptist church, was the result, and Mr. Smith became its first pastor. But now a few more weeks of deeply consecrated labor, and the work of this young servant of Jesus was done.

In the fall of 1850, his health gave way, and he went south to spend the winter. But it was too late for a change of climate to effect a cure. As the spring approached he saw that his end was drawing near, and started home to die.

When he reached New Orleans, he could travel no farther. On the 6th of March, 1851, he went to his final reward, aged 23 years and 11 months.

Edwin Gardner Berry was pastor of New Castle church a short time. He is a native of Clark county, Kentucky, and was born February 1, 1801. His father was Lewis Berry and his mother was a sister of Elder William Rash. His parents were in rather limited circumstances, as to this world's goods, and he received a very limited education. But being fond of music, and having an excellent voice for singing, he obtained sufficient knowledge of that science, to be able to teach its rudiments. He was married to Ellen, daughter of John Strode, of Clark county, November 29, 1821. This young woman made him a most excellent wife. She was a very extraordinary business woman, and to her, no doubt, he owed his success in life, as much as to his own energy and prudence. She became the mother of eighteen children, fourteen of whom were raised and became members of Baptist churches. In addition to this she and her husband raised and educated not less than four orphans. This remarkable couple began life very poor, and Mr. Berry did, perhaps, as much preaching as an average of his contemporaries in the ministry, yet, without entering into speculation, and by mere dint of economy and industry, they raised and educated eighteen children, gave such of them as married, a comfortable start in life, and had left for their support in old age, a fortune perhaps of $25,000.

In March, 1824, Mr. Berry moved to Henry county. In 1828, during the great revival at Newcastle, he, with his wife, professed conversion, and was baptized October 15th, by Jere-

miah Vardeman, into the fellowship of Newcastle church. Moving to the neighborhood of East Fork, in the same county, he, with his wife, united with that church, by letter, in June, 1834. In August of the same year, he was chosen a deacon of that church. The following October, he was liberated to exercise a preaching gift, and, in September, 1835, was ordained to the ministry by Robert W. Ricketts, Joel Hulsy, John A. McGuire and John Dale. He was called to the care of LaGrange church the same year, and served it as pastor twenty-six years. He succeeded Joel Hulsy at East Fork church, of which he was, and still is, a member, in the spring of 1838, and, with the exception of two or three years during the Civil War, served it as pastor till 1882. Besides these, he has served the churches at Newcastle, Ballardsville, Pleasant Grove, Eighteen Mile, Clear Creek, Fox Run, Hillsboro and Sligo at different periods. In 1840, he was elected moderator of Sulphur Fork Association, and served in that capacity at every meeting of that body except one, when he was absent, till 1882.

Mr. Berry's preaching talent was by no means brilliant at the beginning, and it developed slowly. But he was, from the first, a close Bible student, and advanced no thought till it was fully matured. He is a man of extraordinary practical wisdom, and his cool, deliberate prudence never forsakes him. He is a plain, practical, sound preacher, rather than a profound or brilliant one. His sermons are eminently scriptural, and are profusely interlarded with quotations from the Bible. When called to preach at associations, or on other extraordinary occasions, he never makes a failure. Knowing beforehand what he is able to perform, he undertakes no more than he can accomplish. He has enjoyed a good degree of success during his whole ministry. He is now in his eighty-fifth year, and walks as straight as a youth, and frequently as briskly. The great trial of life was the loss of his aged companion, who died in the full persuasion of the christian's hope, May 7th, 1877.

William A. Caplinger, a pious, gifted and consecrated young man, was, for a short time, pastor of Newcastle church. He was a native of Oldham county, Ky., and was born of Baptist parents in 1843. He united with Ballardsville church in his native county in 1859, and was baptized by W. W. Foree. Although only sixteen years of age, he was licensed to preach

only one month after he was baptized. After spending some years in study, he was ordained to the ministry, in 1866, and accepted a call to the church at Charleston, Illinois. He continued here two years, and baptized twenty persons. He then preached a short time at Jeffersonville, Indiana. In November, 1859, he accepted a call to Valparaiso, in the same State. Here he baptized forty-three. He supplied the church at Greensburg, Ind, a short time, and baptized forty-three. Soon after this, he accepted a call to Shelbyville, Ind, where he baptized thirty-five. But disease of the lungs caused him to return to Kentucky. Here he took charge of Newcastle, Ballardsville, Covington and LaGrange churches. After laboring among these churches a short time, his lung trouble increased to such a degree as to force him to desist from preaching. He made a trip to Colorado, and his health seemed to improve so rapidly that he resolved to make that country his home. But on returning to Kentucky for his family, he lingered some months among his friends before bidding them a final adieu. This delay proved fatal. He reached Pueblo, Colorado, and ministered to the church there several months. But it became apparent that he was near the end of his pilgrimage, and he returned to Kentucky to die among his friends. He went to give an account of his stewardship, November 7, 1878. His labors aggregated nine hundred sermons, and four hundred were received into the churches under his ministry. He left an excellent wife, Jennie, daughter of Thomas Bain of LaGrange, Kentucky, and several small children.

Robert Ryland, who was pastor of Newcastle church a short time, is a son of Josiah Ryland, and was born in King and Queen county, Virginia, March 14th, 1805. He united with the church at Bruington, and was baptized by Robert B. Semple, August 1, 1824. He was licensed to preach September 4, 1825, graduated at Columbian College, D. C., in 1826, was ordained to the ministry April 27th, 1827, and immediately accepted a call to the church at Lynchburg. On the 4th of July, 1832, he became principal of the Virginia Baptist Seminary, located in Richmond. Under his management, this seminary grew into Richmond College, and he continued to preside over it until 1866, when he resigned, and, in 1868, moved to Kentucky. He was pastor of the First African church in Rich-

mond, Virginia, twenty-five years. This church greatly prospered under his ministry, and was probably, for a number of years, the largest Baptist church in America. Since Mr. Ryland came to Kentucky, he has conducted female schools in Shelbyville, Lexington and Newcastle. He has usually served one or more churches as pastor. He has recently returned to Virginia.

Buck Creek church was gathered, as tradition has it, under the labors of William Edmund Waller, who became its first pastor. It was constituted early enough in the year 1799, to be received into Salem Association the same year. The first three years of its existence, it was called *Plum Creek* church. In 1803, it assumed the name *Plum and Buck Creek.* In 1807, the name was contracted to *Buck Creek*, by which it has continued to be known to the present time. When it entered into the constitution of Long Run Association, in 1803, it numbered fifty-eight members. About this time George Waller succeeded his father* in the pastoral office, and continued to serve in that capacity till old age admonished him to relinquish the responsibility. The church had a slow, regular growth, almost exclusively from additions by letter till 1822, when it numbered about one hundred and fifteen members. During this year, a most precious revival visited the valley of Buck creek, in the southern border of Shelby county, and within two years, one hundred and twenty-eight were baptized into the fellowship of Buck Creek church. The church now numbered two hundred and forty, and was the largest in Long Run Association. Another revival, in 1827, added to the church fifty-six by baptism. From 1833 to 1842, the church was in an almost continuous revival, and, during this period, two hundred and eighty-nine were added to the church by baptism. At the latter date, it numbered three hundred and fourty-two members, and was the largest in the association, except that at Shelbyville and the First African church in Louisville. But the days of its prosperity were now over, at least for many dreary years of coldness, strife and schism. During the next eight years, there was but one person baptized into its fellowship. A difficulty between the pastor and one of the members ultimated in a division of the

*It is not certain that Wm. McCoy did not serve this church a short time before George Waller.

church in 1849. Both parties were denied a seat in the association. But next year, both parties were admitted into th association as separate churches, but both worshiping on different days in the same house. The party adhering to the old pastor, and numbering one hundred and forty, were admitted as Buck Creek church; the other, containing seventy-two members, was admitted as Second Buck Creek. They remained separate churches ten years, during which the larger diminished to one hundred and two, and the smaller to fifty-seven—an aggregate loss of fifty-three members. In 1860, they reunited, and reported to the association one hundred and sixty-one members. From that time till 1880—a period of twenty years—the church received by baptism just fifty. Its total membership in 1879, was ninety-five. In 1872, Buck Creek church entered into the constitution of Shelby County Association, of which it is still a member. S. F. Thomson is its present pastor.

William Edmund Waller, the first pastor of Buck Creek church was a native of Spottsylvania county, Va., and was a brother of the famous John Waller, who suffered so severely in Virginia jails, "for preaching the gospel of the Son of God, contrary to law." It is not known that William E. Waller, was imprisoned for preaching, or, indeed, that he was in the ministry at a sufficiently early period to have suffered that form of persecution. The earliest account we have of his preaching is, that the became pastor of County Line church in his native county, in 1782. In 1784, he moved to Kentucky, and settled in what is now Garrard county. Here he most probably united with Gilberts Creek church of Separate Baptists, as he belonged to that sect in Virginia. In 1785, his son William S. Waller, who became a distinguished banker, was born in Garrard county. In 1786, he moved to Fayette county, and on the 15th of July, of that year, united with Bryants church. His ministerial functions, however, were not recognized by that church, until the first of the following November. In August, 1788, "the church took into consideration the conduct of Brother William E. Waller, in his manner of leaving us, [and] are unanimously of opinion that his conduct was disorderly, and for the same disfellowship him." This transaction on the part of the church at Bryants, though not stated on the records, appears to have been in consequence of Mr. Waller's joining in the constitution of a

small Separate Baptist church, called Hustons Creek in Bourbon county, without having obtained a letter of dismission, from Bryants. Besides this, Bryants was a Regular Baptist church and hence not in fellowship with the Separate Baptists. In December, 1789, Bryants church made the following record: "Wllliam E. Waller came before the church and gave full satisfaction for the cause for which he was disfellowshipped, and is received into union again." After this he was identified with the Regular Baptists, till the Regulars and Separates were united on the "terms of the General Union," in 1801.

Mr. Waller remained about twelve years in Fayette county. It does not appear that he was pastor of any church, while he lived in that region. He was however, a useful co-laborer with the pioneer preachers of that early period, in building up the cause of the Redeemer in the wilderness, and his name should have a place with those of that noble band of brave and self-sacrificing men, who "took their lives in their hands," and planted the standard of the cross on the ancient hunting ground of the cruel and blood-thirsty men of the forest.

In March, 1798, Mr. Waller took a letter of dismission from Bryants, moved to what is now the southern border of Shelby county, and settled on Buck creek, on a large tract of land which his father-in-law, a Mr. Smith, had given to his daughter, Mr. Waller's wife. Here, in 1799, Mr. Waller gathered a small church, which now bears the name of Buck creek, and ministered to it about four years. He also aided in gathering Cane and Back Run (now Kings) church, in 1800, and probably ministered to it two or three years, when he was succeeded by Henson Hobbs. Mr. Waller, having lost his wife, returned to Virginia, in 1803. Marrying a second wife, and settling in the region that gave him birth, he became pastor of Goldmine church in Louisa county, in 1807. He continued to live and labor in this region until the Lord called him home in his eighty-third year.

William Edmund Waller has acquired more fame in modern history from the eminent distinction of his posterity, than from his personal gifts or acquirements. He was a highly respectable citizen, and a man a of high sense of honor and of strict integrity. As a Christian his garments were unspotted, and his piety was sincere and constant. As a preacher, his gifts appear to have been below the mediocrity of his time. The church at

Bryants, of which he was a member, and which was, at that time, one of the largest and most intelligent in the country, entered upon its book of records, in March, 1790, the following item: "On a motion made to the church, respecting Bro, William E. Waller's gift, what they consider it to be, the church are of opinion that Bro. William E. Waller has a profitable gift, but mainly in exhortation; yet that he is at liberty to exercise in doctrine whenever he finds free." At this time Mr. Waller was in the prime of life, and had been an ordained preacher at least eight years.

Among the distinguished ministers of the gospel, in Kentucky, who have descended from William Edmund Waller, George Waller and Edmund Waller were his sons, John L. Waller, N. B. Waller and J. C. Waller, his grand sons, and William Edmund Waller, Jr., his great grandson.

George Waller, son of William E. Waller, succeeded his father in the pastoral care of Buck Creek church, about the year 1803. He was, during a period of more than forty years, among the ablest, most laborious and successful preachers in the State. He was a man of enlarged public spirit, and was prominent in all the general enterprises of his denomination. He was among the first general agents of the Kentucky Baptist State Convention, aud was the first moderator of the General Association of Kentucky Baptists. He warmly favored all the missionary operations of his denomination, both foreign and domestic, and gave the full measure of his influence to their success.

George Waller was born in Spottsylvania county, Va., September 12, 1777. He was brought by his parents to Kentucky, when he was seven years old, and was raised up among the dangers, privations, and hardships of the western wilderness. His opportunities for obtaining an education were few, and in early life, his knowledge of letters was very limited. In his youth he was fond of the rustic sports and feats of daring, indulged in at that period. He was especially fond of horse racing, and devoted no small portion of his time to his favorite amusement. At the age of 21 years, he moved with his parents from Fayette to Shelby county, where, soon afterwards, he was married to Polly, daughter of Reuben Ware. His marriage was blessed with five sons and four daughters, all of whom, except a boy which died in infancy, became Baptists.

Mr. Waller professed religion during the great revival, in 1801, and was baptized by his father into the fellowship of Buck Creek church. His conversion seemed to be complete. He at once gave himself to the service of God, with as much zeal and energy as he had before employed in the service of the Devil. Within the next two years, he was ordained to the ministry, and became pastor of Buck Creek church. This church he served about 45 years, and baptized into its fellowship about 500 persons. He commenced his missionary labors abroad in 1803, when he was sent by his church to preach in a new settlement in the southern border of Indiana. In 1805, he was called to the care of Burks Branch church in Shelby county, and ministered to it about 43 years. He baptized into its fellowship about 300. He accepted the care of Bethel church, in 1809, and served in that capacity 23 years. He baptized for this church about 140. He was, at different periods, pastor of Elk Creek and Little Union in Spencer county, Harrods Creek in Oldham county, the First church in Louisville, and probably several others. In his journal, he says: "During the revival [in the fall of 1834] I baptized 135." In 1832, he accepted an appointment to travel among the churches in the central part of the State, in the interest of the Kentucky Baptist State Convention, and continued in that work, one year. Much good was accomplished through his labors. This convention was the first missionary organization that was established among the Baptists of Kentucky. Many of the churches openly opposed it, and many others were hesitating and suspicious in regard to the propriety of such an association. Mr. Waller turned the lukewarmness of many into a fervent zeal, many who were doubtful were confirmed, and some opposers were brought to favor the convention.

In 1818, Mr. Waller was elected Moderator of Long Run Association, and occupied that position continuously, during 25 years. He was what is commonly called a self-made man. He possessed a strong intellect, a closely discriminating mind, and an unfaltering purpose. He was not long, after he entered the ministry, in becoming a man of good reading, and a fair writer. In his early ministry, he was accustomed to write down rules, or resolutions, for his own government. Two of these rules, written in his private diary, in 1805, are here transcribed:

"Resolved: The Lord helping me, that from this time

till I die, to be more particularly observant of that command. 'Speak evil of no man.'"

"Resolved never to enter in to a strenuous argument with any man, on any occasion, forasmuch as I believe it to be contrary to the Spirit of Christianity."

Mr. Waller was strongly Calvinistic in doctrine, intensely fixed in his convictions, and had a great aversion to inovation. When A. Campbell began to disseminate his doctrines in Kentucky, Mr. Waller and Spencer Clack established a Baptist journal, in Bloomfield, for the purpose of combatting these heresies. The paper was at first called the *Baptist Register*, but soon afterwards took the name of the *Baptist Recorder*. It was established in 1826, and its publication was continued about four years.

About 1848, Mr. Waller retired from active labor, on account of old age, and spent the evening of his life in the quiet and peace of the home circle. In 1860, just as the ominous clouds of civil war began to loom darkly above the horizon, the old soldier of the Cross folded his mantle about him, and quietly departed for the home of the blessed. Of his descendants, J. C. Waller, a son, and William E. Waller, a grandson, became preachers.

Thomas M. Vaughan, son of the distinguished William Vaughan, was pastor of Buck Creek church some years. He was born in Mason county, Kentucky, June 11, 1825. He received a good education, finishing his literary course at Georgetown College. He then studied law, and was admitted to the bar at Versailles, Kentucky, in 1847. In 1853, impressions of duty to preach the gospel, which he had felt, but suppressed, years before, now returned with such force that he abandoned the law. In January, 1854, he entered the study of the renowned John L. Waller, where he spent some time in studying theology.

Mr. Vaughan professed religion, and was baptized into the fellowship of Lawrenceburg church in Anderson county, in 1841. He was licensed to exercise his gift by the church at Versailles, in 1855. In 1856, he was ordained to the work of the ministry, and became pastor of the churches at Burks Branch and Clay Village in Shelby county. In 1857, he married Jennie Willis, a most excellent young woman of Shelby county.

In 1858, he accepted a call to the church at Bowling Green, in Warren county. He remained here about three years, when, in February, 1861, he accepted the pastoral care of Simpsonville and Buck Creek churches in Shelby county. Soon afterwards he accepted also the care of Salem church, in the same county, and that of Lawrenceburg, in Anderson county. To these four churches he ministered with much acceptance. Here he reached the zenith of his power and influence as a preacher. He was much beloved by all his churches, and became one of the leading ministers in Long Run Association. But from a violent recurrence of rheumatism, his health became so much enfeebled that he was unable to travel over his large field of labor. After about ten years of successful and highly appreciated labor, he resigned his charge in Shelby county, and, in December, 1870, moved to Danville, having accepted a call to the church in that town. Here he labored with much acceptance, about eight years. But another recurrence of rheumatism, still more violent than any of his former attacks, rendered him unable to preach. The church refused, for some time, to accept his resignation; but was finally compelled to give him up, with great reluctance. He finally recovered so far as to be able to preach, and is now (1885) ministering to some country churches around Danville.*

Mr. Vaughan is a good model of a preacher. He is not a brilliant genius, and is by no means an orator. His voice is bad, and his delivery is defective. But he possesses much higher qualities than any of these that are defective. He has a good intellect, he is well educated in all that pertains to his calling, his mind is well disciplined and his language is remarkably chaste. He labors under a strong conviction that he is called of God to proclaim his gospel, and his piety is deep and sincere, without ostentation.

Of the ten churches constituted in 1799, whose histories have now been given, at least eight of them are still in existence. Most of them have been mothers of large families and several of them are still strong and vigorous bodies. Flat Lick and Somerset are leading churches in Pulaski county. Buck Creek and Christiansburg are representative bodies of

*He has recently accepted a call to Christiansburg.

their kind in Shelby county, Blue Spring, though not large, is still a very respectable church in Metcalf county, Charleston church in Clark county, Indiana, has passed through many fiery trials, and was once almost extinct, but it now represents the Baptist interest in a flourishing county seat; Elklick stands among the most respectable churches of the once large and flourishing fraternity, called Licking Association, and is the largest body, of its order, in Scott county. Four-Mile and Eddy Grove have disappeared. The children of God that composed these churches 86 years ago, are probably all "gone to their long home," and most of their children have followed them across the cold, dark river, and with them, have joined the General Assembly and church of the first born.

CHAPTER XXIV.

CHURCHES GATHERED IN 1800, CLOSE OF THE CENTURY, STATISTICS.

There was probably never a period of more profound peace and quiet in Keutucky than prevailed in the State during the year 1800. The country had been agitated with the most exciting political questions almost constantly from the first settlement at Boonesborough, in 1775, to the present time—a period of twenty-five years. But all causes of general agitation had now been removed, and the people were left to pursue the avocations of domestic life, undisturbed. But in religious affairs, the land was enveloped in the deepest gloom.

The beginning of the year, 1800, was the darkest period that has ever occurred in the religious history of the Mississippi Valley. The gloom had been thickening year after year, till the land was now enveloped in darkness, like that which anciently overspread the land of Egypt. The morals of the people were extremely bad, and open infidelity vaunted itself in every part of the land. It was openly asserted by leading politicians, that christianity was inconsistent with liberal and enlightened statesmanship. Lawyers, physicians and other men of real or pretended culture, felt that it would be a reproach to them to acknowledge the truth of revealed religion, and, of course the masses were much affected by the opinion of their leaders. Most of the preachers of the State were illiterate, and were unable to answer the sophistries of their opposers. Under the pressure of this popular infidel sentiment, a number of influential preachers had modified their religious doctrines in such a manner as to injure the cause of christianity more than openly avowed infidelity would have done. William Bledsoe and John Bailey, by far the most brilliant and intellectual preacher among the Separate Baptists, had become Universalists, Peter Bain-

bridge had been excluded from his church, perhaps for similar heresy. Augustine Eastin and James Garrard, prominent ministers in the Elkhorn Association, and the latter, now governor of the State, had adopted sociniaaism—a practical denial of the divinity of Jesus Christ. From a human standpoint, it does not appear strange that religion seemed powerless to move the people.

The causes that led to this gloomy state of affairs are palpable enough to one versed in the history of the times, at least so far as human agency can affect such a result. But it is not proposed to discuss them here. They will receive attention in another place. At present it is proposed to give a detailed account of the labors of those faithful men of God, who continued to strive on amid all discouraging surroundings, ever hoping, waiting and expecting the divine blessing upon their efforts. There was, indeed, everything to discourage the Christian laborer; but relying now solely on the promise of God--for the night was too dark to see even a little twinkling star—the humble servants of Jesus Christ went forth into the wilderness, collecting the straying and discouraged sheep, and gathering them into folds, where they could be fed with the bread of life. Before the year closed, the long dreary night began to be relieved from its dense darkness by the faint gleamings of the coming morning, that beamed with such glorious resplendence, the next year. A few churches were gathered, even during this year, and were ready to receive the blessing that was so near at hand.

Dry Creek church is located on the Lexington and Covington turnpike, about five miles from the latter city, in Kenton county. The church was gathered principally by the labors of Moses Vickers, and was constituted of twenty-two members by William Cave, Jeremiah Kirtley and William Conner, July 19, 1800. They had previously met for the purpose of being constituted a church, but through the influence of John Taylor the Presbytery refused to constitute them, because they were deemed "unable to maintain the worship of God without help from abroad." This stirred them up to improve their gifts, and they were soon afterward deemed "ripe for the constitution." The church united with Elkhorn Association, the same year it was constituted. Moses Vickers was soon set apart to the min-

istry, and became its pastor. During the great revival, which followed immediately after its constitution, it received, within two years, twenty by baptism, and its membership was brought up to eighty. In 1803, it entered into the constitution of North Bend Association, of which it is still a member. The church enjoyed a general course of prosperity, till 1830. In 1816, it resolved to aid in sending the gospel to the West. In 1819, it rejected some applicants for membership, because they refused to submit to re-immersion. In 1830, it had some confusion about Campbellism, and lost a few members by that heresy. In 1840, it lost fifteen members by the Antinomian schism.

During a revival, in 1829, the church received fifty-eight by baptism, which brought its membership up to 201. This was probably its maximum membership. But it has been a respectable and influential body during its entire history. In 1878, it numbered sixty-seven members.

Moses Vickers, the first pastor of Dry Creek church, was among the first settlers in North Bend. He was a native of Queen Anna county, Maryland, where he was born in 1764. His parents dying while he was a small boy, he was raised by an uncle. He was employed two years on a coasting vessel, on the Delaware bay. This vessel being wrecked, he obtained employment on the Jersey shore, till he was about eighteen years old. At this time, he was married to Mary, daughter of Abel Carson.

In 1784, Mr. Vickers, with a number of other emigrants started to Kentucky. At a small settlement around Redstone Fort—now Brownsville, Pa.—they stopped and made a crop, and, in the fall moved on again. As was common in those days they came down the Ohio river in a flat boat, to Limestone, meeting with many adventures from attacks by Indians. From Limestone, Mr. Vickers went first to Clark county, and from there to Caneridge, in Bourbon county. Here he and his wife professed conversion, and united with the Baptist church. In 1795, he moved to Boone county, and settled near the mouth of Dry creek. The house he lived in the first year, on Dry creek, was built of one tree, the roof and floor being formed of the bark. In 1800, there were seventeen Baptists in this settlement. Desiring to have a church constituted among them, they invited helps to meet with them to effect that end. On examination it

was found that none of those wishing to go into the constitution, held family prayer. On this ground the council refused to constitute them a church. "This very much afflicted them," says John Taylor, who was one of the council, "and before they parted, they agreed to meet the next Sunday, to counsel further what they should do." "When they met," continues Mr. Taylor, "they had a very small, poor man among them. He was decrepit, for he limped as he walked. His name was Moses Vickers. He was a good singer, and a man of good religious fame. When they convened, Vickers began to sing and weep among them, and proposed to go to prayer; after which, he exhorted them in tears, to trust in the Lord. They had such a tender, weeping meeting, that they concluded to meet the next Sunday. A revival of religion soon took place among them, and they became constituted. Vickers became a respectable preacher among them. They soon called him to ordination, and he baptized many, that were the fruits of his own labors." He continued pastor of Dry Creek and Bank Lick churches, till age and infirmity admonished him to retire from active labor. He was also pastor of Hopewell church in Hamilton county, Ohio, several years. He died at his home in Kenton county, Jan. 4, 1820.

Mr. Vickers was twice married, and raised ten children, of whom James and Robert became respectable Baptist preachers. Thomas F. Vickers, a grand son, and son of James Vickers, is regarded a good preacher.

GHENT church, now located in a small village on the bank of the Ohio, eight miles above the mouth of Kentucky river, in Carroll county, has rather a singular history. It originated from a "union meeting," held by the Baptists and Methodists at Port William—now Carrollton—in the winter and spring of 1800. Even a small revival of religion, just at this period, was of such rare occurrence as to attract general attention. John Taylor says, that very early in the spring of 1800, he received a letter from Benjamin Craig, at the mouth of Kentucky river, informing him that there was a great revival of religion in progress at that place. The distance from Bullittsburg church, where Mr. Taylor lived, was about 60 miles. He, however, reached Mr. Craig's the night the meeting was to be at his house. "From the dull feelings of my heart," says Mr. Tay-

lor, "I took a text which suited my own state—'*Lord help me.*' I continued but a short time, for I felt myself very worthless. After which they continued on, in prayer, praise and exhortation, with much noise, at times, till late in the night. Some were rejoicing, having lately obtained deliverance; others groaning in tears, under a pensive load of guilt. My own heart was so barren and hard, 'that I wished myself out of sight, or lying under the seats where the people sat, or trodden under their feet. Many of the people tarried all night. One object with them was to converse with me. I never heard the question.—'what shall we do to be saved?'—more prevalent at any time in my life, nor had I ever so many questions asked me, for the same length of time, as through the balance of this night." Mr. Taylor expressed his fears that the union between the Methodists and Baptists, who were all now working together, would soon be dissolved, "which came to pass soon after, when they came to divide the fish they had caught together."

On the 5th of April, a Baptist church of 10 members was constituted at this place, "on the doctrine and discipline of the holy scriptures," by William Hickman and Joshua Morris. They did not adopt the ordinarily received confession of faith. This omission may have been a concession to the Methodists, who had been laboring with them in the revival, or it may have been a stroke of policy by which they hoped to catch the young converts of Arminian proclivities. However this may have been, when "the church at Port William petitioned for admittance" into Salem Association, the following fall, "it was rejected." After this rejection, it adopted the Philadelphia confession of faith, and was received into Elkhorn Association, in 1801. At this time, it reported 20 baptized, during the year, and a total membership of 97. In 1804, it united with Long Run Association. In 1814, the church changed its name from *Port William* to *McCool's Bottom*, and, the same year, entered into Concord Association, of which it is still a member. At that period, it numbered 100 members. In 1858, it reached a membership of 224. After that, it declined in numbers for several years, but again revived, and, in 1878, numbered 196 members. This church has been rather migratory. Changing its location at least four times. Its last move was to the vil-

lage from which it derives its present name, eight miles from where it was constituted. A. N. White is its present pastor.

Joshua Morris was the first pastor of this church, which was probably gathered by his labors, as he united with it the same day it was constituted. He served the church two or three years, and then moved away. If, as has been supposed, this was the same Joshua Morris that settled very early in Shelby county, a sketch of his life has been given elsewhere.*

John Scott was the second pastor of Ghent church. He was born in Londonderry county, Ireland, May 8, 1767. He received a fair education, and was raised up in the Presbyterian church. In 1788, he emigrated to America. After remaining a few months in Pennsylvania, he went to Kentucky, arriving at Lexington in November, 1789. He had brought from Ireland a letter of recommendation to the Presbyterian church, stating that he was a member of that order, and entitled to all its privileges. He was, ordinarily, very strict in observing the forms of religious devotion. But during his journeyings he had neglected his religious exercises. Of this he speaks as follows: "Having been traveling several weeks over the mountains and in a boat down the Ohio, I had neglected my devotional exercises and traveled on the Sabbath. I had, in my own estimation, become very deeply involved in debt; and the only way I could think of paying was to double my diligence in my religious exercises, and, when I got time, keep as many week days as I had misspent Sabbaths. The first I set out to do, and for a time I thought I was doing very well; but O! my good Lord, how good he was and is to me. Some time near Christmas, in the evening, I went to my usual place of resort to pay my evening vows to Him. When on my knees, I discovered what I had never seen before, that there was deceit in my heart —that when I was attempting to worship God, my mind was wandering and set on other objects. I thought at once that such service could not be acceptable to God." With this, a deep conviction of his guiltiness and moral polution before God, seized upon his mind. For more than three months he struggled with the great burden of his guilt, constantly wrestling with

*Recent investigation has convinced me that it was Joshua L. Morris, another man.

God in prayer for mercy. About the first of April, 1790, he was enabled to trust in Jesus Christ for salvation, and experienced great peace and joy of soul. He had, at first, no intention of changing his church relationship; but his friend fearing he might do so, went to an old Presbyterian minister, procured a pamphlet on the subject of baptism, and put it in his hands for him to read. This led him to a careful investigation of the subject, and resulted in his conviction that nothing but the immersion of a believer was christian baptism. In September, 1790, he united with Town Fork Baptist church near Lexington, and was baptized by Joseph Redding. He remained a silent member in the church till about the beginning of the great revival of 1800-3. At this time, he began to hold prayer meetings in his neighborhood. A precious revival ensued, and many were converted. At this time he was a member of Forks of Elkhorn church, in Franklin county, of which the famous William Hickman was pastor. This church encouraged him to go forward, and, on the second Sabbath in March, 1802, he was ordained to the ministry by William Hickman and George Smith. About this time Mr. Scott began to exercise in public. William Hickman visited a new settlement, in what is now Owen county. The spirit of the Lord was with him, and a number of persons were converted and baptized. The next year, (June 23, 1801), a church now called NEW LIBERTY, was constituted of thirty members by John Price and John Davis. It was at first called *Twins*, and united with Elkhorn Association the same year it was constituted. In 1804, it united with Long Run Association, and, in 1821, entered into the constitution of Concord Association. At this time it numbered two hundred and ninety-four members. It was then, and usually has been since, the largest church in Concord Association. It has raised up a number of very valuable preachers, among whom may be named L. D. Alexander, Archer Smith, T. M. Daniel, C. M. Riley, B. F. Kenney and Boswell Garnett. It is the oldest church in Owen county, and is the mother of many.

John Scott moved into the bounds of New Liberty church, and became its pastor immediately after his ordination, in 1802. Here he ministered 31 years. When he took the care of this church it embraced thirty-eight members; when he resigned, in 1833, it numbered one hundred and seventy-nine, and had sent

out several colonies to form new churches. It 1803, he was called to the church now known as Ghent. Of his connection with that body, its historian says: "Brother Scott served the church, more or less through life, without compensation, and gave to it the lot of ground on which its present house stands, in the town of Ghent."

In 1825, Mr. Scott moved his residence to Carroll county, but did not change his pastoral relationship. On the occasion of this removal, New Liberty church gave him the following certificate: "That as a preacher, he has been strictly moral, just and judicious; his public ministrations of the word and ordinances have been thankfully received and much appreciated, having been given freely, without money or price." He was probably pastor of some other churches. Mr. Scott was 35 years old when he was ordained to the ministry, and preached the gospel about 45 years. He would receive no compensation for preaching, yet, being a prudent, industrious man, he acquired a considerable fortune. As far as now known, he was the first preacher that settled within the present limits of Owen county. He possessed superior preaching talents, and occupied a high position among his brethren in the ministry. He was clerk of Long Run Association from 1812 to 1815, was moderator of Concord Association four years, clerk three years, and its introductory preacher seven times. He died at his home in Carroll county about 1847.

Lewis D. Alexander was called to the care of Ghent church in 1837. He was probably the most popular and successful preacher that ever lived within the limits of Concord Association. If eloquence consists in that quality of speaking which most moves the masses towards the purpose of the orator, Lewis Alexander was eloquent in an extraordinary degree. Yet it would be difficult for a critic to determine what his eloquence consisted in. He was ignorant of the first principles of grammar, and his English was decidedly bad. He seldom, or never, seemed impassioned in his address. He was a close, lifelong student of two books. He studied the Bible without the knowledge of rules of composition or interpretation; but he turned the silken leaves of the human heart with a delicacy that disclosed to his quick comprehension its inmost secrets. When he came before an audience, he applied the teachings

of the Bible to the wants of the people in a manner so simple that all understood and felt what he said. Even the educated forgot the rudeness of his language, and were thrillingly interested in what he taught.

Mr. Alexander was born in Wilkes county, N. C., Sept. 17, 1799. In the fall of 1803, he was brought by his father, Travis Alexander, to Scott county, Kentucky. Here he was brought up by pious Baptist parents. He was strictly moral from his childhood, but did not profess conversion, till 1823. In September of that year, he was baptized, with his wife, by Jas. Suggett, into the fellowship of Stamping Ground church in Scott county. He was licensed to exercise a gift by that church, which he did, but only in public prayer and exhortation. In January, 1835, he moved to Owen county, and in March following, united with New Liberty church. In October of the same year, this church licensed him to preach, and, in July, 1836, he was ordained to the full work of the ministry, by Cornelius Duval, A. Suter, Wm. Morgan, John Scott, James D. Black, Mareen Duval, and Rockwood Giddings. The following year, he accepted a call to Ghent church, and served in this capacity 12 years. At this time, that church numbered 46 members; when he resigned, it numbered 169, having received by baptism, 163. In 1838, he was called to New Liberty church, of which he was a member. He preached to this church, one Sunday in the month, 24 years, during which 862 were baptized into its fellowship. Besides the two already named, he preached at different times to Whites Run, Emmaus, Cane Run, Salem, Owenton, Dallasburg, Carrollton, and Poplar Grove churches.

Mr. Alexander was 37 years old when he was ordained, and preached 26 years. His success was remarkable, from first to last. He died at his home in Owen county, December 20, 1862.

William Johnson was pastor of Ghent church a number of years. He was a man of good attainments, was an eloquent and attractive speaker, and was much loved for his deep toned and constant piety. But he was peculiarly defective in his social powers. His preaching, like that of the gifted David E. Burns, was pleasing and attractive, rather than effective. He enjoyed but a moderate degree of success in his ministry. He came

from Missouri to Ghent, and, after remaining there a number of years, returned to that State again. If he is living, he is quite an old man now. It is regretted that more particulars of his life are not at hand.

Corn Creek church is located in Trimble county, some eight or nine miles north of Bedford, the county seat. It takes its name from a small stream which flows not far from it. It was gathered by the famous old pioneer, John Taylor, and was constituted of about 20 members, in the fall of 1800. It united with Salem Association the following year. There were about fifty families in this isolated settlement, when Mr. Taylor moved to it, in 1802. But after this, it filled up pretty rapidly, and the little church grew to a membership of 65, within less than three years. In 1803, it entered into the constitution of Long Run Association, and in 1826, went into the constitution of Sulphur Fork Association, to which it reported, the following year, 125 members. Of this fraternity, it remains a member till the present time.

From the peculiar teaching of John Taylor, on the subject, Corn Creek church had no pastor, for at least 27 years from its constitution, but was ministered to, by whatever preacher, or preachers, happened to be of its membership. John Taylor was its principal preacher, from its constitution, till 1815. Philemon Vawter, George Kendal and William Buckley, also labored among its members during its history. The church disapproved of Freemasonry, and had a good deal of confusion on that subject.

From the time this church entered into Sulphur Fork Association, till 1864, it was one of the most prosperous in that fraternity. At the latter date, it numbered 333 members. But, in 1865, the colored members separated from it, and a number of its most efficient white members were dismissed to go into the constitution of Locust church in Carroll county. Since that period, the old church appears to have withered. In 1879, it nnmbered 98 members.

Philemon Vawter was early a preacher in this church. He was born in Orange, or Culpeper county, Va., about 1765. After he grew up and married, he moved to the Holston Valley, where he was baptized by a Mr. Kelley. From this place, he moved to Woodford county, Kentucky, and became a member

of Clear Creek church. After remaining here several years, he moved to what is now Boone county, and united with Bullittsburg church, in 1795. Two years after this, he was ordained a deacon, in this church, and, in June, 1800, was licensed to preach. During the great revival that commenced about this time, he was a zealous and active laborer in the Master's vineyard. In 1804, he moved to Trimble county, and united with Corn Creek church. He was ordained to the ministry, probably in the autumn of the same year. He labored acceptably in the ministry, in Trimble county, about five years. After this, he moved to Indiana, where he died, about 1815. His preaching gifts were moderate, but he was well versed in the scriptures, and was eminent in piety, and devotion to the cause of Christ. He was much beloved by the people, and exerted all his influence for good.

Jesse Vawter had no direct connection with Corn Creek church. He was a brother of the pious and beloved Philemon Vawter, and was some seven years his senior. He was licensed to exercise his gift by North Fork church in Franklin county, Kentucky, as early as 1803. Soon after this, he was ordained, and became pastor of that church. He joined the Baptists in Virginia, in his youth, probably twenty years before he began to preach. After preaching a short time at North Fork, he moved to Indiana, and settled near Madison, about 1810. Here he became pastor of the church at Madison. Like his brother Philemon, he was greatly beloved, and exercised an extraordinary influence. He was a good preacher, an easy, fluent speaker, and an excellent singer. He was a number of years moderator of Silver Creek Association. He lived to a good old age.

John Vawter was early a member of Long Lick church, in Scott county, Ky. He also moved to Indiana, and settled at Vernon. He became pastor of the church at that place, probably as early as 1815. He was an excellent and honored citizen but too much engrossed with the world to be of much value as a preacher. The stoical Theodrick Boulware says of him: "He was as a man worthy, but as a preacher was not worth one cent. He was postmaster, colonel, marshall of the State, and an ordained minister."

William Buckley became the principal preacher in Corn

Creek church, after John Taylor left it. He was raised up to the ministry in Glens Creek church, in Woodford county, where he was licensed as early as 1805, and was ordained within the next two years. About 1816, he moved to Trimble county, and became a member of Corn Creek church. He also preached to two or three other churches in the same region. He possessed good, effective preaching gifts, and a great revival broke out under his ministry. During the years 1818-19, he baptized 135 persons at Corn Creek. But, not withstanding his great success, he soon became unpopular. About 1820, he moved to Livingston county, and united with Union church. Again, after a few years, he moved to Caldwell county, and joined Old Eddy Grove church. He was for a time quite popular in Little River Association, of which he was moderator from 1821 to 1828. He was elected to the same position again in 1833. As a preacher Mr. Buckley gave much satisfaction to his hearers. But as a man he was indolent and improvident, and consequently always very poor. Supplying the necessities of such a man, as the brethren had to supply those of Mr. Buckley, is always an aggravation, even to the most liberal. This speedily rendered him unpopular and involved the necessity of his moving from place to place, even to his old age. He was finally silenced from preaching for drunkenness.

George Kendall was the successor of Mr. Buckley, at Corn Creek. He was raised up to the ministry in that church, and, it is believed, spent his life in its immediate neighborhood. He exercised many years, as a licentiate, refusing to be ordained. He, however, submitted to ordination about 1827, and served the church as preacher, a number of years. He was an humble, good man, and was very well versed in the sacred scriptures, but his preaching gifts were feeble.

Archer Smith was the next preacher that served Corn Creek church, and was probably the most efficient minister that has labored among that people since John Taylor left them. His education was limited and his preaching gift was barely up to mediocrity. But his gift in exhortation was very superior, and his zeal and industry in his holy calling, were probably never surpassed in Kentucky.

Archer Smith was the son of William Smith, a shoemaker, and small farmer, and native of Georgia. His mother was a sis-

ter of Deacon Travis Alexander, of Stamping ground church, Scott county, Kentucky. He was consequently a first cousin of the famous Lewis D. Alexander of Owen county. He was born in Union District, South Carolina, January 25, 1796, and came with his parents to Scott county, Kentucky, in 1805. Here he was raised up to hard labor on a farm. In his boyhood he was barely taught to read and write. But after he grew up, he labored for means with which to prosecute his studies, and attended a common school about two years, but did not advance far enough to commence the study of English grammar.

His parents were irreligious, but while attending school, he lived with his uncle Travis Alexander, who and his wife, were pious Baptists. During this period, he attended religious worship at what is now Stamping Ground church. Under the preaching of Theodrick Boulware and William Hickman, he became deeply interested on the subject of religion. "For several months," said he, "I was in deep concern about my soul. I often tried to pray in secret, but feared a holy God would not hear me." On returning with his uncle and aunt from meeting, on one occasion, Mr. Hickman being in the company, asked who Mr. Smith was, and, if he was religious. Mr. Alexander replied that he did not know that he was, but thought he desired to be. Mr. Hickman immediately fell back and commenced a conversation with him. "Young man," began Mr. Hickman, "sometime ago, I had a conversation with a young woman. I told her, if she would agree to pray for herself every day for a week, I would try to pray for her. She consented, and afterward became a Baptist. Now, I am willing to make the same bargain with you." Mr. Smith consented and carried out the contract, with much trepidation and embarrassment; for during that week, he was working with several very wicked young men.

He continued some weeks after that in great trouble. "One night," says he, "I was lying in bed, praying, till a late hour. At last, I suppose I fell into a doze of sleep. There appeared to me in the East, about where the sun would be at ten o'clock, a great multitude of bright beings, more lovely and beautiful than anything I had ever conceived. In the midst of them was Jesus Christ, far more lovely than the rest. I awoke, shouting and praising God. I felt the love of God fill

my soul as sensibly as I feel a drink of cold water when I am thirsty. My burden of guilt and sorrow was all gone, and I felt light and full of joy and peace." This was about the year 1817. Mr. Smith soon fell into doubts as to the genuineness of his conversion, and did not at that time, unite with the church.

In January, 1818, he moved to Owen county, and on the 13th of August of that year, was married to Cynthia, daughter of Hugh Conway. On the 1st Sunday of September following, he was baptized into the fellowship of Twins church, by John Scott. He remained a private member of the church, till 1827, when he was chosen a deacon. During the year 1830, he exhorted in prayer meeting in his neighborhood. These prayer meetings resulted in thirty additions to Emmaus church, and several to Twins. In October, 1831, he was licensed to exercise his gift.

Lewis D. Alexander who had also been exercising in the prayer meeting, was licensed sometime afterward. The labors of the two young preachers were inseparable from this time till 1838. In July 1836, they were both ordained to the ministry, at the same time. They labored together with great zeal, and their labors were much blest.

In 1837 more than thirty were baptized at New Liberty, under their ministry, and the next year, seventy-two were baptized.

In March, 1839, Mr. Smith moved to Jefferson county, Indiana, and settled near a little village called Canaan. There was great destitution of preachers in that region, and he soon became monthly supply for six churches. He gave himself wholly to the work of the ministry with great zeal and energy, preaching, not only to the six churches of which he was pastor, but also in private residences, school houses, and groves. He labored in this field, about eight years. During this period, he constituted five churches—Mt. Zion, Rykers Ridge, Milton, Union, and Macedonia, and baptized about 650 persons, among whom were Joshua Griffith, Robert Stevenson, A. Pavy, Smith Wingate, Samuel Locke, and Isaac Semple who became Baptist preachers. Meanwhile, he had been so poorly sustained, that he had expended $3,000 more than his income, and was reduced to poverty.

In 1847, Mr. Smith moved back to Kentucky, settled near LaGrange, in Oldham county, and gave his membership to Harrods Creek church, of which he soon afterwards became pastor. He was also called to the churches at Eighteen Mile in Oldham, and Sligo in Henry, retaining the care of Corn Creek church, to which he had been called two years before. He continued to give himself wholly to the work of the ministry. But the churches were more liberal here, and his family was soon above want. In 1849, he moved to Carroll county, and became pastor of Whites Run, Sharon, Carrollton, and Cane Run churches—the latter in Henry, the others in Carroll county. He also labored as missionary of Concord Association, two years and two months. During this period, he delivered 388 sermons and exhortations, and baptized between 400 and 500 persons. Around Muscle Shoals on Eagle creek, in Owen county, he held several meetings, with remarkable success. At one time, he preached nine days under the shade of a large oak, and one day in the meeting house, and received 37 members. He preached four days in a school house, and baptized 26. Subsequently, he held two meetings in the same neighborhood, and received 75 members.

In 1853, he bought a farm, near Corn Creek church in Trimble county, where he made his home the remainder of his days on earth. The same year, he took charge of four churches, but, next year, gave them all up, and accepted the position of missionary in the bounds of Sulphur Fork Association. In this work, he labored two years, when he again went into the pastoral office. But whatever may have been his nominal position, he was always a missionary, from the time he was licensed to preach, till the Lord called him to his reward.

When the civil war broke out, in 1861, both of his sons entered the southern army. This involved him in much trouble. He was four times arrested, and three times thrust into prison. Here he contracted rheumatism, which maimed him for the remainder of his life. He was hindered from preaching, as much as a year, during the war, which was a great grievance to him. But as soon as he sufficiently recovered, he again entered the field of labor for his Master.

In 1868, his wife died suddenly. Coming home from a night meeting at Old Corn Creek, where she had much enjoyed the

services, and had been actively engaged in comforting and encouraging the mourners, she prepared supper, and sat down to the table with her family and several guests. As she passed out a cup of coffee, with a sudden spasmodic movement, she threw it over her shoulder, fell backwards, and expired in a few moments. Within an hour after she left the altar of prayer, on earth, her spirit took its flight to the altar of praise in heaven.

On the death of his wife, Mr. Smith left his home in charge of one of his sons, went to Owen county, took charge of two churches, and engaged to labor six months in the mission field. During this period, he delivered 325 sermons and exhortations, and received 134 persons for baptism. After this, he took charge of two additional churches. In 1870, he summed up his labors, at the request of a younger preacher, with the following results: During a period of 20 years, he had averaged over a sermon a day. He had baptized over 2,000 persons, and had traveled over 50,000 miles on horseback. He raised nine daughters and two sons, all of whom he baptized with his own hands.

About 1871, Mr. Smith married his second wife. He continued to labor with unabated zeal, till near the close of his earthly life. He died at his home in Trimble county, after a short illness, January 5, 1873. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

Eighteen Mile church is located in Oldham county, some four miles north of LaGrange. It was gathered by the famous pioneer of that region, William Kellar, and was constituted by William Kellar, Ambrose Dudley and William Payne, September 12, 1800. Mr. Kellar was chosen its pastor, and served in that capacity till his death, which occurred, November 6, 1817. This church united with Salem Association the same year it was constituted, and remained in that fraternity till 1803, when it entered into the constitution of Long Run Association, with a membership of 82. From this time, till the death of its pastor, in 1817, its growth was slow. At that period, it numbered 110 members. But the following year, under the pastorship of William Buckley, it received 40 by baptism, and its membership was increased

to 149. In 1829, another revival visited the church, under the ministry of John A. McGuire, and 48 were baptized increasing the membership to 193. In 1833, the church withdrew from Long Run Association, and united with Sulphur Fork, of which it is still a member. It enjoyed a revival, in 1843, under the pastorship of D. N. Porter, when 88 were baptized, giving the church a membership of 221. The next revival in this church, was under the ministry of J. S. Dawson, in 1852, at which time 61 were baptized. From its constitution, to 1854, it received by baptism, 429, and from that time to the present, it has enjoyed almost uninterrupted prosperity. It has, during its entire history, been an orderly and influential body. In 1879, it numbered 154 members, and had the venerable E. G. Berry for its pastor. W. W. Foree is its present pastor. Of William Kellar, William Buckley, Joel Hulsey and Archer Smith, pastors of this church, skethces have been given in other connections.

John A. McGuire was among the most efficient pastors of Eighteen Mile church. He was a son of the famous pioneer preacher of Henry county, Alan McGuire, and consequently was of Irish extraction. He was born in Henry county, Kentucky, about the year 1800. He received but a limited English education. He was awakened on the subject of religion, at the age of about ten years, by the pious conversation of his parents, and was soon afterwards baptized by his father, into the fellowship of East Fork church, in his native county. By this church, he was licensed to exercise his gift, in 1817. Two years later, he took a letter and joined Sulphur Fork church in the same county. Here he was ordained to the ministry in March, 1827, after having exercised as a licensed preacher, ten years. The following year, a great revival occurred under his ministry and that of J. W. Thomas, and 167 persons were baptized into the fellowship of Sulphur Fork church. He soon afterwards became pastor of this church. He was also called to Eighteen Mile church.

On the 2d Friday in June, 1829, *Hillsboro' church*, in Henry county was constituted of six members, by J. W. Thomas, Abraham Bohannon, Isaiah Cornelius, and John A. McGuire. Of this church Mr. McGuire became pastor immediately after its constitution, and served it till 1845. He afterward served

this church, from 1850, to 1852. When he left it, it numbered 144 members. Soon after this, W. W. Foree, who was raised up to the ministry in it, took pastoral charge of it, and it has since been one of the best disciplined and most orderly and influential churches in Sulphur Fork Association. *J. M. Eaton* has recently been ordained to the ministry, in Hillsboro church, and gives promise of usefulness in the Master's vineyard.

Mr. McGuire was, doubtless, pastor of other churches, at different periods. He was a man of active enterprise in the ministry, and was a very successful and valuable preacher in his association. He was a leader in its missionary operations, and a courageous defender of its liberal policy. He was twice arraigned before Sulphur Fork church, "for his conduct in regard to the missionary system," *i. e.* for encouraging systematic missionary operations. A majority of his church sustained his course in both cases, but the dissatisfaction of the minority led to a rupture in the association, in 1840, and Mt. Pleasant Association of Anti-missionary Baptists wss formed of the minority.

In 1845, Mr. McGuire went to Louisiana, and remained two or three years. He then returned to Kentucky, and labored in his old field, till 1852, when he removed to Monroe, Louisiana, and became pastor of the church in that village. He was doubtless useful, in some degree, in his new field of labor, but in no degree approximating his usefulness in Kentucky. It is always a hazardous experiment for a preacher that has been continuously successful in one field of labor, to move to another field where he is unknown, after he passes middle life. In most cases he will find his usefulness much diminished, and he is likely to become discouraged and restless, and in many cases, he spends the evening of his life unhappily.

After laboring in the gospel ministry sixty-two years, the venerable John A. McGuire went to his final reward from his homc in Monroe, Louisana.

Doctor Newton Porter was one of the pastors of Eighteen Mile church. He has, however, held the pastoral office usually only for a short period, at any one church. He is a physician of high repute, and has an extensive practice. His habit, for many years past, has been to supply vacancies in pastorates, in the churches within his reach, until such churches could pro-

cure other pastors, and, in this way, has been very useful in the field in which he operates. He is a man of extensive reading, and untiring industry. He is well versed in theology, and is a very fair speaker. He has been prominent in most of the public enterprises of his town and county, and is a most valuable citizen. How he can neglect a call from God to preach the gospel, and divide his mind and heart so liberally among a great variety of worldly enterprises, when there is no such necessity laid upon him, must be left for him to answer to his Master.

D. N. Porter, son of Eli Porter of Welsh extraction, and a native of Virginia, was born in Henry county, Kentucky, Jan. 17, 1816. He is one of fourteen children born to poor parents, and could, therefore, obtain an education only by his own energies. He, however, began to teach school before he was sixteen years of age, and made this his occupation sixteen years, during which time he took a literary course at Georgetown College, and read medicine. Afterwards he graduated in medicine, with the honors of his class, in 1851, having previously practiced physic several years.

He professed experimental Christianity, at about the age of thirteen, and was baptized into the fellowship of Campbellsburg church in his native county. By this church he was licensed to preach, in 1839, and ordained in 1841. Soon afterwards, he was called to the care of Eighteen-Mile church. Under his ministry, at this church, an extensive revival prevailed, in 1843, and 88 united with the church by baptism. After this, he was pastor of East church in Louisville two years. On leaving Louisville, he established himself in the practice of medicene at Eminence in Henry county. Here he has supplied various churches within his reach with such pastoral labors as his professional duties would permit. He has served Sulphur Fork Association as clerk eight years, and as moderator four years. He is still engaged in practicing his profession and preaching, at Eminence.

Joseph B. Porter, brother of the above, succeeded D. N. Porter in the pastoral care of Eighteen-Mile church. After preaching a few years to this, and some other churches in Sulphur Fork Association, he moved to Indiana, where he was long a usefnl minister of Jesus. He has recently moved to Kansas. Another brother, William H. Porter, spent some years

in the ministry, in Ballard county. His gifts were meager, but he was a man of eminent piety. He has been dead several years.

James Stephen Dawson succeeded J. B. Porter as pastor of Eighteen-Mile church. Under his ministry, in 1852, the church received 61 by baptism. He was a timid, quiet man, of grave deportment, and hence not popular among strangers. But he was much beloved by those who knew him well. His pastoral charges were strongly attached to him, and gave him up with great reluctance. He was a sound, substantial preacher of good ability, and was successful as a pastor.

He was the son of Benjamin Dawson, a native of Orange county, Virginia, and was born in Fayette county, Kentucky, December 1, 1815. In early childhood, he was brought by his parents to Henry county, where he was raised up on a farm. He received a good English education, and became a practical surveyor. In 1835, he professed religion under the preaching of John S. Wilson, and united with the church at Newcastle. He afterwards moved his membership to Hillsboro' church in Henry county, where he was ordained a deacon, in April, 1844. The following month, he was licensed to preach, and, in July, 1846, was ordained to the ministry, by E. G. Berry, E. B. Stratton, D. N. Porter, and Smith Thomas. He was called to the care of Hillsboro' and Sligo churches in Henry county, New Providence in Trimble, and Eighteen-Mile in Oldham. He was probably a short time pastor of Liberty church in Oldham. He enjoyed a good degree of success, and the entire confidence of the people, and had laid the foundation for accomplishing a good life work. But he became restless, and, in 1854, moved to Daviess county. From the exposure, incident to settling in a new home, and the more humid and malarial climate of that region, he contracted disease of the lungs, of which he died, August 19, 1857.

Anderw Elias Shirley was pastor of Eighteen-Mile church, from about 1862 to 1878, and it is probable that no pastor of that old fraternity was ever more beloved, or was more deserving of such love. He was the highest type of a Christian. His piety was deep, sincere and unpretending. His whole nature seemed to be suborned to, and pervaded by the Holy Spirit. He talked perpetually of the religion of Jesus Christ, and in such

a manner as to make all who heard him, feel that his heart was overflowing with the love of the Redeemer. His conduct and conversation always made a strong impression in favor of a holy religion, wherever he went. He was never austere. His temperament was warm, and his manner affectionate. He was usually very cheerful, and his humor probably never met its equal. He was the life and joy of every social circle he entered. And yet, his religion so profusely pervaded everything that pertained to him, that the deepest and most lasting impression he made on man, was, that "he was a good man and full of the Holy Ghost and of faith."

Mr. Shirley was an only child, born of wealthy parents, and raised in the city of Louisville. His father dying, while he was an infant, he was left to the care of his mother, who gave him a good education. In early life, he joined the Campbellite church, of which his mother was a member. Arriving at manhood, his health being somewhat delicate, he went to Trimble county, and spent some time with some relatives. Attending a Baptist church, with his kinsfolks, he became deeply convicted of his guilt and depravity in the sight of a holy God. After seeking the Lord earnestly for some time, he was made to rejoice greatly in a sense of "the love of God shed abroad in his heart by the Holy Ghost given to him." In applying to Middle Creek church (in Trimble county) for membership, he stood up and related his Christian experience, and closed with a fervent exhortation and an invitation to the unconverted to come forward for prayer. Quite a number came, and he knelt down and prayed for them. Thus began the ministry of that devoted servant of Jesus Christ. He was received into the church, and was baptized, probably by A. M. Ragsdale.

Returning to his home in Louisville, he united with Walnut Street church, where he was ordained to the ministry. He labored some time as missionary in the city, and was instrumental in building, in 1848, a good house of worship for Portland Avenue church. After this, he went to Collin county, Texas, where he spent several months in holding meetings, in which a large number was baptized. Returning to Kentucky, he moved, with his mother, to his farm in Jefferson county. He was soon afterward called to the care of Eighteen Mile, Harrods Creek and Liberty churches, all in Oldham county. In

this field, he labored successfully and with much satisfaction to the churches. He afterwards raised up Falls of Harrods Creek church, in Jefferson county, of which he was chosen pastor. This church was afterwards dissolved. He accepted a call to the church at Mt. Washington, in Bullitt county, where he preached two years. He was also pastor of Westport church in Oldham county, several years.

From early life, Mr. Shirley was subject to seasons of mental depression. Once or twice he was rendered incapable of preaching for several weeks. In 1878, a recurrence of this melancholy ultimated in insanity, from which the best medical skill that could be procured failed to recover him. He was sent to the insane asylum at Anchorage, where he still remains, with little hope of his recovery.

Mr. Shirley was an orator, a poet and a humorist by nature, and a devout christian and earnest preacher by grace. He possessed, if not the highest, yet rare intellectual gifts. He had a familiar acquaintance with the finest prose and poetical writers in the English language. He had a very annoying impediment in his enunciation, which much marred the force and beauty of his sermons, especially when delivered before a strange audience. He was, in his best mood, a good writer, and some of his printed productions were fine models of popular sermons. But above all, he was a good man and true, and left an impression on the people of Oldham county that will not be effaced in one generation.

King's Church was at first located in the south-eastern part of Jefferson county, on a small stream called Back Run. The original name of the church was *Cane and Back Run.* Its location was changed to its present site, in the north-east corner of Bullitt county, and in 1817, it took its present name. It was gathered by William Edmund Waller, Sr., who probably ministered to it from its constitution, in 1800, till 1802. After this, Henson Hobbs became its pastor—perhaps in 1803. It first united with Salem Association, at its meeting at Long Run meeting house, in 1801. In 1803, it went into the constitution of Long Run Association. At this period, it numbered fifty-eight members. Its membership declined in numbers till about 1818, when it enjoyed a revival, and increased to seventy-two members. In 1827, under the ministry of Z. Carpenter, twenty-

three were baptized, and its membership increased to one hundred and nine. In 1833, William P. Barnett succeeded John Holland as its pastor, and, from that time, it enjoyed much prosperity for a number of years. In 1839, it was so much agitated on the subject of "the missionary system," that it refused to send messengers to the association. But next year it had decided in favor of missions, and reported to the association a membership of one hundred and sixty-four. This was the highest number it has ever reached. Its largest ingathering, during any one year, was in 1869, when it received thirty-two by baptism. Its revivals have been very frequent, and its course remarkably smooth and even. Its membership in 1880, was one hundred and fifty-five. That excellent minister, T. H. Coleman, was then its pastor. *George Marshall* was raised up to the ministry in this church, and supplied its pulpit a few months in 1822-23, having been ordained during the latter date. Of its early pastors, W. E. Waller, Henson Hobbs, Z. Carpenter and John Holland, sketches have been given. W. E. Powers is now (1885) its pastor.

William Paddox Barnett was pastor of King's church about forty-three years. He was born in Jefferson county, Ky., in 1803. His parents being poor, he received only a limited common school education. He was brought up in the faith of the Methodist church, of which his parents were members. But being early led to Christ among the Cumberland Presbyterians, he identified himself with them, and remained in their fellowship a few years. But becoming interested on the subject of baptism, he was led to adopt the views of the Baptists, upon which he united with the church at Floyd's Fork, in his native county, and was baptized by Z. Carpenter about 1827. Being soon afterwards liberated to exercise a preaching gift, he was ordained to the ministry in 1829, and immediately called to the care of Floyd's Fork (now Fisherville) church. He grew rapidly in favor with the people, and was soon one of the most popular preachers in Long Run Association. He was soon pastor of four churches, and so continued, most of his time, till the encroachment of old age admonished him to narrow the field of his labors. He was, during a ministry of forty-six years, pastor, at different periods, of Floyd's Fork, Chenowith's Run, Jeffersontown, Pleasant Grove, and Long Run in Jefferson county;

Buck Creek, in Shelby; Little Union, Plum Creek and Elk Creek, in Spencer; and Mt. Washington and Kings, in Bullitt. To the last named he was called in 1833. To this church he moved his membership, and ministered to it, with the exception of one year, (1859), till he finished his earthly course. He died of a congestive chill, at his home in Jefferson county, September 18, 1876.

As a man, W. P. Barnett was honorable, dignified, conservative and reliable, and commanded the respect and confidence of all who knew him. Few men ever maintained a more faultless christian character. His preaching gifts were not extraordinary. He was sound in the faith of the Gospel, plain and direct in his manner of address, and thoroughly versed in the sacred scriptures. He enjoyed a good degree of success during his ministry. He was a good pastor, a wise adviser and a safe exampler.

Concord church is located in the southern part of Barren county, two or three miles from Big Barren river. It was constituted in 1800, most probably by John Mulky who was its first pastor. It went into the constitution of Green River Association, the same year it was gathered. During the great revival, which immediately followed its constitution, it received large accessions, and in 1802, numbered eighty-two members, having received thirty-one by baptism that year. After this, it increased in numbers very little, till about 1839, when it reached a membership of 144. Up to this period, it appears to have moved on harmoniously. It was an influential church in Green River Association, till 1830, when it entered into the constitution of Barren River Association. For about ten years, it maintained a respectable position in that body. But in 1841, it with five other churches, drew off from Barren River Association, on account of that body's favoring missionary operations, and entered the same year into a small fraternity, now known as original Barren River Association. This untoward movement was under the leadership of Seth Bradshaw, the pastor of Concord church. Mr. Bradshaw afterward became convinced of his error, and returned to the mother Association. This caused a division in Concord church. Both parties organized, and, for several years, the two churches, bearing the same name and professing the same faith (except that they disagreed about

missionary operations) worshiped, on different days, in the same house.

But in 1858, the Missionary church dissolved, and left the Anti-missionary church in possession of the house. It still belongs to the Anti-mission Association.

According to tradition, John Mulky gathered this old church, and preached to it a short time. This tradition is at least highly probable, as he was nearer its location than any other preacher is known to have lived at that period. Something has been said of him elsewhere.

Cornelius Duese was a licensed preacher in this church, as early as 1802, and it is not improbable that he was in its constitution. He was a native of South Carolina, and emigrated to Kentucky, not far from the year 1800, and settled in Barren county. Here he became a member of Concord church, and when Mulky joined the Arians, he having been ordained to the ministry, succeeded to the pastorate. He was also called to the care of Mt. Pleasant church in the same county. He was regarded a good man, was very active and zealous in the ministry, and was much beloved by the people. But he was "unstable in all his ways." He soon followed Mulky to the Arians. When the "Emancipation Association of Baptized Friends of Humanity" was formed, in 1807, he, with John Murphy and John H. Owen became a member of that society, and finally, in his old age, joined the Campbellites. He died at a good old age, about the year 1840.

Isaac Coulson Tracy, one of the early pastors of Concord church, was the son of Michael Tracy, a native of Ireland, and was born in North Carolina about A. D. 1790. In his early childhood he was carried to Allen county, Kentucky. Here he was brought up to manhood, receiving a better education than was usual for that time and place. About 1811 he went to Indiana and took up his residence. His parents were irreligious, and he grew up a wild, reckless youth. Soon after his arrival in Indiana, violent earthquakes prevailed in that region. Among many others he became much alarmed about the condition of his soul. Ultimately, he professed conversion, and joined the church. About 1815, he returned to Allen county, Kentucky, and united with the church at Puncheon Camp. Here he was put into the ministry, and called to the care of the church. He

was also called to the care of Concord and Caney Fork churches in Barren county. He improved rapidly in speaking, and took rank with the ablest ministers in Green River Association. His churches flourished under his ministry, and by his labors many sinners were led to Christ.

But in the midst of great usefulness and popularity, his mind became wrecked, and he had to be sent to the insane asylum. He partially recovered, and returned to his family. Sometimes he appeared entirely sane, and preached with great clearness and force. But his mind was freakish and could not be relied on. He was before and after his insanity, a man of a very devotional spirit. It was his constant habit to sing a hymn of praise when he awoke in the morning, and before he arose from his bed. He continued to preach, during his lucid seasons, up to the time of his last illness. He died rather suddenly, Nov. 15, 1862.

Seth Bradshaw succeeded Isaac C. Tracy, in the pastoral care of Concord church. He was the son Allen Bradshaw, and was born in Franklin county, Virginia, August 15, 1795. Here he was brought up on a farm, and received but a very meager education. He emigrated to Barren county, Kentucky, in 1817, and the following year, was married to Judy, daughter of Reuben Harrison.

Mr. Bradshaw was a fine specimen of a Kentucky backwoodsman. He was a large man, of a very powerful frame, possessed of a high sense of honor, and dauntless physical courage. He was regarded "the best man in the county," and in this opinion none concurred more heartily than himself."

In a new country where much labor and strong muscle are required, to clear away the forests; where danger is to be met by physical courage, and where the land being sparsely settled by unlettered people, the laws of the country are so illy enforced that every man becomes "a law unto himself," a high type of manhood is a most useful, as well as a most honorable attainment. To be "the best man in the county," at the period of Mr. Bradshaw's youth, was a higher ambition, and conferred a much higher honor than "going to the General Assembly." Hence every young man was anxious to be considered a "hoss."

Mr. Bradshaw was proud of his manhood, and embraced

every convenient opportunity to display it. To use his own words, he "would rather fight than to eat, any time." He was a bold, reckless sinner, and like the unjust judge, "he feared not God nor regarded man." He continued his career of high-handed wickedness, till he was about thirty years of age. But the spirit of the Lord can find way to the stoutest heart. Mr. Bradshaw felt and acknowledged the power of divine grace. He was baptized into the fellowship of Concord church by Isaac C. Tracy, about the year 1825, His conversion was very marked. He immediately began to call on his associates to repent and turn to God. Although he was a poor speaker, he possessed good judgment and an earnest manly zeal, and his gift appeared to such maifest advantage, that he was soon ordained to the ministry, and called to the care of Concord church. He was also called to the care of Poplar Log, Glovers Creek and Puncheon Camp churches. These churches prospered under his ministry and he enjoyed a good degree of success in his general labors, for a number of years. But about 1833, the subject of systematic missionary operations began to agitate the the churches of Barren River Association, of which Concord was a member. Mr. Bradshaw was a man of marked influence, and, being uninformed on the subject of missionary operations, he became the leader of the Anti-missionary party. When the split in the Association occurred, in 1841, he identified himself with the Anti-missionary Association. By that means he lost his influence outside of the small faction of which he was the leader.

After several years, he became better informed on the subject, acknowledged his error, and returned to the missionary body. He continued to preach till near the close of his life, but never regained his former influence among the people. His last moments were spent with the most joyful anticipations of heavenly bliss. He seemed already to have entered the joys of heaven before he quitted the pains of earth. He left the scenes of mortality, May 20, 1860.

Boggs Fork church was located in the eastern part of Fayette county. It was first called *Boffman's Fork* church of Separate Baptists, and belonged to Old South Kentucky Association. The earliest mention of it, on any accessible record, was in 1799, when there was an unsuccessful attempt made to unite it and Boones Creek church of Regular Baptists in one body.

The next year, it united with Tates Creek Association of United Baptists. At this time, it numbered 22 members, among whom were Squire Boone, Jun., Roger Jones and James Bentley. During the next year, it enjoyed a great revival, and 100 were added to its membership. It now (1801) numbered 122 members. Soon after this, it built a good stone house, for that period, on a small stream, from which its second name was derived, some two miles south of the present village of Athens. At this house, Tates Creek Association, met in 1806, and again, in 1817. At the former date, the church numbered only 88 members. In 1823, it entered into the constitution of Boones Creek Association, which was formed at its meeting house, the fourth Friday in April, of that year. It remained a member of that body till 1840, when it accepted the proposition which had been made to it by Boones Creek church, 41 years before. These two churches united in one, built the present Baptist meeting house at Athens, and retained the name of Boones Creek church. At the time of this union, Boggs Fork numbered about 66, and Boones Creek, about 96 members.

Squire Boone, Jr., appears to have been the first pastor of Boggs Fork church, and it is probable that he was instrumental in gathering it. He was a native of North Carolina, and was the son of Squire Boone, Sen., and a nephew of the famous Kentucky hunter and explorer, Daniel Boone. His father was a Baptist preacher, as were his son and three of his grand sons. Squire Boone, Jr., was among the early settlers of Madison county, where he united with Tates Creek church of Separate Baptists. In this church he was licensed to exercise a preaching gift, as early as 1790. Towards the close of the century, he moved to Fayette county, where he became pastor of Boggs Fork church. He is supposed to have been a preacher of very moderate gifts. It is not known that he was pastor of any church except Boggs Fork. He died about 1820. There is, at hand, no means of knowing who were the subsequent pastors of this church.

There was some good work accomplished in the cause of Christ during the year 1800, dark and gloomy as was the beginning of that period. Of the six churches, ascertained to have been constituted during the year, a majority are strong,

influential bodies, and all of them, still have an existence. It will be observed that four of them were planted along the northern border of the State. Here appeared the first gleamings of the approaching revival, at least among the Baptists, and, as in the first revival that ever occurred in Kentucky, in 1785, so also the greatest revival that has ever occurred among the Baptists in this State, began to be manifested under the labors of John Taylor, who aided in gathering three, if not four, of the six churches, constituted in 1800.

We have now come to the close of the eighteenth century. We have followed the footsteps of our fathers, for nearly 25 years, as they endured all hardships and dared all dangers, to plant the standard of the Cross in the great wilderness, which has now become a land of beauty, dotted all over with our own charming homes, and made glad with the voice of song, echoing from more than a thousand churches of the Redeemer. We have noted the planting, and traced the history, of 116 churches, and sketched the lives of about 250 of the laborers. Several of the churches were dissolved, and one (and possibly three others) of the laborers had died, before the close of the century.

At the close of the year 1800, in Kentucky there were six associations, six churches belonging to Mero District Association of Tennessee, and three unassociated churches, and an aggregate membership of about 5,119, as shown in the following table:

Associations.	*No. of churches.*	*No. of members.*
Elkhorn,	26	1642
South Kentucky,	18*	1134*
Salem,	22	497
Tates Creek,	12	579
Bracken,	10	623
Green River,	9	350
Mero District,	6	234*
Unassociated,	3	60*
Total,	106	5119

In 1790, there were, in the State, three associations, 42 churches and 3,105 members. At that date, the population of the State was 73,677. This gave one Baptist church, in round

*Estimated.

numbers, to every 1,754 of the population, and one Baptist to every 23 of the population.

In 1800, the population of the State was 220,955, while there were in the State six Baptist Associations, 106 churches and 5,119 members. This gave one Baptist church to every 2,084 of the population, and one Baptist to every forty-three of the population.

These figures show a falling off of nearly 100 per cent in the number of the Baptists in Kentucky, in proportion to the population of the State, during the period extending from 1790, to 1800. The statistics of the other religious denominations, for the periods specified, are not accessible at present, and perhaps cannot be procured, at all, but it is probable that the falling off among them was equal to that among the Baptists. Such was the religious condition of the people of Kentucky, just at the beginning of one of the greatest revivals of religion that ever occurred in modern times. We shall watch the rise, progress, and results of this mighty work of God, with deep and reverential interest. But before entering upon this new era of our religious history, we may bring under brief review some of the customs, ceremonies, opinions and doctrinal differences that prevailed among the fathers of our denomination in the western country. We shall feel a deeper interest in all that occurred among the pioneers of the Cross in Kentucky, now that we have become familiar with the names, locations and history of the old churches, and acquainted ourselves with the noble old moral heroes who laid their foundations in the midst of bloody and fearfully cruel savage warfare, and privations of which we, their happy descendants, can have scarcely a remote conception.

CHAPTER XXV.

EARLY CUSTOMS OF THE BAPTISTS. THE CHARACTER OF THEIR PREACHING.

The early settlers of Kentucky were chiefly from Virginia and the Carolinas. Yet there were some from all the old States, both north and south, and from all the different localities there were some Baptists. These had their different local customs and prejudices, which often made it difficult to harmonize them in church relation. The early Baptists of Kentucky were distinguished by the titles, *Regular* and *Separate*. Originally the Separate Baptists were more extreme Calvinists than the Regular Baptists; but refusing to adopt any creed or confession of faith, they were constantly changing in their doctrinal views. They also held a wide diversity of opinions among themselves. The Regular Baptists, especially in the Middle and Southern States, generally adopted the London Baptist confession of faith, or rather the American edition of that instrument, which was called the Philadelphia Confession of Faith. The Separate Baptists of Virginia finally adopted the Philadelphia Confession of Faith almost unanimously, and thereby paved the way for an easy union between them and the Regular Baptists, which was happily consummated in that State in 1787. But in Kentucky they were much divided on the subject, a majority, however, opposing all human creeds, and refusing to have even Rules of order, or decorum written. This led to an extensive division among them. The more Calvinistic, including nearly all of their most valuable preachers, united with the Regulars in the new country, adopted the confession of faith, and henceforth traveled with them in much harmony. The Arminian party of the Separates, constantly diverged farther and farther from the common standard of orthodoxy, till many very grave heresies crept in among them, as will be seen in the progress of their

history. The Regular Baptists adopted the Philadelphia Confession of Faith, both in their several churches and also in their associations, amending, from time to time, such expressions as seemed to them erroneous. Various conventions were held for the purpose of accommodating the differences, and forming a union between the Regular and Separate Baptists. The first attempt of this kind was made in June, 1785, before any associations were formed in the new country. Again, hearing that the Regulars and Separates had united in Virginia, a second attempt was made, in 1788, to form a similar union in Kentucky, but without avail. A third attempt was made, in 1793. This also was unsuccessful. However, five churches and as many ministers split off from the Separate Baptist Association. Four of these churches formed themselves into a *United Baptist* Association the same year, and, in 1794, the fifth one united with them. This fraternity took the name of Tate's Creek Association of United Baptists. They did not, at first, adopt any confession of faith, but in general terms endorsed the doctrines of the Elkhorn Association of Regular Baptists. After a few years, however, they adopted the confession of faith, and thus fully harmonized with the other associations of orthodox Baptists. No other formal effort was made to unite the Regulars and Separates till during the progress of "The Great Revival." This will be noticed in its appropriate place.

Universalism was introduced at an early period among the Separate Baptists of Kentucky. It was then called the doctrine of *Universal Restoration.* It taught that the wicked would all go to Hell, and remain there till they suffered the penalty of the crimes they had committed during their lives, in the flesh. This might require a hundred years, a thousand years, a million of years, or even a much greater period. But ultimately, they would all be redeemed from their torments and carried to Heaven. The system is called, in many of the early records of the Baptists in Kentucky, *Hell redemption, or redemption from Hell.* The most prominent advocates of this chimerical notion in Kentucky were John Bailey and William Bledsoe, who were also the most eloquent and influential preachers among the Separates. Bailey was excluded from his people in 1791, and remained out of the church a number of years. He was afterwards restored to the Separate Baptists on condition that he might hold this doctrine

"as a private opinion," but should not preach it. Bledsoe was also excluded from his church. He soon became an avowed infidel, and lived a profligate life till he died. This heresy gave the young churches very considerable annoyance from about 1790 till 1800. After this, it measurably disappeared.

ETERNAL JUSTIFICATION was a speculation that caused some disturbance among the early churches in Kentucky. The doctrine, as the term imports, supposed that all the elect of God were justified in His sight, from all eternity. William Marshall, who had been a distinguished Separate Baptist in Virginia, was the principle advocate of this doctrine in Kentucky. He became so infatuated with this idea, that he pressed it to such a degree as caused the church at Fox Run (now in Eminence), to exclude him from its fellowship, and he died out of the church. This notion prevailed more among the Regular Baptists than among the Separates. Still South Kentucky Association, which comprised all the Separate Baptists in the State previous to 1819, saw fit to declare non-fellowship for all who held the doctrine.

SLAVERY was by far the most fruitful of mischief of all the questions that agitated the Baptist churches of Kentucky from 1788 till 1820. Opposition to slavery extended to every part of the territory, and engaged the talents of some of the ablest ministers of the denomination. Cornelius Duese, John Murphy, John H. Owen, Elijah Davidson, and Carter Tarrant, all men of piety and influence, openly opposed slavery in Green River Association from the constitution of its first churches. Joshua Carman, Josiah Dodge and Thomas Whitman, disturbed the churches of Salem Association, by preaching against slavery until that fraternity was threatened with dissolution. The opposers of slavery, in Elkhorn and Bracken Associations, were among the ablest men in those bodies. Among them were William Hickman, John Sutton, William Buckley, Donald Holmes, George Smith, George Stokes Smith and David Barrow. But this subject has been sufficiently presented in detail in the former pages. It is only necessary in this place to group it among the causes that disturbed the churches, and retarded the growth of the Baptist denomination in the West in its infancy.

EARLY CUSTOMS in our Baptist churches that do not prevail at the present time. Some of these were borrowed from other religious societies around us. Some of them were expedients

of the times, and some of them were cumbersome ceremonies, deduced from misinterpretations of the holy oracles.

Ruling Elders were nominal officers in many of our early churches. The name can only be appropriate when applied to the officer it designates, in a church having a Presbyterian form of government. In a Baptist church, the term is a misnomer. The office did not exist among the early Baptists of New England. It was most probably introduced into the Baptist churches of Virginia, by the zealous Separate Baptists who borrowed it from the Puritans. Like most of our early customs, it was brought from Virginia to Kentucky. There being no place in Baptist church polity, for the office of ruling elders, the churches were constantly perplexed to know what to do with it. Tates Creek Association decided that one ordained preacher and two elders might constitute a church. But since one ordained preacher, with the advice of two judicious brethren (or without it, in case of emergency) could constitute a church, the elders could not be necessary in this work. After taking a year to study the subject, Elkhorn Association disposed of the matter in 1790, as follows: "Query from Coopers Run—Whether the office of elder, distinct from that of minister, be a gospel institution or not? Answer: It is the opinion of the Association [that] it is a gospel institution." But no opinion is given as to the purpose of the institution. The churches continued to inquire of their advisory councils, as to the proper functions of the office, without any satisfactory results. The church at New Liberty, in Owen county, took up the subject in 1806, and arrived at the conclusion: "That there ought to be such persons [as ruling elders] appointed, and their work agreeable to the word of God, is to be the overseers of the flock of God, in their respective neighborhoods to see that no improper conduct is carried on by the members that are under their notice, to see that offenders are dealt with according to the gospel, and to endeavor, as in them lies, to promote the peace, union, and happiness of the church."

John Scott was the wise, prudent, and influential pastor of this church. He had been raised a strict Presbyterian, and hence his ideas concerning the eldership. But as every member of a Baptist church is under obligation to discharge all the duties here assigned to ruling elders, their ordination to that office,

was wholly superfluous. The churches soon saw the matter in this light, and the office long since ceased to exist in Baptist churches.

Laying on of hands was a ceremony in common use among the early Baptists of Virginia and Kentucky, as well as some other regions. Benedict traces the custom back many centuries, and thinks it prevailed generally among the Baptists of the Old World. The ceremony has been fully described in the preceding pages. It was the final rite administered to candidates for church membership. After baptism, the pastor, or other ordained minister, laid his hands on the head of the candidate, gave him a few words of advice, or solemn admonition, and offered up a prayer for him. This completed the ceremonies of formally inducting the convert into the full fellowship of the church, and was, in that respect, equivalent to the present custom of extending the right hand of fellowship to persons, after their baptism formally admitting them to church fellowship. The ceremony of laying on hands has long since been discontinued among the churches in Kentucky.

The washing of feet was a very common ceremony among the early churches of Kentucky. It prevailed to some extent among the Regular Baptists, especially those of them who had been brought up among the Separate Baptists, as was the case with many of the Regular Baptists in Kentucky. The Elkhorn Association decided, as early as 1788, that: "As to feet washing, the Association is not unanimous, but agrees that the using or not using that practice shall not affect our fellowship." Among the Regular Baptists, it was practiced partially a few years, and then went entirely out of use. It was strenuously insisted on among the Separate Baptists, and has continued to be practiced among them to the present time. The following resolution, passed by the South Kentucky Association of Separate Baptists, in 1873, shows the position of the Separate Baptists on the question of feet washing: "10. That Baptism, the Lord's Supper, and Washing of the saints' feet, are ordinances of the gospel, to be kept up until the coming of our Lord and Master." Some of the Anti-missionary Baptists also keep up the practice of feet washing to the present time. The ordinance is deduced from the example of our Savior, as recorded in the 13th chapter of John, and is there sufficiently described.

Quarterly Meetings are frequently referred to in the

early records of the Baptists, both in Virginia and Kentucky. These were not business meetings, as are those gatherings of the same name, among the Methodists. They were meetings, appointed by the Associations, usually, if not always, at the solicitation of the churches with which they were held, only for public worship. They generally continued three days, during which there was much preaching, prayer, exhortation, and singing. The ministers, and other brethren, came together from the neighboring churches, and the occasion was generally a reunion of brethren, as well as a happy season of worship. Four of these "big meetings" were held at different times, and at different localities, in the bounds of the Association appointing them. This gave all the ministers and most of the other brethren an opportunity to attend at least one quarterly meeting during the year. Sometimes there would be but three of these meetings appointed for the year, the meeting of the Association sufficing for the fourth.

Union Meetings was only another name for these quarterly gatherings, and had no reference to the union of different sects, in holding a meeting, as the term frequently signifies, at a later period. Sometimes there would be but one of these reunions, or union meetings, during the year. In this case it was called a *yearly meeting.*

These meetings, by whatever name they were known, were of much value to the churches, at the early period in which they prevailed. There was no attempt made to publish a religious periodical, in Kentucky, before 1812. Private letter writing, as a means of inter-communion among the churches, was both tedious and costly. The meetings of the Associations were great occasions, and often afforded opportunity for hearing from churches in all parts of the State. But all could not attend these gatherings, besides which they were too infrequent to satisfy the demand for a knowledge of the condition of the churches, or to afford the desired intercourse between the preachers who were laboring in a common cause. The union meetings, held in each association, three or four times a year, afforded opportunities for much pleasant and profitable intercourse. The need of such intercourse among the active servants of Jesus Christ, was not only felt then, but always will be felt by those who labor and pray for the success of a common cause.

BENEVOLENT ENTERPRISES, for advancing the Redeemer's kingdom, and bettering the condition of men, received the hearty approval of the early Baptists of Kentucky. From the organization of their first churches and associations, down to the year 1815, a period of more than thirty years, there appears no dissent from the spirit and practice of missions, on any accessible record. This was the golden age of missions among the Kentucky Baptists. True, they lived in but a partially subdued wilderness, and possessed but little of the world's goods, and but few of the advantages of commerce. They could uot, therefore, give much money to the cause of missions. Yet, of the little they had, they gave a portion cordially, and their prayers went with their contributions. Those who had nothing to give regretted it, but never thought of opposing those who were able to contribute to the cause of missions. An Anti-missionary Baptist was unknown, in Kentucky, previous to the year 1815. Abundant evidence of the universal prevalence of the doctrine of missions, among the Baptists of that period, is at hand. But it is intended at this place only to call attention to the fact, and not to discuss it. It will be seen at the proper place, that the Anti-missionary doctrine arose at a later period.

In nothing, perhaps, was the Baptist denomination more grossly misrepresented, than in regard to their position on the subject of EDUCATION. No one accuses them of being opposed to education now. And yet there is as much ground for such an accusation, to-day, as at any past period. They teach now, just what they have taught in the past: That a liberal education is not necessary to the salvation of a sinner: That a collegiate education is not indispensible to the preaching of the gospel. But that education is of vast importance to the happiness and enlightenment of mankind, and to the fuller understanding and higher enjoyment of revealed truth. Baptists have been staunch advocates of both secular and theological education, wherever their history is known. The first classical school taught in Kentucky, was established by Elijah Craig, a distinguished Baptist preacher, at what is now Georgetown, the first of January, 1788. But it is hardly needful to refute the old misapprehension now.

The idea that the Baptists were generally very illiterate and

ignorant, at an early period of our commonwealth, was probably asserted by their enemies, again and again, but it has been kept alive more through their own defiant retorts, than by their simpering and affected opponents. But by whatever means the assertion gained curreney, it is untrue. It would be safe to assume that a larger proportion of the prominent citizens of Kentucky, have been members of Baptist churches, than have belonged to the churches of any other one sect. It is well known that a large majority of our public men, in the early days of the commonwealth, were openly irreligious men, and not a few of them were avowed infidels. Yet some of the leading spirits of that "age of infidelity" were men of pure faith and godly lives.

James Garrard, the second governor of the state, and who served two terms in that capacity, was a Baptist preacher before he was elected governor. After him, Gabriel Slaughter, J. T. Morehead, T. E. Bramlette and P. H. Leslie were Baptists and governors of the State. Among the military heroes of the commonwealth were Col. Robert Johnson, General Joseph Lewis, Colonel R. M. Johnson, General Aquila Whitaker, Colonel Abraham Bowman, Gen. Henry Crist, and many others who are known to have been pioneer Baptists. Among the distinguished judges in the early days of the commonwealth, John Hall, Michael W. Hall, Porter Clay, Henry Davage and Silas M. Noel were prominent in Baptist churches. Among the early members of Congress from Kentucky, who are known to have been Baptists, were James Johnson, Henry Crist, R. M. Johnson, Richard French, Thomas Chilton, James T. Morehead and J. T. Johnson. In every department of the social compact, the Baptists have from first to last, held as honorable and conspicuous a position as any other religious denomination in the State. It is not designed to claim any superiority for the Baptists, in this respect. To be prominent in human society, or in positions of worldly honor and emolument, is far from being an evidence of piety, much less is the boasting of such prominence a proof of godliness. These simple facts have been presented, to show how wholly unfounded were the assertions of that most contemptable class of petty snivelers, who hope to elevate themselves by traducing their neighbors.

At the close of the last century, the Baptists were in a position to exercise an extensive influence on the masses of the people in Kentucky. They had planted churches in all the principal settlements of the State, and most of these churches were supplied with preaching, suitable to the wants of the people among whom they were located. There were many good, pious preachers, of small gifts, and limited attainments, who, nevertheless, were good and true men, whose lives had been such as to gain the confidence of their neighbors, and who were sufficiently taught in the Word of the Lord, to be able to clearly point out the way of salvation to the unconverted. In the older and more thickly peopled settlements, there were preachers of a high order of talent. Gano, Hickman, Redding, Dudley, Taylor, Barrow, Sutton, Lewis and Elijah Craig, and a number of others would have been acceptable preachers in any part of the United States. In point of intellect, general culture, and practical knowledge, they ranked with the ablest lawyers and politicians of their times. Yet they gave themselves, with true zeal and consecration, to their holy calling, and, whatever wicked men may have thought of religion, they did not doubt the sincerity of these men, who so consistently advocated it, and practiced its precepts. If the time should come when the then skeptical masses of the people should become convinced of the truth of Christianity, these faithful ministers of Jesus, would exercise over them a mighty influence for their good.

Another feature of Baptist polity, at this period, tended greatly to increase their influence over the people, when the time of religious awakening came. During the long season of coldness in religion, and the great increase of infidelity among the people, the Baptists had kept up a vigilant discipline in their churches. They kept constantly before the eyes of the world the practical workings of Christianity. Men were made practically better by its rigid discipline, administered in love. During the long, gloomy period of religious declention, which extended, with but slight relief, on two or three brief occasions, from 1789, down to the close of the century, the churches were kept in as strict order as if they had been enjoying a constant revival. The contrast between the church and the world was so striking, that infidels, themselves, could not fail to see the superior influence of religion.

In all the transactions of the churches and associations, there was a manifest jealousy for the purity of the churches, both in doctrine and practice. Heretics who could not be reclaimed, and offenders who could not be brought to repentance were promptly excluded. Disorderly churches were dropped from associational union. Churches of suspicious character, as regarded either doctrine or morals, which applied for admission to associational fellowship, were either rejected or held in suspense till the doubts could be removed. Clerical impostors were watched with a close scrutiny, advertised in the minutes of associations, and the churches were warned against encouraging them, or being deceived by them. By these means the doctrines and morals of the churches were preserved in a good degree of purity. As to the spirituality of the membership of these churches, that was beyond the control of human discipline, and at the period now under consideration, was so low as to appear almost extinct.

But that which gave the Baptists the greatest advantage over other denominations was, that their ministers asked no pay for preaching. As the Baptists have been somewhat misunderstood on the subject of the support of the ministry, or, at least, have been occasionally misrepresented on that subject, it may not be out of place to correct the misapprehension of those who do not understand their doctrine, on that particular feature of their church polity. First, then, the Baptists believe that every true minister of the gospel is called of God to that office, and, therefore, it is his duty to preach the gospel to the extent of his ability, whether he receives any compensation for it or not. They believe it is the duty of the churches to support their ministers, and their teaching has been uniformly to that effect. That there have been ignorant, covetous or bitterly prejudiced individuals, or even some little ignorant churches, that have taught otherwise, is not doubted. But this does not mitigate the general teaching of the denomination; for the same thing may be said of every other religious society. As early as 1787, the following query and answer were placed on the records of Elkhorn Association:

"QUERY—Whether it is agreeable to Scripture for churches to suffer men to preach, or have the care of them as their min-

isters, that are trading and entangling themselves with the affairs of this life?

"ANSWER—That it is not agreeable to Scripture, but that it is the duty of the churches to give their ministers a reasonable support, and assist them in these respects."

This was less than two years after the constitution of this, the oldest, and then much the largest association in the State, and which at this period, represented more than half the Baptists in the Mississippi Valley. This has been the general teaching of the Baptists in the West, as well as everywhere else. Even the Anti-missionary Baptists, which arose in Kentucky, about thirty years after this, teach that it is the duty of the churches to support their pastors. The early churches, *e. g.* Cox's Creek, Clear Creek, Bryants and others, fixed the salaries of their pastors, before the close of the last century. But while the preachers agreed with their brethren, on this subject, none of them required that it should be so done unto them, at that early period, and many of them refused to accept any compensation for their ministerial labors, even when it was offered them. Not because they thought it wrong to receive a compensation, but because they thought it inexpedient. Their great desire was to lead sinners to Christ. If they took money for preaching, it would arouse the prejudice and excite the suspicion of the illiterate backwoods people, and thereby destroy their influence over them. The preachers preferred to support themselves by their own labor on their little farms, or in some other secular avocation, rather than lose their influence for good over their neighbors. They were not mistaken as to the immediate effects of such a course. They labored on, from year to year, working with their own hands to support their families, and preaching much to the people, without expecting or desiring any worldly compensation. The people were convinced of their sincerity, and looked to them as real benefactors. The ministers of other religious sects demanded a stated salary of their flocks, or at least, they demanded of them a support. Good old David Rice, of the Presbyterian church, refused to administer the Lord's Supper, to his congregation, at Danville, because they refused or neglected to pay him his salary, alleging that it was not right to admit persons to that holy table who

were not faithful in their pecuniary engagements.* "Father Whelan," the first Catholic priest that settled in Kentucky, (in 1787) sued his people for his salary, and behaved so rudely in the affair as to be fined 500 pounds for slandering the jury.† These things were well calculated to turn the hearts of the people away from these men, whom they regarded as mere hirelings, to the Baptists, who not only demanded no pay for preaching, but often refused compensation when it was offered to them.

One other advantage possessed by the Baptists, was the greater popularity of their preaching compared with that of their rival sects, at the period under review. Not that they were more learned than others; for this was not the case. But they mingled constantly with the masses of the people. They entered fully into their sympathies, and understood the force of their local dialect, and worked side by side with them, in the same occupations. In preaching, they discarded all written preparation. Even the briefest notes were discarded. Their sermons were literally extemporaneous. They drew their illustrations from the daily habits of their hearers, and spoke with that unstudied and impassioned eloquence that evinces deep feeling in the speaker, and is sure to be deeply felt by the hearers. A constantly repeated prayer, both in the pew and in the pulpit, was that the preaching might come from the heart of the minister, and reach the hearts of the hearers. The prayer was usually answered; for it was offered in faith and strong desire. The preachers were intensely anxious for the salvation of sinners, they wept profusely, and their voices trembled with emotion, as they exhorted and persuaded their neighbors to seek the salvation of their souls. The people were convinced that these men of God were their friends, and really desired their good.

But it must not be supposed that all the early Baptist ministers of Kentucky were ignorant or illiterate. This imputation was often repeated, by men every way inferior to those whom they thus stigmatized. But the false assertion gained more credence by being repeated in contempt and derision, by popular writers and speakers among the Baptists themselves, than from the assertions of their religious opponents. While there

*Chris. Review of Oct., 1852, p. 495. †Ib. foot note, pp. 495, 496.

were but few Baptist preachers among the early settlers that were full graduates of colleges and theological seminaries, there were many, self educated, who were superior in true and generous scholarship, to a majority of the full graduates among the ministers of their opponents. David Barrow was a stronger writer than David Rice; John Gano and David Thomas were, to say the least, the equals of any Presbyterian preacher of their generation in Kentucky. Wm. Vaughan proved himself superior to William L. McCalla in theological discussion, and Silas M. Noel had no superior among the ministry of Kentucky as a polished scholar, a chaste speaker, and an elegant and forcible writer; and few will deny the superiority of John L. Waller as a polemic. But these men had no inclination to boast of their learning. They had an infinitely higher aim. Their nobler ambition was to glorify God in bringing sinners to the cross, and in this they succeeded beyond all competition. Of the Presbyterian preachers of the time, contemporary writers of their own and other denominations, speak candidly and to the same purport. John M. Peck, a Baptist writer of ability and candor, says of the Presbyterians of the Mississippi Valley, in early times:

"Most of their ministers who first came, were below mediocrity in the pulpit. In the estimation of impartial judges, Baptist preachers were much their superiors in preaching. The Presbyterians read long sermons on dogmas of faith, 'fenced the tables,' preparatory to the Lord's Supper, by a tiresome exposition of the ten commandments after the old Scotch fashion; sung Rouse's version of David's psalms; were rigid in enforcing the observance of the Sabbath, without a due porportion of christian morality on other days of the week, and were successful only in rendering themselves unpopular. They had the reputation of having been educated at college, and probably, had made some acquisitions in literature, but were deficient in common sense."

"They soon rendered themselves obnoxious by their claims for regular salaries, at a period when the country was destitute of money; when salt, iron, and other indispensable articles of living were transported on pack-horses over the mountains, and no market was to be had for the sale of surplus produce."*

*Chris. Rev. Oct. 1852, pp. 494-495.

"Father Rice," as he was called, the first Presbyterian minister that settled in Kentucky, says of his contemporaries in the ministry: "They were men of some information and held sound principles, but did not appear to possess much of the spirit of the gospel."* "Upon [seeing] this," continues Father Rice, "my spirit sunk pretty low, verging on deep melancholy. I was often made to cry out passionately—Oh for the Tennents, the Blairs, and the Daviesses, to come and preach to us in Kentucky."† Speaking of John Gano, a Baptist preacher, Father Rice says: "I heard him with great avidity and satisfaction. He appeared to preach the gospel in its native simplicity with honest intention to promote the glory of God and the good of men. He preached in the neighborhood a second and third time, and still in the same spirit. To me he appeared as one of the ancient Puritans risen from the dead."* Robert Bishop, Professor of History in Transylvania University, and himself a Presbyterian, in speaking of the early preachers of his denomination in Kentucky, says: "And yet the very best of these worthies were far, very far, from being what they might have been."‡

One more witness will suffice to show the character of the Presbyterian ministry in Kentucky, and its lack of adaptability to the wants of the people at the period under review. Dr. Davidson, author of the History of the Presbyterian church in Kentucky, alluding to the ministers of that church, says:‖

"Had they all been men of marked ability, devoted piety, and unblemished reputation, the salutary influence they might have exerted in moulding the character and institutions of the growing West would have been incalculable. Unhappily, with two or three shining exceptions, the majority were men barely of respectable talents, and a few above mediocrity; and so far from being patterns of flaming zeal and apostolic devotion, a dull formality seems to have been their general characteristic."

Such is the testimony of the approved authors of the Presbyterian church, concerning the unfitness of their ministers for the work of the gospel in this dark hour of infidelity.

The Methodists had barely gotten a foothold on the soil of Kentucky, at this period. J. M. Peck estimates the number

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*Rice's Memoirs pp. 69. †Ib. 70. ‡Ib. 316. ‖Ib. 129.

of their preachers, at this time, at about a dozen in the whole Mississippi Valley, and of them, he says, they were deficient in education and unskilled as casuists. David Rice, better known as "Father Rice," says of the first Methodist preachers that came to Kentucky: "Though they were very passionate in their addresses, they seemed to be men of tender, catholic spirits, and advocates for good morals. For some time their coming encouraged and revived me, in some degree, but as soon as they had gained a little footing in the country, they began to preach what they called their principles, that is, those doctrines which distinguish them from other societies. This, so far as I could learn, produced its genuine effects—a party spirit and alienation of affections among the people."*

The Baptists, Presbyterians and Methodists were the only denominations of Christians that had gotten any considerable foothold in Kentucky at the close of the last century. The Baptists were considerably more numerous than both the other sects together. J. M. Peck, who is remarkable for his accuracy as a historian, gives the number of preachers in the Mississippi Valley, in 1799, as follows: "Baptists, ninety-five; Presbyterians, about forty; and the Methodists, about twelve." These were the laborers in the vast field already white unto the harvest. But we may now turn our attention more particularly to the character of the field to be rept, and trace out some of the causes that led to the deplorable moral and religious condition of the people of the West, and especially of Kentucky, at the beginning of the present century.

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*Rice's Memoirs, p. 70.

CHAPTER XXVI.

THE CAUSES OF INFIDELITY AT THE CLOSE OF THE EIGHTEENTH CENTURY.

France's jealousy of England induced the French people to aid the American colonists in breaking off the British yoke, and establishing their independence. This established a warm friendship between the United States and France. The friendship of so powerful an ally as the latter, was of incalculable advantage to the former, while the war for independence continued. But when the war was over, France was the very worst of companions for grateful and impressible young America. The Americans were chiefly of English extraction. They spoke the English language, read English books, adopted English morals and religion, and were as much like the English as parent and child.

England, whose morals were far from perfect, was nevertheless, the most moral State in Europe. Her men possessed a higher sense of honor and integrity, and her women a purer virtue than those of any other country in the Old World. Her religion, too, defective as it was, conserved a better code of morals than any other State religion in Europe. The American colonists were of the very best of the English people, as to morals and religion. As long, therefore, as a friendly intercourse was kept up with the mother country, the Americans were a highly moral and Christian people. But when a quarrel separated them, and engendered an almost universal feeling of hatred between the Americans and the British oppressors, France espoused the cause of the oppressed in the hour of their greatest need. The affections of the Americans were transferred from England to France, and the latter became the intimate and trusted friend of America, and henceforth, for many years, exercised a powerful influence over her people.

The morals of the French had never been good, at any period of their history. They were passionate, cunning, intriguing and vascillating. Their code of morals, when compared with that of England, was very corrupt in its best estate. Gambling was not only tolerated in their men, but was extensively indulged in by their women. Licentiousness, according to their most gifted writers, ceased to a virtue, even among the most noble of their women, only when it was detected. Their religion, when France was regarded a Christian nation, was little better than their morals. Its claims against heretics were, indeed, insatiable by anything less than the life blood of the offenders; but all its demands against the most foul and loathsome immoralities, could be satisfied by the payment of a few francs, to the avaricious priests.

But even this feeble restraint on the vices of the French people had been, in a large measure removed, at the time of the establishing of friendly relations between them and the Americans At this time the religion of France was held in utter contempt by most of her cultured and influential people, including many of her priests. This state of affairs had been brought about by one of her own most gifted sons.

VOLTAIR was born, February 20, 1694. He was thoroughly educated, and developed a most brilliant genius. Disgusted with the corruptions and oppressions of the religion of his country, and naturally enough supposing this to be Christianity, since it was called by that name, he formed the purpose of overthrowing the religion of Christ, not only in France, but in the whole of Europe. He was a brilliant and rapid writer, a good judge of human nature, a man of keen foresight and wonderful energy, and pursued his purpose with the full measure of all his great powers. He formed infidel societies of multitudes of men of wealth, learning and influence, and doubtless, exerted a powerful influence against religion in the whole of Europe. But France, his own country, he made essentially, an infidel nation. He died May 30, 1778, in his 85th year, being immensely popular in his own country. This was during the American Revolution. France, though herself a monarchy, was, even at this time, aiding the Americans in securing their freedom. When the United States had established a republican government, and her people seemed to be living, happy and contented, under it,

France became restless and revolutionary in spirit, and, on the 21st of September, 1792, declared herself a Republic. This kindled a general enthusiasm in the United States. To the people of this country, liberty was the dearest boon of man. France was now not only determined to be free herself, but was equally determined that all Europe should be free from the thralldom of kingscraft and priest craft. To Americans this looked like the dawning of a political millennium. France—profligate, licentious, infidel France—the glorious French Republic was taken right to the heart of the American Republic. In proportion as France was loved, England was hated. Whatever was good and pure in the morals and religion of England, was spurned because it was English, while the wretched licentiousness and bold, outspoken infidelity of France were sanctified by the charming euphony of the *French Republic.*

Certain local causes induced a stronger attachment to France in the West than in the East. Kentucky was probably more enthusiastically and blindly attached to the French than was any other part of the United States. The hope and purposes of the Kentuckians to form an alliance with the French Republic and share with it the glory of giving liberty to an enslaved world, in general, and to the Spanish settlers of Louisiana, in particular, were defeated by the recall of the French minister, Genet. But that did not lessen the affection which they felt for France, nor diminish the influence of that Republic over them.

It has been observed that France had become an infidel nation. At the period under consideration, she was avowedly such, and seemed as anxious to free men from the thraldom of religion, as to break from their necks the yoke of political bondage. For the display of her benevolence in the former work, Kentucky presented a most promising field.

The writings of Voltair were translated into English, and with those of the elegant Volney, were circulated among the more cultivated classes of the western people. Volney's works were read with more interest, on account of his visiting the United States, in 1795, and remaining some three years. But of all the infidel books circulated in the country about this time, the "Age of Reason" was the most widely influential and mischievous. It was written by Thomas Paine, an illiterate man, whose style was coarse and vulgar, but who wrote in a direct,

homely phraseology, which was very pleasing to illiterate people, who could not understand abstruse reasoning.

"Tom Paine" was personally popular with the American people. He was born and raised in England. His parents were pious Quakers. He came to America just before the beginning of the Revolutionary War, espoused the cause of the colonies with much zeal, and, early in the year 1776, published a pamphlet under the title of "Common Sense," in which he advocated the propriety of the colonies declaring themselves independent of the mother country.

When the Revolution began in France, Mr. Paine hastened thither to aid in the cause of universal liberty. He found the French people in every way different from what he had found the Colonists. He found the Americans, in 1775, resisting the encroachments on their rights, and determined to have "liberty or death." He hastened to publish a pamphlet, exhorting them to do what he saw they had already determined to do. This pleased them, and they honored him as a patriot. When he reached France, near the beginning of her revolution, he found the strongest passion of the French people to be hatred of revealed religion. He hastened to write a book against the Bible. It was titled "The Age of Reason," and was published in 1794. The book was of no consequence in France, since the French people had the works of their own eminent men on the same subject. But the Age of Reason was just the book for the backwoods of America, and was just from the source to make it most popular. It was written in the darling French Republic, and by the honored patriot, Paine. It was printed in cheap pamphlet form, and circulated in the Mississippi Valley in immense numbers. It could be seen in the cabin of the farmer, on the bench of the tailor, in the shops of the smith and the carpenter, on the table of the lawyer, and at the desk of the physician. It was not put by the side of the Bible, but it was used instead of the Bible. Bibles and all other religious books were extremely scarce in the west at that period. "In those early times," says John Taylor, "it was not easy to get a pocket Bible in Kentucky." J. M. Peck, speaking of the scarcity of religious books, in those days, says: "The only Bibles in the country were those brought by immigrants. If a young couple, who were Christian professors, had formed

the domestic relationship in a log cabin in the west, they had no Bible to read until perchance, after many months waiting, some kind friend brought one in his saddle-bags, across the mountains, from the old States. A manuscript volume of hymns is in our possession, compiled by one of the pioneer preachers of Kentucky for his own use as an itinerant, and it bears marks of being well thumbed by the preacher. Nor were tracts then circulated; and few books of any kind had found their way to this Valley."

At this period, "infidel principles prevailed to an alarming extent in the eastern states." They were fashionable in the gay and literary circles of society; they were prevalent in Yale College and other similar institutions, and a very general impression existed, that Christianity was supported by human authority, and not by argument. But infidelity prevailed in a cruder form, and to a much greater extent in the west. Mr. Peck says: "Infidelity became prevalent in high places, and was identified with liberal principles in government. It was the general opinion among intelligent Christians, that toward the close of the century, a majority of the population were either avowedly infidels, or skeptically inclined. There were few men of the professions of law or physic, who would avow their belief in the truth of Christianity." It is scarcely necessary to add what is a universal concomitant, that immorality abounded among the people in proportion to the prevalency of infidelity. Drunkenness, licentiousness, and gambling, prevailed to an alarming extent, and were often made subjects of merriment and shameless boasting, rather than occasions for shame and sorrow.

The indifference of professed Christians during those days of darkness was about as discouraging an aspect of the social compact, as the grosser immorality and skepticism of those who had made no pretention to piety in the past. As stated before, the Baptists maintained a strict discipline, and the immoral were promptly expelled from their membership. The Presbyterians do not claim to have done this. They complain of much immorality among their preachers and their people, during the trying season under review. Professor Bishop says: "A melancholy prospect indeed to a pious mind. Like priest, like people—genuine piety scarcely discernable in either—the spirit

of the world animating all."* But whether discipline was enforced or not, the spirit of religion seemed almost banished from the land. The most faithful preachers complained of a death-like coldness in themselves as well as their people. "The church was under a decline; Zion had got into her slumbers," said the famous William Hickman. John Taylor, speaking of the condition of Bullittsburg church, in the spring of 1800, says: "Many feared they would never hear the joyful tidings of the conversion of sinners, or see any more people baptized." "For five years," he tells us, in the same connection, "only one man was baptized," and he was excluded two months after his baptism. Mr. Taylor greatly deplores the hardness of his own heart at this period. "Death itself about this time," says he, "would have heen a relief to me, and great gain." Again: "My own heart [was] so barren and hard that I wished myself out of sight, or lying under the seats where the people sat, or trodden under their feet." The Venerable David Rice is represented by his biographer, at this same period, thus: "He had to lament the want of personal and family religion . . . . even among those who were in good standing in the church. A vast portion of the youth grew up quite careless, and some of them became avowed infidels." Again, Mr. Rice, speaking of the Green River county, in 1800, says: "I found that there were but few of reputable characters as Christians. There were a few Presbyterians, a few Baptists, and a few Methodists, and but few upon the whole." Gideon Blackburn, an eminent Presbyterian minister, writes to a New York magazine, from Blount county, East Tennessee, September 25, 1800: "In the years 1798 and 1799, my labors were attended with the least success. Christians appeared cold and indifferent; fewer impressions were made than formerly, the youth became more dissolute, and levity and dissipation prevailed."

Such was the moral and religious condition of the people of the great valley of the Mississippi, when the sun of the eighteenth century sat behind a gloomy cloud. All Christians, who were still interested in the cause of the Redeemer, were overwhelmed with a sadness and anxiety, bordering on despair. The religious dearth was not confined to any locality on the

*Rice's Memoirs, pp. 69-70

American continent. It was, indeed, more marked in the newer settlements of the Great West, but it was deeply felt all over the settled portions of the continent, although the great revival began somewhat earlier in New England. It might justly have been said of the American people, as it was said of the English, by Bishop Butler, some sixty years before: "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious; and accordingly they treat it as if in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."* Infidelity had taken deep root in this fair land of liberty, from the District of Maine to the farthest log cabin in the great western wilderness. God had reserved to himself faithful witnesses in all the land; but their testimony seemed to be unheeded, and the most earnest advocate of his claims "was made the song of the drunkard," and the by-word of the dissolute and debauched. During the last ten years, the number of Christians in the west had been reduced nearly one-half, in proportion to the population. "Only one person was baptized in five long years" in one of the best churches in Kentucky, "and that one excluded from the church only two months after his baptism," told the sad tale that might have been repeated with sighs and tears by the pious, or re-echoed with jeers and scoffings by the profligate all over the most highly favored country that God ever bestowed on fallen men. No wonder the timid and faithless Christian feared he would never again see a sinner converted, or a genuine convert baptized. No wonder the proud, defiant infidel began to boast that, while Christians had been 1800 years in building up Christianity, he would "destroy it in one generation."†

Poor revolutionary, storm-wrecked, infidel France had asserted that human liberty and infidelity were inseparable, and multitudes of her fond admirers in America had re-echoed the blasphemous sentiment until it had become a principle of the

*Butlers Analogy, preface.
†The saying is attributed to "Tom Payne."

political philosophy of the country, and it was believed by many of the statesmen, especially of the West, that to yield it up would be to endanger the liberties of the people. It was even believed that the liberties of the people would not be fully secured till they were entirely absolved from all religious obligation.

Under these gloomy circumstances, the devout and intelligent Christian could see no grounds of hope except in the mighty power of God, exerted on the minds, and hearts of the people. Surely now, if a great religious revival suddenly pervades all the broad land, without the use of any visible extraordinary means, if multitudes of the profane and profligate are suddenly converted to the religion they now hold in contempt, if proud, boasting infidels are brought to cry for mercy at the feet of Jesus, if the number of Christians are trebled within the brief space of two years, if the bold scoffers become zealous ministers of the meek and lowly Jesus, the astonished multitudes, as well as the grave thinking philospher, will acknowledge that the power which shall have wrought this mighty work is of God. Yet all this shall have been accomplished within the next two years, and surely, the wise will give the glory to God.

CHAPTER XXVII

THE GREAT REVIVAL AND THE ACCOMPANYING PHENOMENA.

The revival of 1800 was one of the most wonderful events of modern times. It appeared more like the sudden conversion of a nation than the regeneration and reformation of individuals. If a traveller had passed through the whole breadth of the settled portions of North America, in 1799, he would have heard the songs of the drunkard, the loud swearing and and obscenity of crowds around taverns, and the bold, blasphemous vaunting of infidels, in every village and hamlet. If he had returned in 1801, he would have heard, instead, the proclamation of the gospel to awed multitudes, earnest prayers in the groves and forests, and songs of praise to God, along all the public thoroughfares. While this wonderful religious awakening spread with great rapidity over the entire country, from the Atlantic coast to the extreme frontier settlements in the Great West, in no other locality was it so deep and powerful as in Kentucky, where the people had been most profane in their every day conversation, and blatant in the coarsest type of infidelity. "Where sin abounded, grace did much more abound."

The revival began among the Presbyterians, in Logan county. James McGready was pastor of the Presbyterian churches at Red River, Muddy River and Gasper River, as early as 1796. At that period, there was not a single Baptist church, in all that part of Kentucky, lying south of Salt river, and west of the present line of the Louisville and Nashville railroad, except one at Severns Valley, forty miles south of Louisville. The Presbyterians had the entire control of religious affairs in that large and now populous region of the State.

Mr. McGready was well suited to exercise a powerful influence. With a strong, stentorian voice, he denounced sin in unsparing terms, and exhorted the people with boisterous fervor,

to flee to Christ for refuge from the wrath of a sin-avenging God. As early as May, 1797, there began to be exhibited some religious excitement in Mr. McGready's congregation on Gasper river. One woman who had been a member of the Presbyterian church, professed to be converted, and a number of others appeared very serious. The interest at Gasper River continued during the summer, but it was confined to a single congregation, and, in the fall entirely disappeared. During that year the Baptists gathered their first two churches in that region of the State, the Head of Muddy River, a few miles from Russellville and Hazle Creek, near the present site of Greenville. But under what circumstances can only be inferred.

In July, 1798, the revival spirit was again manifest at Gasper River, and in the following September, extended to Mr. McGready's congregations on Muddy and Red Rivers. The religious interest became general in the vicinity of these churches. But, about this time, James Balch, a Presbyterian minister, came into this region, and visited Mr. McGready's congregations. He "had no sooner arrived, than he commenced opposing the doctrines preached, viz.: Faith, repentance and *regeneration*. He ridiculed the whole work of the revival, formed a considerable party and involved these young churches in disputation and confusion. In consequence of which the whole work was stopped, and the people sunk back into a state of darkness and deadness.*

This circumstance originated a dispute among the Presbyterians in Kentucky, which soon led to the formation of two parties, known as the *Revival* and *Anti-Revival* parties. The dispute continued during the great revival, and for many years afterward, and ultimated in a permanent division of the church. But these things had only an indirect bearing on Baptist history, and may be more properly treated in a subsequent chapter.

The religious excitement was only briefly checked by Mr. Balch's violent opposition. In July, 1799, it returned again with greater power, and in August following, the excitement became so great at Gasper River that the unconverted, under a deep sense of guilt and condemnation, fell from their seats, and

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*Smiths History of the Cumberland Presbyterian church, pages 567, 568.

lay helpless on the floor. This was the beginning of the "falling exercise" that prevailed so extensively among the Presbyterians and Methodists during the great revival and for some years afterward. The revival continued to increase in power and extent, till, by the following spring it had reached all parts of Kentucky, then settled, and had spread far southward into Tennessee. All denominations of Christians were now aroused and heartily engaged in promoting the revival. But as it begun among the Presbyterians, at least, so far as history records the facts, we may as well follow its course among that denomination, observing at the same time, that the Methodists united with them most heartily, in all their great meetings, and that the Baptists declined attending, except as spectators. The greatest excitement prevailed, at what they called the sacramental meetings. Here the Presbyterians and Methodists "communed together" while the restricted communion principle held by the Baptists would not have permitted their engaging in these meetings, had they been otherwise disposed to do so. Their principles and polity have usually disposed the Baptists to avoid union meetings, and, during this revival, as at other times, they held their own meetings, and labored in their own quiet, unpretending way. There may have been a few instances in which some of them took part in the great ostentatious meetings, but these occasions, if indeed such occasions occurred at all, were rare, and were exceptions to their general rule of action. The wisdom of their course will be unquestioned, when the history of the great revival and its fruits is studied.

In June, 1800 a sacramental meeting was held at Mr. McGready's church on Red river. Much feeling was manifest on Sunday, under the preaching of John McGee, a Methodist minister. "On Monday, many had such clear and heart piercing views of their sinfulness, and the danger to which they were exposed, that they fell prostrate on the floor, and their cries filled the house. In all quarters, those who had been the most outbreaking sinners, were to be seen lying on the floor unable to help themselves, and anxiously inquiring what they must do to be saved. In a word, persons of all classes and of all ages were to be seen in agonies, and heard crying for redemption in the blood of the Lamb. Twelve precious souls, during the occasion, professed to have passed from death unto; life and many

left the place, pungently convicted of their sin and danger."*

A Camp Meeting was appointed to be held near Gasper River church, in July of the same year. Some families had camped on the ground during the meeting recently held at Red River. This suggested to Mr. McGready the idea of a camp meeting. He immediately had it proclained "far and wide," that such a meeting would be held at Gasper river in Logan county, as specified above. This was, according to Mr. Smith, the "first camp meeting in Christendom." The people came forty, fifty, and even a hundred miles. An immense concourse was in attendance. The people had no tents or cabins erected, as in after years, but slept in their wagons, or under temporary shelters formed of bed covers. The preachers for the occasion were James McGready, William Hodge, and William McGee, all Presbyterians, and perhaps some others. No special interest was noticed, till Saturday evening, when two pious females were conversing together about the state of their souls in a manner that deeply affected some persons standing by. "Instantly the divine flame spread through the whole multitnde. Many of the unconverted became so deeply affected that they fell powerless on the ground, and cried aloud for mercy. Ministers and pious Christians passed among them, giving them instructions and encouragement to close with Christ, as he is offered in the gospel. In this way the night was spent, and before Sabbath morning, a goodly number obtained peace and joy in believing. From this time the work continued to advance both day and night, until Tuesday morning, when the meeting closed. The result was, that forty-five precious souls were believed to have passed from a state of nature to a state of grace."† A few weeks after this, a similar meeting was held at Muddy River church, at which fifty souls professed to have passed from death unto life.

The revival influence now spread rapidly in all directions. Camp meetings were held in rapid succession all over the Green River country, and a large part of Middle and East Tennessee. The same exercises accompanied all these meetings, and the same results followed. The character of the excrcises may be further illustrated by Dr. Davidson's description of a scene in one

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*Smiths His. C. P. ch. p. 571,572. †Smiths History, C.P Ch., 574,575

of the Gasper river meetings, held in 1799, just at the beginning of the revival. While Mr. Hodge was preaching, a woman gave vent to her feelings in loud cries. The people were so wrought upon, that, when they were dismissed, they kept their seats, and wept silently all over the house.

"Such was the state of things when John McGee, the Methodist, rose in his turn to speak. Too much agitated to speak, he expressed his belief that there was a greater than he preaching; and exhorted the people to let the Lord God omnipotent reign in their hearts. Upon this, many broke silence, and the renewed vociferations of the female before mentioned, were tremendous. The Methodist preacher, whose feelings were now wrought up to the highest pitch, after a brief debate in his own mind, came to the conclusion that it was his duty to disregard the usually orderly habits of the [Presbyterian] denomination, and passed along the aisle, shouting and exhorting vehemently. The clamor and confusion were increased ten fold. The flame was blown to its height, screams for mercy were mingled with shout of ecstasy, and an universal agitation pervaded the whole multitude, who were bowed before it as a field of grain waves before the wind. Now followed prayer and exhortation; and the ministers found their strength soon taxed to the utmost to keep pace with the demands of this intense excitement."*

"During the year 1800, ten sacraments were held in the Green River and Cumberland River settlements, all more or less partaking of the nature of those already described, the result of which was that three hundred and forty were added to the churches."†

The camp meetings, which originated with the Presbyterians, soon became immensely popular, and took the name of General Camp Meetings, on account of the Methodists' joining in them with the originators. The Baptists were also invited to join with them, but, as stated above, declined.

In the spring of 1801, Barton W. Stone, pastor of Concord and Cane Ridge Presbyterian churches, in Northern Kentucky, having heard of the great revival among his brethren in the Green River country, visited that region, and attended one of the great camp meetings. On his return, he introduced the *new*

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*History of the Pres. Ch., p.p. 134. †Ib. p. 135.

methods among his own people. Here the camp meetings speedily became more popular, and the exercises more wildly extravagant, if possible, than in the region where they originated. No less than six of these meetings were held, between May and August, varying in continuance from four days to a week, viz.: at Cabin Creek, Concord, Pleasant Point, Indian Creek, and Cane Ridge, in Kentucky, and Eagle Creek, Adams county, Ohio. The scenes witnessed in these meetings, in which children, ten and twelve years of age, were often prominent actors, were similar to those already described. The subjoined description of one of these meetings, given by Dr. Davidson, will suffice to give an idea of how they were conducted. This General Camp-Meeting was held at Cane Ridge, beginning August 6, 1801, and lasted a week. "Cane Ridge was a beautiful spot, in the vicinity of a country church of the same name then under the pastoral care of Mr. Stone, in the county of Bourbon, about seven miles from Paris. It was finely shaded and watered, and admirably adapted to the purpose of an encampment. A great central area was cleared and leveled, 200 or 300 yards in length, with the preachers' stand at one end, and a spacious tent, capable of containing a large assembly, and designed as a shelter from heat or rain. The adjoining ground was laid off in regular streets, along which the tents were pitched, while the church building was appropriated for the preachers' lodge. The concourse in attendance was prodigious, being computed by a revolutionary officer, who was accustomed to estimate encampments, to amount to not less than 20,000 souls. Mr. Lyle says that, according to the calculation of one of the elders, there were 1,000 communicants present. Others said 800.

"Here were collected all the elements calculated to affect the imagination. The spectacle presented at night was one of the wildest grandeur. The glare of the blazing camp fires falling on a dense assemblage of heads simultaneously bowed in adoration, and reflected back from long ranges of tents upon every side; hundreds of candles and lamps suspended among the trees, together with numerous torches flashing to and fro, throwing an uncertain light upon the tremulous foliage, and giving an appearance of dim and indefinite extent to the depth of the forest; the solemn chanting of hymns swelling and falling on

the night wind; the impassioned exhortations; the earnest prayers, the sobs, shrieks or shouts, bursting from persons under intense agitation of mind; the sudden spasms which seized upon scores, and unexpectedly dashed them to the ground—all conspired to invest the scene with terrific interest, and to work up the feelings to the highest pitch of excitement."

"When we add to this the lateness of the hour to which the exercises were protracted, sometimes till 2 in the morning, or longer; the eagerness of curiosity, stimulated for so long a time previous—the reverent enthusiasm which ascribed the strange contortions witnessed to the mysterious agency of God—the fervent and sanguine temper of some of the preachers; and lastly, the boiling zeal of the Methodists, who could not refrain from shouting aloud during sermon, and shaking hands all round afterward, in what Mr. Lyle calls 'a singing ecstasy,' and who did every thing in their power to heap fuel on the fire—take all this into consideration, and it will abate our suprise very much when informed that the number of persons who fell was computed by the Rev. James Crawford, who endeavored to keep an accurate account, at the astonishing number of about 3,000."*

From this period, the exercises in general camp meetings, which continued to be held jointly by the Presbyterians and Methodists, gradually degenerated to the close of the revival in 1803. The Falling exercise was supplemented in turn by the Jerks, Rolling, Running, Dancing and Barking exercises, and, finally, by visions and dreams. Dr. Davidson labors to prove that the measures which led to all these strange, and some of them disgusting exercises in public worship, originated from the Methodists. This will hardly be considered just when we remember that the revival commenced under the ministry of James McGready, who lived and died in the Presbyterian church; that he instituted camp meetings, and that he had the sympathy and active co-operation of more than half the Presbyterians of Kentucky. That the Methodists readily adopted the new measures, and fanned the flame, already lighted by Mr. McGready, is certain, but to give them the credit of originating the measures would be unjust, both to them and to Mr. McGready and his faithful co-laborers.

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*His Pres. ch. pp. 137-138.

While the strange and unaccountable exercises connected with the revival of 1800, have little direct connection with Baptist history, the general reader cannot but be interested in all the features of so wonderful an upheaval of the whole social fabric of that period. That the revival itself was of divine origin can be no more doubted by spiritual christians, than they can doubt the genuiness of the revival which occurred in Jerusalem on the day of Pentacost. The power with which it suddenly moved the multitudes to repentance for sin, and reformation from immorality, the self-sacrificing zeal with which it stimulated all classes of christians, the suddenness with which it converted multitudes of bold, blaspheming and licentious infidels, to humble, pious, and patient christians, and the speedy, widespread, thorough reformation it wrought in public morals, all attest it to be the work of God. But, as in the olden time when the sons of God came together, Satan also came among them; and during the revival which began on the day of Pentecost, Ananias and Sapphira played the role of artful hypocrites, and Simon, the magician, sought to purchase the gift of God with money; so we may expect the power of the devil to be manifested beside the work of God, and human devices to mimic the pious devotions of saints. So weak and ignorant are men, at their best estate, that it is often difficult, if not impossible, for them to distinguish the genuine from the counterfeit. There was much in this revival that benefitted men and honored God, and, doubtless, there were some things connected with it that were spurious and degrading. We have but one standard by which to decide between the good and the evil. The WORD of GOD is given to direct us in all things.

The suddenness with which the revival commenced at various isolated points, almost simultaneously, over a wide and thinly populated territory, and the power with which it suddenly moved individuals and then the masses, was one of its marked features. Within a brief period of a few months, this work began unexpectedly at four different points; near Nashville, Tennessee; and in Logan county, Woodford county, and Carroll county, Kentucky, and at all of them with the same apparently irresistible power. The part that children took in this revival was a new feature, as well as a very remarkable one.

A lad named David McCorde, some eight or ten years old,

professed conversion in the vicinity of Nashville. On meeting a playmate near his own age, he said to him: "Hitherto you and I have been companions, but unless you alter your course, we must be separated hereafter, for I am determined to serve the Lord." The boy was so powerfully affected that he ran home and threw himself on a bed in great distress. He expressed a desire to see David McCorde, who was soon brought to his side. The parents of these boys were much amazed to hear them talk, in rapturous language, of the pardon of sin and salvation through Christ, while each wept profusely. The neighbors were notified to collect for a prayer meeting. The people coming together expressed a desire to hear the boys talk. Each, in turn, related, with tears of joy, what God had done; and, in truly evangelical language, expressed his dependence on the righteousness of Christ for salvation. The people were affected deeply, and many in the settlement were converted.*

At a sacramental meeting held near Flemingsburg, Ky., in April, 1800, two little girls cried out in great distress during the preaching. "They both continued for some time praying and crying for mercy, till one of them received a comfortable hope, and then turning to the other, cried out: 'Oh! you lit tle sinner, come to Christ! take hold of his promise! trust in him! he is able to save to the uttermost! Oh! I have found peace to my soul! Oh! the precious Savior! come just as you are, he will take away the stony heart and give you a heart of flesh. You can't make yourself any better—just give up your heart to Christ now. You are not a greater sinner than I. You need not wait another moment.' Thus she continued exhorting, until her little companion received a ray from Heaven that produced a sudden and sensible change. Then rising with her in her arms, she cried out in a most affecting manner: 'Oh! here is another star of light.' These children were perhaps nine or ten years old."†

At a general meeting held at Indian Creek, Harrison county, Ky., July 24, 1800, "a boy, from appearance about twelve years old, retired from the stand in time of preaching, under a very extraordinary impression; and having mounted a log, at some distance, and raising his voice, in a very affect-

*Rev. J. M. Peck, D. D., in Chris. Rev. Vol. XVII, P. 503.
†Western Miscellany, Vol. i., p. 275.

ing manner, he attracted the main body of the people, in a few minutes. With tears streaming from his eyes, he cried aloud to the wicked, warning them of their danger, denouncing their certain doom, if they persisted in their sins; expressing his love to their souls, and desire that they should turn to the Lord and be saved. He was held up by two men, and spoke for about an hour, with that convincing eloquence that could be inspired only from above. When his strength seemed quite exhausted, and language failed to describe the feelings of his soul, he raised his hand, and dropping his handkerchief, wet with sweat from his little face, cried out: 'Thus, O sinner! shall you drop into hell, unless you forsake your sins and turn to the Lord.' At that moment some fell like those who are shot in battle, and the word spread in a manner which human language cannot describe."* Scenes like these were of common occurrence in the general camp-meetings, and produced a wonderful effect on those in attendance. It can hardly be regarded a matter of astonishment that the multitudes looked upon such wisdom, boldness, and zeal in children as the fruits of spiritual illumination.

THE FALLING EXERCISE. This very common result of a high state of religious excitement was neither new, nor very strange. It had often occurred under the preaching of Whitfield, Wesley and many others. Men have often fallen down helpless, fainted, and even died, from sudden fits of anger, transports of joy, overwhelming fear, and sudden surprise. Can it be less credible that they should be overcome by a sense of guilt, remorse and danger, suddenly revealed to them by heart-searching preaching and the quickening influence of the Holy Spirit? The first falling that occurred during the great revival, as before observed, was under the ministry of M'Gready and M'Gee, in 1799. From thence it spread rapidly all over Kentucky and Middle Tennessee, and soon became inseparable from all the sacramental meetings. "Some fell suddenly, as if struck by lightning, while others were seized with a universal tremor the moment before, and fell shrieking. Piercing shrieks were uttered by many during the whole period of prostration, intermingled with groans, cries for mercy, and excla-

*Western Miscellany, Vol. 1, p. 278.

mations of 'Glory! glory to God!' In general there was no complaint of pain, but of great weakness, during and after the paroxysms. Women would fall while walking to and from the meeting-house, engaged in narrating past exercises, or drop from their horses on the road. In this condition the subject would lie fifteen minutes to two or three hours; and we are even told of a woman's lying without eating or speaking, for nine days and nights. Some were more or less convulsed, and wrought hard, in frightful nervous agonies, the eyes rolling wildly. But the greater number were quite motionless, as if dead, or about to expire in a few moments. Some were capable of conversing, others were not. During the syncope, and even when conscious, and talking on religious topics, the subject was insensible of pain. Vinegar and hartshorn were applied with no perceptible effects.

"The numbers affected in this singular manner were astonishing. At Cabin Creek camp-meeting, May 22, 1801, so many fell on the third night, that, to prevent their being trodden upon, they were collected together, and laid out in order on two squares of the meeting-house, covering the floor like so many corpses. At Paint Creek sacrament, 200 were supposed to have fallen; at Pleasant Point, 300; but these accounts are beggared by the great meeting at Cane Ridge, August 6, 1801, when 3,000 were computed to have fallen."*

The Jerking exercise, or, as it was commonly called, *the jerks*, was not only a singular affection, but was wholly unprecedented. The first recorded instance of this phenominon occurred at a sacrament in east Tennessee, where several hundreds of both sexes were seized with the strange contortion. Like other exercises of the great revival, it was speedily communicated to other similar meetings, and, soon became common in all the great camp-meetings, and finally became a common disorder among all classes of people.

In this strange exercise "the subject was instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. His head was jerked or thrown from side to side, with such rapidity, that it was impossible to distinguish his visage, and the most lively fears were entertained lest he should dislo-

*His. Pres. Church, p. 143 et seq.

cate his neck, or dash out his brains. His body partook of the same impulse, and was hurried on by like jerks, over every obstacle, fallen trunks of trees, or in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to restrain or hold him, and the paroxysm was permitted gradually to exhaust itself.*

The most graphic description of "the jerks" that has appeared in print was written by Richard McNemar, an eminent Presbyterian preacher who was both an eye witness and an apologist. He says: "Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red hot iron. The exercise commonly began in the head, which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain. The more one labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must necessarily, go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place like a foot-ball, or hop around with head, limbs and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. How such could escape without injury, was no small wonder to spectators. By this strange operation, the human frame was so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left to a half round, with such velocity that not a feature could be discovervd, but the face appeared as much behind as before. In the quick, progressive jerk, it would seem as if the person was transformed into some other species of creatnre. Head-dresses were of little account among female jerkers. Even handkerchiefs bound around the head, would be flirted off almost with the first twitch, and the hair put into the utmost confusion. This was a great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining

*His. Pres. ch. pp. 145, 146.

them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it was such as rebelled against the operation, through willful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."*

That this exercise was involuntary and irresistible, there is abundant evidence in the writers of the period, Benedict says: "At first it was experienced only by those under religious concern, but in the end it became a nervous affection, which was sympathetically, communicated from one to another.

"A Presbyterian minister heard that a congregation of his brethren which he highly esteemed, had got to jerking. He went to persuade them out of the frantic exercise, but in conversing with them, he got the jerks himself. On his return home, his people assembled to hear the result of his visit. While he was describing how people appeared with the jerks, he was suddenly taken with them, and the whole assembly soon caught the distemper.

"Wicked men were often taken with these strange exercises, and many would *curse the jerks*, while they were under their singular operation. Some were taken at the tavern with a glass of liquor in their hands, which they would suddenly toss over their heads, or to a distant part of the room. Others were taken with them at the card table, and at other places of dissipation, and would by a violent and unaffected jerk, throw a handful of cards all over the room."†

The Rolling Exercise was only another form of the nervous disorder, called "the jerks." It consisted in falling on the ground or floor, and rolling over like a log, very swiftly. Dust, mud or water formed no barrier to the movement. The subject continued to move in the same direction until the spasm exhausted itself, or some immovable obstruction stopped his progress. He sometimes got up much in the plight that the swine comes from his wallowing in the mire.

The Running Exercise was another species of the same disorder. The excited subject started with his nerves strung up to high tension, and ran with preternatural swiftness till his strength was entirely exhausted. He then fell down and lay till

*McNemar, pp. 51, 52. Quoted by many authors.
†His. Bap. Vol. II p. 255.

he recovered strength to get up and return to the place of worship, or make his way home.

The Dancing Exercise: Dr. Peck, who was a dispassionate observer of religious affairs in the west, thinks that this exercise was originally a form of the jerks. It was introduced after, rather than during the revival. The first instance recorded was at Turtle Creek on the occasion of a sacramental meeting of the Newlights, in the spring of 1804. Rev. John Thompson, one of the ministers of the Springfield Presbytery, commenced dancing around the stand at the close of the meeting, and continued about an hour, repeating all the while, in a low tone, "This is the Holy Ghost! Glory!" During the following winter and spring, it became a common religious exercise, and was encouraged among the Newlights, as an appropriate method of worship. They encouraged each other "*to praise God in the dance*," and quoted the example of David dancing before the Ark. The dancing was performed by a gentle and not ungraceful motion, to a lively tune, but with little variation of step. As all classes of the worshippers engaged in the dance when they felt the impulse or inclination to do so, it was often performed very ludicrously. But if this form of public worship began among the Newlights, who had recently seceded from the Presbyterian church, it was not confined to that schism. "A writer in the Biblical Repertory," says Dr. Davidson, "states that, during the administration of the Lord's Supper in the presence of the Synod of Virginia, he witnessed a young woman performing this exercise for about the space of half-an-hour. The pew in which she had been sitting had been cleared and she danced in the vacant space from one end to the other, her eyes being closed and her countenance calm. At the close of the half-hour, she fell, and was agitated with more violent emotions. He saw another whose motions, instead of being lateral, consisted in jumping up and down." Mr. Lyle saw several women leaping most nimbly, at Point Pleasant, in 1803, and a young girl who sprang, a dozen times, near two feet high. The dancing exercise seems to have soon fallen into disrepute, even among the enthusiastic Newlights. A considerable number of these enthusiasts soon joined the Shakers, among whom dancing still continues to be a prominent exercise in public worship.

The Barking Exercise, or the *barks*, as it was commonly

called, was the most ludicrous of all the strange contortions that accompanied camp-meetings during the great revival. The exercises frequently accompanied the jerks, and Dr. Peck reckons it a form of that nervous distemper. "The exercise consisted in the individual taking the position of a dog, moving on all-fours, growling, snapping the teeth, and barking, with such exact imitation as to deceive any one whose eyes were not directed to the spot. The persons affected were not always of the humblest or most vulgar classes; but persons of the highest rank in society; of cultivated minds and polite manners, found themselves involuntarily reduced to this mortifying situation."* "A worthy old Presbyterian minister, in East Tennessee, retired from the meeting-place to the woods for private devotion, when he was seized with jerking spasms. He caught hold of a sapling to avoid falling, and as his head jerked back, he uttered sounds. He was seen in this position by a mischievous wag who reported he was barking up a tree."† "A minister in the lower part of Kentucky," says Dr. Benedict, "informed me that it was common to hear people barking like a flock of Spaniels, on their way to meeting. There they would start up suddenly in a fit of barking, rush out, roam around, and in a short time come barking and foaming back."‡

"The only method of securing relief from this wretched condition," says Dr. Davidson, "was to engage in the voluntary dance, and the opinion became prevalent that it was inflicted as a chastisement for remissness of duty, and as a provocative of zeal. Such as resisted the impulse, and declined the dancing, continued to be tormented for months, and even years. From being regarded as marks of guilt, the *barks* at last assumed the dignity of tokens of Divine power, and badges of special honor. Ludicrous as it may seem to us, at this distance of time, to hear of such extraordinary sounds as '*bow, wow, wow,*' interspersed with pious ejaculations, and quotations of scripture, as 'every knee shall bow-wow-wow, and every tongue shall confess,' we are not at liberty to doubt the truth of the assertion, that then the effect, or at least one of the effects, was to over-awe the wicked and excite fearful apprehensions in the minds of the impious. It is easily conceivable that the dread of being reduced

*History Pres. Ch., p. 152. †Chris. Rev. Vol. XVII, p. 510.
‡History of Bap., V, II., 256.

to this humiliating condition would check any disposition to indulge in ridicule."*

THE LAUGHING EXERCISE: This has been of such frequent recurrence that it need not be described. Most persons who attend revival meetings among the methodists have been eye-witnesses of this mode of expressing religious joy. It was confined to religious people, and like the various exercises described above, was at least in many cases, irresistible. As witnessed by the writer of these pages, in several different congregations, as late as 1852, there was nothing in it offensive to the most grave and serious worshipper. In these cases there was an indefinable peculiarity about it that inspired seriousness and awe, rather than levity. It was confined to young converts, at least in a great measure. In audible expression, it was soft, gentle, and monotonous. It exhibited no indications of excitement, except that of gently enrapturing love. However indecorous it may seem to such as only hear of it, there was nothing displeasing in it to those who witnessed it, except that it attracted attention from the preaching. There was nothing in it, kindred, to the boisterous haw! haw! that is sometimes heard at the present, in exciting revival meetings among the Methodists.

This exercise commenced rather early in the great revival. Dr. Davidson says: "Hysterical laughter was at first sporadic, but in 1803, we find the '*Holy Laugh*,' introduced systematically as a part of worship. While Mr. Findley was preaching a lively sermon at Silver Creek Sacrament, in June of that year, the people, at some sentences, laughed aloud. Sometimes half the professors of religion laughed in this way, appearing all the time solemn and devout."†

VISIONS AND TRANCES were concomitants of camp-meetings, during the great revival. They occurred sometimes in night dreams, sometimes in daylight-ecstacies, and oftner during the unconscious state which succeeded the falling exercise. The visions were of various characters. Sometimes they exhibited to the entranced spirit, or dreamer, the dreadful doom of the lost, sometimes he was transported to Heaven, where he saw, and talked with, departed friends, and even received messages from them to the living. Sometimes the visions partook of the prophetic character, and the dreamer would be able to

*History Pres. ch., p. 152. †History Pres. Ch., 157.

predict the results of an impending meeting, as who would preach, who would fall, who would be converted, and other particulars. Some of the dreams were very beautiful. One woman walked on the tops of the trees, another had a vision of Heaven, with a small door ; one man saw a glorious mountain, covered with trees having silver-tipped foliage. He thought the mountain led to God and Heaven. Above it he saw a great dazzling light, and sighed and sank before it as the great All in all. They had much confidence in their dreams, and either interpreted them themselves, or sought out persons whom they deemed more skillful in solving such mysteries.

Much injury was inflicted on the cause of Christ by encouraging confidence in these dreams, visions, trances and impressions, by some of the ministers who were leaders in the sacramental meetings and camp meetings, especially those who afterwards went off with the Newlight schism. It diverted popular attention from the Bible, which must always be the sole standard of truth among intelligent christians, and fostered a fondness for those mysticisms, superstitions and novelties, so congenial, and yet so degrading to fallen men. The departures from the Bible teaching was very rapid, and the adoption of delusive speculations, correspondingly accelerated. As the great revival among the Presbyterians and Methodists degenerated into a misguided and corrupting enthusiasm, some strong, brave men exerted all their powers to stay the swelling tide that was sweeping away their bulwarks of safety, but all in vain. The demon they had unconsciously aided in evoking was too strong for them. The tide was with the enthusiasts, and the opposers were overwhelmed, and temporarily, at least, brought into popular contempt. With the close of the year 1803, the revival may be said to have subsided. The Methodists, who "were freely admitted" to the general meetings of the Presbyterians, early in the revival, "from assistants, became leaders,"* rode on the tide, or rather headed it, had their number greatly increased—probably doubled, while the Presbyterian church, which received the first fruits of the revival, but opposed its excesses, perhaps injudiciously, was well nigh in ruins. The particulars of this disaster, and some of its more permanent results, must be reserved for another chapter.

*His Pres. chap. 141.

CHAPTER XXVIII.

SECTS ORIGINATING FROM THE GREAT REVIVAL.

Doubtless there were many people truly converted by means of the camp-meetings and sacramental occasions, conducted by the Presbyterians and Methodists, during the great revival. But it is equally certain that great evil resulted. Sectarianism among christians is always an evil to be deplored by all good men. Before the revival, its effects were sufficiently pernicious in Kentucky, when the sects were few and comparatively friendly. But when the number of sects were augumented by the addition of three new ones, the evil was correspondingly increased. Two of these new sects were born of the great revival on the soil of Kentucky, and the third was invited to its territory by the extravagant enthusiasm gendered by sacraments and camp-meetings. To give a brief account of the origin and history of these new sects will be the object of this chapter.

The first was known, in the beginning, as MARSHALLITES, from Robert Marshall, their first leader. They were afterwards called STONITES, from Barton W. Stone, another leader. They were popularly known as NEWLIGHTS,* from their pretending to peculiar spiritual illuminations, by which they obtained much *new light* on the subject of religion. They finally adopted the name CHRISTIAN CHURCH. To this name they still adhere, wherever they have a distinct denominational existence. Dr. John P. Campbell, a distinguished Presbyterian writer of the period, traces the paternity of this sect to Thomas B. Craighead, a brilliant Presbyterian preacher, from whom Stone and Houston received their tenets.†

It has been observed that, at the very beginning of the revival, the Presbyterian preachers were divided as to the means

*By this name they are still distinguished from the Campbellites in some of the North-Western States. †His. Pres. ch. p. 271.

measures, and manner of carrying on the work. The parties were soon distinguished by the terms *Revival* and *Anti-Revival.* These parties continued to oppose each other, often with much bitterness, and with frequent shifting or doubtful balance of power during the entire revival period. The Methodists, without exception, sided with the revival party, and gave it its greatest impetus. Dr. Davidson says: "It is a well known characteristic of that sect, to exalt zeal above knowledge. Whatever changes have of late years taken place for the better, they were totally unknown at the period, and in the region of which we write. Then, boisterous emotion, loud ejaculations, shouting, sobbing, leaping, falling and swooning, were in vogue, and were regarded as the true criteria of heartfelt religion. Early admitted to take part in the meetings of the Presbyterians, it was not long before the contagion of their wild enthusiasm completely outgrew the control of the clergy."* Their doctrines rose in popularity with their zeal, and soon made decided changes in the doctrinal views of many Presbyterians, and not a few of the clergy. The speculations of Craighead began to be proclaimed by several of the Presbyterian preachers in northern Kentucky.

Meanwhile, the Presbyterian Synod of Kentucky had been erected, and held its first meeting at Lexington, October 14, 1802. This body comprised three Presbyters with thirty-seven ministers. At the second meeting of the synod, at Lexington, September 6, 1803, Richard McNemar and John Thompson were arrainged before the body for trial, on the charge of preaching "erroneous doctrines." The arraignment was made on petition from Washington Presbytery, of which they were members. "Synod now proposed to enter on an examination and trial of Messrs. McNemar and Thompson, agreeably to the prayer of the petitioners. On Saturday, pending the discussion, Messrs. Marshall, Stone, McNemar, Thompson and Dunlavy, offered a protest against the fore-mentioned decisions in the case of Washington Presbytery; and a declaration that they withdrew from the jurisdiction of synod." Synod appointed a committee to labor with the seceding brethren, and reclaim them. The effort was of no avail. On the 13th of September,

*His. Pres. Ch., p. 140.

1803, the five seceding ministers came before Synod in person, and informed that body that they had formed themselves into a separate Presbytery. Synod proceeded to suspend them from the ministry, and declare their pulpits vacant. They had given the name *Springfield* to their Presbytery.

"Matters having now come to a crisis, and a separation being actually made, the war commenced in earnest. The Schismatics entered on a course of sleepless activity. The five suspended ministers, already highly popular, exerted themselves to the utmost to attract the multitude, and appealing to their sympathy as persecuted persons, endeavored to convert the censures of the church into so much additional capital in their own favor. A torrent of mad enthusiasm swept over the entire territory of the synod. Several tracts and pamphlets were published, breathing a spirit of confident exultation, and indulging in the boldest language of anticipated triumph." Before the end of the year, 1804, they had constituted sixteen churches on purely democratic principles, and multitudes of their sentiments were dispersed through Tennessee, North Carolina, Virginia, and Western Pennsylvania. These persons are described by McNemar as praying, shouting, jerking, barking, or rolling; dreaming, prophesying, and looking, as through a glass, at the infinite glories of Mount Zion, just about to break upon the world. Their enthusiasm knew no bounds. An extraordinary shower, of reddish hue, readily believed to be blood, which fell during the summer in the vicinity of Turtle Creek Meeting House, was eagarly seized on as a convincing illustration of the prophecy of Joel, and an additional confirmation of the approaching advent of the Millennial Glory.

Soon after their secession from the Presbyterians, the New-lights published an apology, in which they set forth their distinguishing tenets. They denied the position of the confession of faith in regard to the divine decrees, the atonement and the special influence of the spirit in producing faith. They maintained that all creeds and confessions ought to be rejected, and that the Bible alone, without note or comment, should be the bond of christian fellowship.

On the 14th of June, 1804, Springfield Presbytery met at Cane Ridge, only nine months after its organization, and in a document, which they farcically enough, titled "*The Last Will*

and Testament of the Springfield Presbytery." announced to the world the dissolution of that transitory body. The following ministers, of which it was composed, signed the "Will and Testament" as witnesses: Robert Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thompson and David Purviance. To this document the witnesses appended an address, giving their reasons for dissolving the Presbytery. Soon after this, they adopted a congregational form of government for their churches, and assumed the name of THE CHRISTIAN CHURCH. In the spring of 1805, Matthew Houston, pastor of Silver Creek and Paint Lick Presbyterian churches, joined the Newlights. Malcom Worley had been set apart to the ministry among them. They were greatly encouraged, and, no doubt, anticipated the speedy dissolution of all the sects, and the union of all christians in the Christian Church, which was "founded on the New Testament alone." But they were doomed to speedy disappointment.

The Shakers at New Lebanon, New York, having heard of the *dancing* and other singular practices prevailing in the great revival, sent three of their members as missionaries to the west. They arrived in Kentncky, in March, 1805. Matthew Houston appears to have been their first convert, and his popularity was such that he carried a number of his people with him. He was elevated to the office of Elder, and went about preaching. He pretended to have literally become "as a little child," and rode about on a hobby-horse, and performed other childish tricks. From Madison county, the Shakers went to Cane Ridge, in Bourbon county, here they were warmly received by Mr. Stone, and permitted to preach to his congregation. This was in April. Mr. Stone sent a letter "*by friend Bates*" to Mr. McNemar, who now lived on Turtle Creek in Ohio. Coming thither, the Shakers introduced themselves to Malcom Worley, and through him, to Mr. McNemar, and were permitted to address the congregation, next day, which was Sabbath. By the 23d of May, they had formed a society of thirty or forty members, among whom were McNemar and Worley. In June, they came to Eagle Creek, and made a few converts there; in July, they succeeded in winning over Dunlavy, with twenty or thirty families under his influence. In August, through the efforts of Matthew Houston, Samuel,

Henry, and John Bonta, Elisha Thomas, and others, they obtained a foothold in the middle of Kentucky; and a number of families embraced their views, and formed a community near Harrodsburg, in Mercer county.

These things could not fail to alarm the hitherto over sanguine Newlights. Stone and Thompson, especially, denounced the Shaker emissaries, in no mild terms, through the press, by letter, and at camp-meetings. At a general meeting at Concord, in August, four of their leaders, Thompson, Marshall, Stone and Purviance spoke freely against them in their discourses. A solemn council was held, which enjoined silence on Youngs, McNemar, Dunlavy and Worley, who were present, thus, as Youngs observed, "abusing their own light."

Meanwhile, Mr. Stone had published his views, in a series of letters on "*The Atonement*," early in the same year. Some of his positions were so shocking as ultimately to produce alarm and division in the ranks of his own people. Messrs. Marshall and Thompson returned to the Presbyterian church, in October, 1811. Of the five fathers of "*the Christian church*," Mr. Stone only remained faithful. McNemar and Dunlavy having gone to the Shakers some years before, he was now deserted by Thompson and Marshall, who returned to the bosom of their first love.

In 1814, Mr. Stone published a bulky "*Address to the Christian churches in Kentucky, Tennessee and Ohio.*" As in his letters on the Atonement, he had given his strength to the defense of Pelagianism, he devoted a large part of the present pamphlet to the defense of Socinian or Arian views. Another edition of this address was published, in 1821. In 1826, Mr. Stone commenced the publication of "*The Christian Messenger*," a small monthly. This, it is believed, was the first and only periodical published in the interest of the "*Christian connection*," as the denomination was often styled. The sect enjoyed but small prosperity in Kentucky, after its first burst of enthusiasm had subsided. It however extended rapidly over the northern states, from New England to the far west. It found a few people whose genius it suited, in every locality to which it was introduced, but never became numerous anywhere.

When the doctrinal views of Barton W. Stone and those

of Alexander Campbell were brought to a comparison by means of the *Christian Messenger*, edited by the former, and the *Christian Baptist*, conducted by the latter, there were so many points of agreement, that a union between the two sects was soon proposed. To carry the proposal into effect, a great mass-meeting, composed of members of both sects, was held in Lexington, January 1, 1832, and days following. The union was agreed to, by preachers and people. John Smith, Campbellite, and John Rogers, Stonite, were appointed to visit the churches of both sects, together, and endeavor to consummate the union. Their labors were successful, and the union was completed, so far as Kentucky was concerned. At the time of the union, the numbers of the two sects were supposed to be nearly equal, each embracing about 8,000* The rod cast down by the Presbyterians, and becoming a serpent, was sallowed up, by the rod cast down by the Baptists, nearly thirty years later, and which had also become a serpent.

THE CUMBERLAND PRESBYTERIAN CHURCH.

This body, like the last one treated of, grew out of the great revival. It originated in the southwestern part of Kentucky, and the adjoining region of Tennessee, commonly known at that period, as the Green River and Cumberland River settlements. In the former of these settlements, then all embraced in Logan county, the revival begun under the ministry of James McGready, as early as 1799. By means of Sacramental meetings and camp-meetings, held by the Presbyterians, and freely participated in by the Methodists, the work spread very rapidly, and many new Presbyterian congregations were formed. The young congregations were without pastors, and there were no preachers in the country to minister to them. The confession of faith, of that denomination, requires that none shall enter the ministry without a classical education. Men of this character, with other suitable qualifications for the Christian ministry, could not be found in the newly settled country.

Under these circumstances, David Rice, or as he was reverently called by his brethren, "Father Rice," advised Tran-

*Life of Elder John Smith, by J. A. Williams, p. 437.

sylvania Presbytery, within whose bounds the destitute congregations were located, to license men, for the present emergency, who were not classically educated. This advice was hesitatingly agreed to, and, in October, 1801, Finis Ewing, Samuel King, and Alexander Anderson, were licensed to catechise and exhort in the vacant congregations. On their return from Presbytery, they immediately formed "circuits," after the manner of the Methodists, including all the vacant congregations. Without the formality of taking a text, they preached Christ to the people with much zeal and effect. The following spring, Mr. Anderson, by a majority of one, was licenced to preach, and, by the same majority, Ewing and King were refused license, for the time. In October, 1802, they also were licensed, but against the protest of three preachers and two elders.

At the first session of the Kentucky Synod, which convened at Lexington, in October, 1802, Cumberland Presbytery was set off from that of Transylvania, by a line running down Big Barren river to its mouth, and thence to the mouth of Salt river, and hence comprised all the Green River and Cumberland settlements west of that line. The Presbytery was much divided in sentiment from the beginning. It held its first meeting at Ridge Meeting-house, April 5, 1803, and comprised ten ministers. Of these, Thomas B. Craighead, Terah Templin, John Bowman, Samuel Donnel and James Balch, were opposed to the revival, and consequently to all the measures by which it was promoted, including the licensing and ordaining of uneducated men to preach. The other five, whose names were James McGready, William Hodge, William McGee, John Rankin and Samuel McAdow, favored the revival and the measures by which it was promoted. By order of the Presbytery, at this and the following session, several additional exhorters were licensed, and Messrs. Anderson and Ewing were ordained to the ministry. Mr. King was ordained, and several other exhorters and preachers were licensed by order of Presbytery at its sessions, in April and October, 1804.

The revival party in the Presbytery, having now an overwhelming majority, continued to supply preachers and exhorters, according to the demands of the work. The opposing party

became restless, and sent to the Synod at its session, held in October, 1804, a remonstrance signed by Craighead, Donnel and Bowman, against the proceedings of Cumberland Presbytery. Synod appointed a committee to visit the Presbytery, and observe its proceedings. Of this committee, only Cameron attended. He was denounced as a spy.

The next meeting of the Synod was at Danville, October 15, 1805. The records of Cumberland Presbytery were laid before it, from which it appeared that the Presbytery had received Hawe, a Methodist, licensed seventeen illiterate exhorters, established circuits, recommended the people to contribute to the support of the exhorters, and committed some other irregularities. The Synod was not prepared to act on the case, and yet the offenses were so grave that they could not afford to wait another year. They fell upon the expedient of appointing a commission, with full synodical powers, to meet the following December, at Gasper River meeting-house. The commission assembled according to direction. They were regarded by the revival party of the Presbytery as having no legal authority, and as being mere inquisitors. The populace was so indignant that only one man, James Read, was willing to entertain them. Each member of the commission received an opprobrious nick-name, and there was some apprehensions of a mob from the excited populace, who supposed they had come to stop the revival. The commission, however, proceeded in the discharge of its duty. It was ascertained that the Presbytery had received Mr. Hawe, a Methodist minister, without examining him in divinity and requiring him to subscribe to the confession of faith. Twenty-seven persons had been licensed, or ordained to preach, or exhort, who had adopted the confession only "as far as they deemed it agreeable to the word of God." The commission condemned these and some other proceedings. The Presbytery refused to submit to the decision, and the commission, having finished its business, dissolved.

The revival members of the Presbytery formed themselves into a *council*, composed of ministers, elders and representatives from vacant congregations. This council seems to have been of the nature of a Baptist association, and to have met only for counsel and advice. Under the advisory supervision of this council, the ministers and exhorters continued to labor with

great zeal, notwithstanding the prohibition of the commission, and the work greatly prospered.

Shortly after the organization of the council, James McGready, under whose ministry the revival had begun, and who was the chief leader and adviser of the revival party, withdrew from among them. He was a strong Calvinist, and loved the Presbyterian church. He saw a tendency in the new party towards Arminianism, and a strong probability that the party would be severed from the mother church. His defection was a great loss to the council. He moved to Henderson and was fully restored to the Presbyterian church.

At the meeting of the Synod, in October, 1806, Cumberland Presbytery was dissolved, and its members added to Transylvania. The council now became the medium of communication with the Synod, and the General Assembly. Various attempts were made to reconcile the existing differences between the council and Synod, till both sides despaired of success. All the original leaders of the revival party, except McAdow, had either abandoned the council, or died. Those who remained in charge of the affairs of the excluded revival party, felt the need of providing for themselves and the people they had been instrumental in leading in the way of salvation. Accordingly, on the 4th day of February, 1810, Samuel King, Finis Ewing and Samuel McAdow, met at the house of the last named, in Dixon county, Tennessee, and organized Cumberland Presbytery, independent of the Presbyterian church. The first act of the new Presbytery was to ordain Ephraim McLean.

Thus did the Cumberland Presbyterian church come into existence, and take its position among what is termed orthodox denominations of Christians. At its first regular meeting which was held at Ridge meeting-house, March, 1810, it included four ordained ministers, viz: Samuel McAdow, Finis Ewing, Samuel King and Ephraim McLean; six licensed preachers, viz.: James B. Potter, Hugh Kirkpatrick, Robert Bell, David Foster, Thomas Calhoun, and James Farr, and seven candidates for the ministry. The number of congregations and members are unknown. Another attempt was made to secure a union with the Presbyterian church, but it signally failed, and the Cumberland Presbyterians were debarred from the communion tables of their

former brethren. Feeling now that they must act independently, they entered the field with renewed zeal and energy. Their labors continued to be abundantly successful. In 1813, Cumberland Presbytery was divided into three, called Logan, Nashville and Elk Presbyteries.

The members of these Presbyteries met at Beech church, Sumner county, Tennessee, October 5, 1813, and constituted Cumberland Synod. They now set forth a brief view of their doctrine and discipline, which was published in Woodward's edition of Buck's Theological Dictionary. The denomination had a rapid growth from its beginning. In 1820, it was not only numerous in Tennessee and western Kentucky, but had many flourishing societies in Alabama, Indiana, Illinois, Missouri, and Arkansas. In 1822, they had 46 ordained ministers, who reported 2,718 conversions and 575 adults baptized. In 1826, there were 80 ordained ministers, who reported 3,305 conversions, and 768 adults baptized.

In 1826, the Synod resolved to erect a Manual Labor College. Princeton, Kentucky, was selected as a location, and so rapidly was the plan executed, that the school went into operation the following March. Under the style of CUMBERLAND PRESBYTERIAN COLLEGE, it was chartered by the Kentucky Legislature, the same year. This was a valuable and flourishing institution of learning, during many years; but it finally began to wither, and became extinct several years past.

In 1827, the number of ordained ministers in the Cumberland Presbyterian church was 114, the number of professions that year, was 4,006, and the number of adults baptized, 996. The General Assembly of the Cumberland Presbyterian church was instituted of four Synods, and held its first session in Princeton, Kentucky, in May, 1829. From the minutes of the General Assembly of 1833, it appears that the Assembly had under its care six Synods and thirty-two Presbyteries. During the previous year, 5,937 persons had professed conversion, and 1,150 adults had been baptized. The numerical strength of the church, in 1834, was put down at 9 Synods, 35 Presbyteries, 300 ordained ministers, 100 licensed preachers, 75 candidates for the ministry, 10,688 professions during the year. The number of communicants was estimated at 50,000.

This schism, rent from the Presbyterian church by measures

growing out of the Great Revival, soon grew to such dimensions as to rival the Mother church in the field of its operations. It was far more stable and consistent in its course, in proportion as it was nearer scriptural in its doctrine, than was the "Christian church." Its doctrine was, and still is, a compromise between those of the Methodists and Presbyterians. It has nothing peculiar to itself. It is manifestly a Hybrid, partaking of some of the best qualities of its diverse parents. It had a vigorous, healthy growth, and continues to be a respectable religious denomination. It has manifested much zeal, energy and perseverance, and has, doubtless, accomplished much good. But it has already begun to manifest the tendency of the universal law of hybrids, *to return to the original stock.* Its members have already begun to return to the parent churches, and it is probable that, within a few more generations, the CUMBERLAND PRESBYTERIAN CHURCH will cease to exist.

THE MILLENNIAL CHURCH [SHAKERS.]

The implantation of this society of harmless, dreamy enusiasts, on the soil of Kentucky, and in the Mississippi Valley, generally, was a result of the Great Revival, and like the *"Christian church" and "Cumberland Presbyterian church,"* was an ultimate outgrowth of the Presbyterian church. But little need be said about it. It has done no good, and comparatively but little harm, religiously. It was, especially during its early and medieval history in the west, of no small advantage to the agricultural, horticultural and mechanical interest of those neighborhoods in which its societies were located. The Shakers, wild and vague in their religious notions, but wise and practical in their management of their material resources, were the fore-runners in the improvement of live stock, agricultural and mechanical implements, and the methods of farming and gardening. On this account, if for no other reason, they deserve a brief notice.

This sect originated in England, early in the 17th century. Their most distinguished leader was a poor, illiterate woman of the name of Ann Lee, who, after being separated from her husband, to whom she had borne four children, and while in prison for having profaned the Sabbath, pretended to have re-

ceived most wonderful revelations. She succeeded in convincing the small religious community of which she was a member, that in her person was fulfilled the promise of the second coming of Christ: that as Christ had come the first time in the *male* body of Jesus; so now he had appeared, the second time, in the *female* body of herself. This extraordinary event occurred in the year 1770, in the 25th year of her age. After being imprisoned several times in England, she came to New York, in 1774. In that State she lived ten years, during which time a number of Shaker "families" were gathered in different parts of New England and New York. She died in 1784, having been imprisoned on a charge of being a spy, in 1780.

The largest and most influential body of Shakers in the United States, at the time of which we write, was that of New Lebanon, New York. This community is dignified by the name "*the church*," while all other communities in the country, are only appendages to it, and are called "families." Under ordinary circumstances, they made few proselytes. For keeping up their communities, they are dependent on two sources. As their religion does not allow marriage, they have no children of their own, but, especially in time of fatal epidemics, when many poor children are left without parents, they send out their agents and gather up the little orphans, which they bring up in their faith. In time of extraordinary religious excitement, they send missionaries to the scene of enthusiasm, and make proselytes of the most enthusiastic. Their church at New Lebanon was built up by "Mother Ann Lee" and her family, in time of great religious excitement, in 1780, and was the first fruits of their labors in America. In a small volume, titled "*A Summary View of the Millennial Church*," etc., printed at Albany, in 1848, we find an account of the first visit of their missionaries to the Mississippi Valley. It is, in substance, as follows:

About the beginning of the nineteenth century, a most extraordinary revival of religion, commonly called *The Kentucky Revival*, commenced in the western states. The subjects of this wonderful work, besides the marvelous operations of the power of God upon their bodies, were greatly exercised in remarkable dreams, visions, revelations and the spirit of prophecy. In these gifts of the Spirit they saw and testified that the great day of God was at hand; that Christ was about to set up his

kingdom on earth, and that this very work would terminate in the full manifestation of the latter day of glory. The believers in the eastern states received repeated intelligence of this work from the public papers, and well remembering the prophecy of Mother Ann, concerning the opening of the gospel in the western country, they began to look for its speedy fulfillment. Accordingly, near the close of the year 1804, the church at New Lebanon was impressed with a feeling to send out messengers to visit the subjects of the revival. John Meacham, Benjamin S. Youngs and Issachar Bates were selected for this important mission. They set out on the first day of January, 1804, on a pedestrial journey of more than a thousand miles. They arrived in Kentucky about the first of March.*

The proceedings of these missionaries have already been narrated. Several communities were formed in Ohio and Indiana, and two in Kentucky. Among the leading converts to Shakerism were "Malcom Worley, a man of respectable character, handsome fortune, and liberal education, and who had been a leader in the revival,"† John Dunlavy, David Purviance, Matthew Houston and Richard McNemar. Worley had been set apart to the ministry by the Newlights. The other four had been Presbyterian preachers. McNemar was a "minister of great celebrity." The community formed in Mercer county, Kentucky, was called Pleasant Hill, and, in 1823, numbered near 500 persons. Another "family" was collected at South Union (Gasper Springs) in Logan county, of the same State, which contained about 400 members. Among the early converts to the Shakers, was John Rankin, who had been a Presbyterian minister, and an enthusiastic leader in the revival. These "families" have probably remained nearly stationary, for the last half century." They are a frugal, industrious people, and have acquired considerable wealth. Their religious tenets are too silly and absurd to be worth studying.

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*Millennial Church, pp. 78, 79. †Ib. p. 79.

CHAPTER XXIX.

THE GREAT REVIVAL AMONG THE BAPTISTS.

When Rev. Robert Davidson, D. D., in his history of the Presbyterian church in Kentucky, says: "Unlike the still small voice, or the softly flowing waters of Siloa, the great revival of 1800, rather resembled the whirlwind, the earthquake, the impetuous torrent, whose track was marked by violence and desolation," the description must be applied to its influence on the Pedo-Baptists, and not to that on the Baptists. The stormy violence was caused, not by preaching the gospel of the son of God, in a rustic log meeting-house, or a settler's cabin, singing praise to God with becoming gravity, tearfully exhorting sinners to repent, and meekly instructing the penitent in the way of salvation, "from house to house," with earnest humble prayer, but by thundering declamation from "the stand" at great sacramental gatherings and camp-meetings, shrieking rude choruses in the ears of the multitudes, yelling frantic exhortations "up and down the aisles" and shouting boisterous prayers from stentorian lungs. It was not the Holy Spirit, moving the hearts of the people to humility and repentance before God, that moved the multitudes to madness, but the stirring of human passions by wild acclamations and loud confused shouting.

Among the Baptists in Northern Kentucky, where they were by far the most numerous, the revival began, and continued to its close, in a decorous, orderly manner. In the upper Green River country and East Tennessee, where the Separate Baptists were most numerous, there was more excitement, and some *falling* and *jerking*. In Middle Tennessee (then called West Tennessee), "the strange exercises" did not prevail among the Baptists. In the lower Green River country, there were but few Baptists at the beginning of the revival, and we

hear of no disorder among them. It is certain that the Baptists of Kentucky were generally exempt from the excesses of the great revival of 1800, that so sorely afflicted the Presbyterians. And instead of its resulting in discord, it healed the only schism there was among them.

The great revival among the Baptists, so far as history records the facts, began on the northern border of the State. Its first appearance was at the mouth of Kentucky river, where was built the village of Port William (now Carrollton). This was a union meeting, the only one of which we are informed, that the Baptists engaged in during the revival. The Baptists were probably most prominent,* but there were Methodists enough present to make the meetings noisy. John Taylor was present at one of the meetings, "very early in the spring of 1800." It was at the house of Benjamin Craig, a brother of the famous Lewis Craig. "From the dullness of my feelings," says Mr. Taylor, I took the text: '*Lord help me.*'" After preaching, "they continued in prayer, praise and exhortation, with much noise at times, till late in the night. Some were rejoicing, having lately obtained deliverance, others were groaning in tears. Many people tarried all night to talk with me. I never heard the question: 'What must I do to be saved,' more prevalent in my life. A number of them neither lay down nor slept during the night. About sunrise next morning, I took my leave of this blessed company of young disciples. I had no desire to use food that day. I rode on with pensive reflection, calling up in my mind past days, when I had hoped the candle of the Lord shone on me. But by the multiplicity of the business of this little world, my affections had been stolen off from the Lord. My eyes would not only swim, but overflow with tears, as I rode along by myself."†

Mr. Taylor was on his way to what is now Trimble county. It was a new settlement. Being detained there several days on business, he held three night meetings in the cabins of the settlers. In these meetings he saw "some buddings of a revival." Out of these "buddings" grew Corn Creek church, before the year closed. From this place he went with a burdened soul to Clear Creek in Woodford county. Here he preached with

*See history of Ghent church, in chap. XXIV.
†His. of Ten Churches, pp. 131, 132,

"great heart yearning for his old neighbors." That day he sowed in tears, and the harvest was plentiful. He turned his steps towards Bullittsburg, in Boone county, where he lived. "I almost dreaded to go home," says he, "fearing I should be unprofitable. Poor Bullittsburg now appeared like a deserted cottage in the wilderness." When he reached home, he found a new social feature in the neighborhood. A Captain DePew who had married a relative of Mr. Taylor's wife, had encouraged dancing at his house, and the amusement had become so popular that even the church members did not restrain their children from attending the balls. A marriage in the neighborhood had given an occasion for several days' dancing, the last dance being at Capt. DePew's, near the meeting-house, and on church-meeting day. "That night," says Mr. Taylor, "I had meeting near the place. But few attended, though I heard they had a crowded house at the infare. Two young ladies left the dance and came almost alone to the meeting. This was some encouragement that the devil did not reign sole monarch of this lower world. Next day, was preaching at our meeting-house. It was a usual thing, notwithstanding the vanity of youth, for all to come to meeting, especially on Sundays. We had a crowded house, and perhaps all the dancers were there.

Mrs. DePew had endeavored to strengthen her female disciples, before they went to meeting, by saying to them: 'Girls, we shall hear enough of our dancing to-day, but let us not mind what Mr. Taylor says, we are at liberty, and will do as we please, let him say what he will,' I never had been so thoroughly cowed down by discouragement in a ministry of twenty-five years. I really thought I had better be dead than alive, for I felt that Satan had gotten the mastery where I lived. I could say from my soul; "Woe is me that I sojourn in Meshech, and that I dwell in the tents of Kedar.' I preached from the words; 'My heart's desire and prayer to God for Israel, is, that they might be saved.' Soon after I began, a set of feelings overtook me, that exceeded anything I ever felt in public speaking. They consisted of a profuse weeping that I could not suppress, while I made a comparison of the then state of Israel, with my poor neighbors. The whole assembly seemed to reciprocate my feelings; perhaps there was not a dry eye in the whole house, Mrs. DePew exceeded in weeping. What the Lord did at this

meeting, entirely broke up all the dancing in the settlement."*

In this manner the great revival began at Bullittsburg church, early in the spring of 1800. This was a new settlement, and when the revival had continued more than a year, there were comparatively few adults in the neighborhood left out of the church. Within three years, 146† were baptized.

At Clear Creek in Woodford county, the revival progressed during the same period, principally under the ministry of Richard Cave, and the astonishing number of 343† were baptized during the three years. Thus was John Taylor honored by God as the chosen instrument by which the great revival was begun among the Baptists. It will be remembered that the first revival which occurred in Kentucky, was under the ministry of Mr. Taylor, at Clear Creek, in 1785, and that the second revival that occurred in the country, also began under his labors, at the same church, in 1788.

In Franklin county, the revival began under the ministry of William Hickman, of whose labors we have the following account from his own pen: "Previous to that date (1800) the church was under a decline. Zion had gone into her slumbers. At a meeting at my house, on Sunday afternoon, several preachers being present, there came a young married lady to meeting whom I had never seen before, as she had just moved into the neighborhood. In time of preaching I observed tears flowing from her eyes. This gave me an uncommon feeling. I thought she was pierced with the sword of the Spirit. I think it gave me a travailing soul for the cause of God. She became an humble penitent, and, is now, I hope, in glory. Very shortly after this, I heard of three females under trouble, and inquiring the way to heaven. I started out to hunt the lost sheep. The first I went to see was a married lady. I conversed with her, and she satisfied me that she had been born again. I went to see two more the same day. The first was not at home, but had gone to where the other lived. I called there and found them both. We walked into the garden. Neither of them professed to be satisfied, but appeared humble beggars, at a throne of grace. At our monthly meeting which was near at hand, the first one I visited came forward and told us what the Lord had done

*His. Ten Churches pp. 134, 135.
†Min. Elkhorn Association.

for her. She was cordially received. My dear brother Gano, though in a feeble state, like old Jacob, leaning on the top of his staff, spoke at the water, and I baptized her in the name of the Holy Trinity. The next meeting the other two came forward, and I baptized them. Blessed be God, the glorious work of God went on and prospered abundantly. Every meeting was crowded and many were converted to God. The work had now spread throughout the State. For two or three years great additions were made to the churches, not only in Kentucky, but also in Virginia and other States. I suppose I baptized more than five hundred in the course of two years."*

It may as well be observed here, that *protracted meetings*, as we term them, were not in vogue at that period. Meetings were held monthly, as now, at the meeting houses. During revivals, which generally lasted from one to three years, night meetings would be held at private houses, two or three times a week. When people were seeking religion, it was generally known all over the neighborhood. They would often go to the preacher, or the most pious and intelligent members of the church for encouragement and instruction, and the preacher and other church members would visit them for the same purpose.

As observed by Mr. Hickman by the close of the year 1800, the revival had spread to all parts of the State. Immense numbers were added to the churches. The few churches scattered in the thinly settled portions of the State, lying south of Green river, and north of that stream, below the mouth of Salt river, were all small, and we have few particulars of their statistics previous to the beginning of the revival; but the general statistics show that the number of Baptists in those regions were more than trebled. From most of the churches in the older settlements, we have official statistics. The revival proceeded much in the same way, in all these churches. The preaching was doctrinal rather than hortatory. The exhortations were fervent and made up largely of Scripture quotations, as were also the prayers. The songs were of Watts' collection, and were sung slowly and gravely.

At Severns Valley, in Hardin county, the revival commenced in 1801. The meetings were conducted by the vener-

*Hickman's Narrative. pp. 30, 31.

able Joshua Morris. Meetings were held once a month on Saturday and Sunday, and members were received on Saturday and baptized on Sunday following. The church records exhibit the following items: In September prayed at opening, and received seven members by experience. In October met praying. November, had no business to do but to praise God and receive twenty members. In December, received nine members. In January, 1802, received twenty-two. In this manner the work proceeded till one hundred and forty-six were received. In 1801, the church numbered only forty-seven members. Hon. Samuel Haycraft thus describes the baptismal scene as it occurred in January, 1802: "The writer remembers the day, sixty-nine years now past. The weather was mild for the season, and the baptismal scene, on the Valley creek, was a solemn and pleasant occasion. A vast crowd stood upon the banks, as one after another stepped into the stream and was buried with Christ in baptism. At the slight intervals, hymns of praise and shouts of rejoicing rent the air. I never can forget it. The venerable Morris was so filled that he seemed as one snatched up into the heavens. Although but a child, I was filled with solemn awe."

At South Elkhorn, the oldest church north of the Kentucky river, the meetings during the revival were conducted by John Shackelford, who was the last survivor of that noble band of christian heroes who preached the gospel through prison grates in Virginia. In 1800, the church numbered one hundred and twenty-seven. During the revival period, three hundred and eighteen were baptized.

At Bryants Station church, in Fayette county, the practical and conservative Ambrose Dudley was pastor. In 1800, the church numbered one hundred and seventy. During the revival period, four hundred and twenty-one were baptized. This was the largest number baptized in any one church.

Great Crossing is in Scott county. In 1800, it numbered one hundred and seven. Joseph Redding was the pastor. Four hundred and seven were baptized.

In something like these proportions did the churches increase in numbers throughout the State, except within the bounds of Bracken Association, where a revival had prevailed to a considerable extent in 1797. Happily our statistics for 1803 are nearly complete, so that we can approximate very

closely the numerical gain to the churcnes during the three years in which the revival prevailed.

At the beginning of the revival, in 1800, as seen in Chapter XXIV, there were six associations, besides that part of Mero District Association which lay in Kentucky, and several unassociated churches. Our table represented 7 associations, 106 churches, and 5,119 members. In 1803, there were 10 associations, 219 churches, and 15,495 members. This was a clear gain of 3 associations, 111 churches, and 10,380 members, or a little more than trebling the number of Baptists in the State in three years. The following table will exhibit, at a glance, the numerical status of the Baptists of Kentucky in 1803:

Associations.	Number of Churches.	Number of Members.
Elkhorn,	40	4,404
Salem,	18	890
Tates Creek,	23	1,905
Bracken	16	776
Green River,	30	1,763
North District,	24	1,745
South District,	24	1,468
North Bend,	9	429
Long Run,	25	1,715
Cumberland,	10	400
Total, 10	219	15,495

The last named association occupied the ground formerly occupied by Mero District Association, which had now been dissolved. Part of its churches were in Tennessee, but the ten whose aggregate number is estimated at 400, were all in Kentucky. The number of members in Salem Association is taken from Benedict's History of the Baptists. All the other figures are taken from the official records of associations. Three or four small churches, belonging to Green River Association were in Tennessee, and one small church, belonging to Long Run, was in Indiana; but it is probable that the aggregate membership of these was more than balanced by that of the unassociated churches in Kentucky.

The effects of the revival, aside from the numbers it added to the churches, were exceedingly salutary. Before the revival, the morals of the people, under the predominating influence

of infidelity, were extremely bad, especially in the Green River country. Rev. J. M. Peck, writing to the Christian Review in 1852, says: "*Infidelity received its death blow during that period.* Not a few continued infidels and scoffers, but they were shorn of their strength. So many of their number had been converted, some of whom became efficient preachers of the gospel, that infidelity could no longer boast. Multitudes of strong minded men, proud in their habits of free-thinking, were converted in so sudden and impressive a mode as to perplex and confound their associates. In all the preachers who engaged in this great work, however deficient in education, moderate in natural talents, or illogical in argument, there was one trait of character prominent in all their ministrations. They gave most convincing proof of their earnestness and sincerity; that they fully believed all they uttered.

"The preachers generally, made no effort at skillful argumentation, and did not attempt to prove the Bible to be the Word of God, or Christianity a divine verity; but they preached its most commonplace truths to the consciences of all classes. Their intonations of voice, impressive gestures, impassioned expostulations, and frequent weeping went direct to the feelings and hearts of their hearers. We have heard men say, who went to the meeting infidel scoffers, hardened in sin, and determined to resist every serious impression, that in an instant, and before they had been on the ground ten minutes, their consciences were arrested and their minds filled with indescribable emotions; that they had not time to recollect the objections with which their minds had been fortified against the truth of the Bible. Others could not tell of any process of reasoning in their own minds by which they came to a knowledge of the truth. They would speak of being overwhelmed and borne down with a consciousness of the reality and power of eternal things. An instantaneous and deep conviction of their exceeding sinfulness and guilt, and their just condemnation by the divine law, would be the description given by others. Equally sudden and irrepressible would be their views of God's pardoning mercy, through Christ Jesus, in removing all guilt, and filling their minds with indescribable joy and rapture. We have conversed with some persons of a reflecting and meditative turn, in a great degree devoid of emotion, who described their conversion from unbe-

lief and sin as more gradual and attended with more thought; who appeared to have proceeded, step by step, from one refuge to another, without hope and consolation, until, in the hour of despair, they were led to trust in Christ, and after much doubt and hesitation, were enabled to lay hold of the promises."*

The period was a turning point in the morals of the people. With the increase of infidelity, public morals had depreciated till they had reached a depth of degradation that was horrifying to contemplate. But, the cause being removed, the effects ceased, and the whole land seemed regenerated. From that period to the present, the morals of the people of Kentucky would compare favorably with those of any part of the country.

The effect of the revival, on Christians, was permanently good. It imbued them more deeply with the spirit of the Master, and gave them clearer views of the spirituality of religion. It turned their minds away from metaphysical abstractions about dogmas, and inspired a greater earnestness for spreading the gospel of salvation. They became more interested in sinners' being "born again," than in determining the comparative orthodoxy of Calvin and Arminius; and were more desirous to promote love and harmony among brethren, than to discover indistinguishable shades of heterodoxy in each other's creeds. The mere forms, of religious morals, ceremonies, and learning catechisms, gave way to a firm belief in the necessity of experimental religion.

The revival had an especially happy effect on the Baptists, in disposing them to make more efforts to heal some unhappy divisions that existed among them, and in enlarging the spirit of missions. Hitherto their missionary operations had been confined to sending their ministers to look after their destitute brethren in Kentucky, and in the adjacent borders of Tennessee, Indiana, and Ohio. But, in 1801, at the meeting of Elkhorn Association, which comprised one-third of the Baptists in the State, and probably more than two thirds of their wealth and influence, a request came up from South Elkhorn church, "to send missionaries to the Indian nations."

The Association took this subject under consideration, and "agreed to appoint a committee of five members to hear and

*Chris. Rev. vol. xvii, p. 506-513.

determine on the call of any of our ministers, and, if satisfied therewith, to give them credentials for that purpose; to set subscriptions on foot, to receive collections for the use of said mission; and it is recommended to the churches to encourage subscriptions for said purpose, and have the money lodged with the deacons, to be applied for that purpose, whenever called for by the committee. The following brethren are appointed: David Barrow, Ambrose Dudley, John Price, Augustine Eastin, and George Smith." Any three of these brethren were authorized to act in the absence of the others. Unfortunately we have no record of the results of this transaction, except that John Young was approved by the committee, and sent as a missionary to the Indians. Bnt we have no knowledge of the length of time he spent among the Red men, or the results of his labors. After his return from this mission, he settled on Little Sandy River, and was instrumental in building up the first churches in Greenup county.

At the same session of Elkhorn Association, full correspondence was established between that body and Tates Creek Association. The latter fraternity had been formed, as noted before, of four churches which split off from the Separate Baptists, in 1792, and, in imitation of the Virginia brethren, had taken the name of *United Baptists*. Several attempts had been made to form a union between the two bodies, to no avail. But now, under the influence of a happy revival, the difficulties all disappeared, and a lasting union was consummated.

At the same meeting of the Association, measures were adopted for the support of John Gano, John Sutton and David Thompson, aged ministers, who had worn themselves out in the Master's service, and were now in indigent circumstances. The contributions of the churches for this purpose, were to be distributed among the venerable fathers, as an expression of the love and care felt for them in their old age. This was a true indication that the revival was of God. "By their fruits shall ye know them."

A still more important measure was adopted by Elkhorn Association, at the meeting in August, 1801. From the first settlement of the country, the Baptists in Kentucky had been divided. The two parties were known as *Regular* and *Separate* Baptists, though the former were much the more numerous.

The Regular Baptists formed Elkhorn Association, north of the Kentucky, and Salem Association, south of Salt river, in 1785, and, between that and the time of which we write, Bracken Association, north of Licking river, and Green river Association, on the stream from which it takes its name. The Separate Baptists formed South Kentucky Association, on the south side of Kentucky river, in 1787.* The Separate Baptists constituted their churches on "the Bible alone," and refused to adopt any other creed, or confession of faith. They were, therefore, confused, and differed much among themselves in doctrinal sentiments. The Regular Baptists adopted the Philadelphia Confession of Faith, with certain specified exceptions, and were more uniform in doctrine. Several attempts were made to unite the two parties, but hitherto they had all failed. But now, under the powerful influence of the Holy Spirit, a final effort was put forth.

Elkhorn appointed David Barrow, Ambrose Dudley, John Price, William Payne and Joseph Redding, to visit South Kentucky Association, and, it it should seem advisable, to join with that body in calling a convention, for the purpose of effecting a union. The latter Association appointed Robert Elkin, Daniel Ramey, Thomas J. Chilton, Samuel Johnson and Moses Bledsoe, to confer with the brethren from Elkhorn Association, in regard to a union between the two bodies. After considerable discussion, the joint committee agreed on such terms as it was hoped would be satisfactory to the churches of both Associations. The terms were ratified by South Kentucky Association, and a convention was called, to be composed of two members of each church in both Associations. The convention met at Howards Creek (Old Providence Meeting-house), in Clark county, on the second Saturday in October, 1801. The terms of union were unanimously approved by the convention, and were recommended to the churches for their adoption. It appears to have met with no opposition, from any quarter. The agreement was entered into only between Elkhorn and South Kentucky Associations. But, under the style of "THE TERMS OF GENERAL UNION," it was speedily accepted by all the Bap-

*Benedict, and others who have followed him, states that this Association was constituted in 1785. But, as I have its Book of records before me, there can be no mistake as to the true date of its organization.

tists in the State. The following is a literal copy of the instrument:

TERMS OF UNION BETWEEN THE ELKHORN AND SOUTH KENTUCKY, OR SEPARATE ASSOCIATIONS.

We, the committees of Elkhorn and South Kentucky Associations, do agree to unite on the following plan:

1st. That the Scriptures of the Old and New Testament are the infallible word of God, and the only rule of faith and practice.

2d. That there is one only true God, and in the Godhead or divine essence, there are Father, Son and Holy Ghost.

3d. That by nature we are fallen and depraved creatures.

4th. That salvation, regeneration, sanctification and justification are by the life, death, resurrection and ascension of Jesus Christ.

5th. That the saints will finally persevere through grace to glory.

6th. That believers' baptism by immersion is necessary to receiving the Lord's supper.

7th. That the salvation of the righteous and punishment of the wicked will be eternal.

8th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; to be engaged singly to promote the honor of God.

9th. And that the preaching Christ tasted death for every man, shall be no bar to communion.

10th. And that each may keep up their associational and church government as to them may seem best.

11th. That a free correspondence and communion be kept up between the churches thus united.

Unanimously agreed to by the joint committee:

Ambrose Dudley,	Robert Elkin,
John Price,	Thos. J. Chilton,
Joseph Redding,	Daniel Ramey,
David Barrow,	Moses Bledsoe,
	Samuel Johnson.

Now ensued the golden age of the Kentucky Baptists. their divisions had been healed. Universal harmony prevailed

among them, and they were in the midst of the most powerful and extensive revival of religion that had ever been witnessed by them or their fathers. On account of its extensive territory, South Kentucky Association had, in 1801, divided into two nearly equal fraternities, which took the names of North District and South District. By this means, the name "South Kentucky Association" was buried. The distinguishing appellatives, "Regular" and "Separate" were dropped, and all the Baptists in Kentucky took the name *United Baptists.*

In 1802 and in 1803, all the churches and associations in the State were in full correspondence. But during the latter year, it was made manifest that "the leaven of malice and wickedness" had been working secretly in two of the associations. James Garrard, who had been an active and popular politician in Virginia, was one of the early settlers in Kentucky. Here he was ordained to the ministry and became a prominent preacher in Elkhorn Association. In 1796, and again in 1800, he was elected governor. Harry Toulmin, an Englishman and a Socinian preacher, was Secretary of State during the eight years of Garrard's administration. Garrard adopted his religious sentiments, and was speedily followed by Augustine Eastin, pastor of Cooper's Run church, in Bourbon county, of which Garrard was a member. Eastin was a preacher of some talent, but "was never any credit to the cause of truth." He was vain, and aspired to imitate distinguished men. He became a zealot for Governor Garrard's religious tenets, and wrote a pamphlet to prove that Jesus Christ was inferior to the Father. Besides Coopers Run, Eastin was pastor of three other small churches, all of which became infected by his heresy. In April, 1803, Elkhorn Association held "an occasional meeting" at Great Crossing, to consider how to wrestle with this spiritual wickedness in high places. A committee, consisting of David Barrow, John Price, Ambrose Dudley, Joseph Redding and Carter Tarrant, was appointed to visit Cooper's Run, Flat Lick, Indian Creek and Union churches—all under the pastoral care of Eastin—to convince them of error on the subject of the Trinity. Coopers Run could not be reclaimed, and was dropped from the association at its annual meeting in August. Those members in the other churches, who could not be reclaimed, were promptly excluded by their respective churches. The

association appended to its minutes a pointed circular on the subject, and David Barrow soon afterwards published an able pamphlet on the doctrine of the Trinity. Thus was the Socinian or Arian affair promptly nipped in the bud, and speedily perished, with the loss, to the Baptists, of a governor, a preacher, a church, and a few private members. The gale soon blew over, and little other harm was done.

The trouble within the bounds of South District Association proved more serious. Its origin was with William Bledsoe and John Bailey, both preachers of superior ta'ents. Bailey appears to have been a conscientious man, and his morals were unimpeachable to the end of his life. Bledsoe, it is feared, was unscrupulous. It will be remembered that he was the preacher who brought an egg to Gilbert's Creek meeting house during a revival in 1792, and read from it: "The day of God's awful judgment is at hand." About a year after this, Bledsoe became a universalist, then a deist, and finally died a reckless horse racer. Bailey became a universalist also, or, as it was termed, a Hell-Redemptionist or Restorationist about the same time.

In 1791, South Kentucky Association, by what the Regular Baptists would have regarded an unwarrantable usurpation of power, excluded John Bailey from the ministry, and from membership. Others were excluded for the same heresy. In 1799, the Association advised the churches to restore these persons to their former standing, *without inquiring into their private sentiments*, provided their morals were good. The advice was repeated, in 1801. Acting upon this counsel, the church at Rush Branch restored Mr. Bailey to his former standing as a member and minister. South Kentucky Association, being divided into two similar fraternities, and the terms of general union being adopted, the name, Separate Baptists, became extinct. Mr. Bailey and his church were included in that division of the old fraternity, which had taken the name of South District. The old Association, though frequently applied to, had refused to admit Tates Creek Association to correspondence.

South District Association held its first meeting at Salt River church, in 1802. With the other associations, Tates Creek made application for correspondence. Two of the churches had petitioned the Association to admit the corre-

spondence. A heated debate ensued, and the correspondence was admitted by a vote of 27 to 26. It was manifest that a strong party was opposed to admitting Tates Creek into the general union. It was soon manifested, that the same party, led by Thomas J. Chilton, were the adherents of John Bailey. It was alleged that the correspondence had been admitted by the casting of three illegal votes. However, the minority submitted for the present, determining to rally all their forces the next year. In 1803, the association met at McCormacks meeting-house in Lincoln county. When the corresponding letter from Tates Creek Association was presented, objections were made to its reception. The subject was postponed till Monday, when it came up, in order, and after an excited debate, the letter was rejected. Jeremiah Vardeman and John Rice withdrew from the house, followed by a minority of the members, and organized for business, as an association. After their withdrawal, the corresponding members from Elkhorn objected to John Bailey's having a seat in the body. A vote was taken on the objection, and Mr. Bailey was sustained, by a large majority.

The two parties continued, and closed up their business in regular order, each claiming the name and prerogatives of South District Association. The next year, all the associations in the State admitted the Vardeman party to correspondence, while, with equal unanimity, they rejected the correspondence of the Chilton party. Thus endorsed, the former has continued in good standing with the denomination, to the present time. The latter met, two years, under the name of South District Association of Separate Baptists; but, despairing of recognition, in 1806, they assumed the name of South Kentucky Association of Separate Baptists. Under this name, they have continued to the present time.

The great increase in the number of churches, during the revival, made it necessary to increase the number of associations. Long Run was formed, in 1803, from Salem. North Bend was formed, the same year, from Elkhorn. In 1804, Stocktons Valley and Russells Creek were set off from Green River. It has already been noticed that North District and South District Associations originated from a division of Old South Kentucky, and held their first sessions, in 1802, and

that the present South Kentucky Association of Separate Baptists, originated from a revolution in South District, the following year. A small Association, called *Union*, was formed in the Southwestern portion of the State, in 1806, which, however, was soon afterwards dissolved. Cumberland River Association was formed from Tates Creek, in 1809.

In 1810, Licking Association was formed of several churches, and parts of churches, which broke off from Elkhorn Association, on account of dissatisfaction with the proceedings of that body. The circumstances that led to this result, were most unhappy, not only causing much bickering and heart-burning, among the Baptists throughout the territory of Elkhorn Association, and far beyond its borders, but also retarding the progress of religion, and encouraging strife and infidelity.

The circumstances appear to have been about these: Not far from the year 1805, Jacob Creath, Sen., and Thomas Lewis, the former a member and the pastor, and the latter a member of Town Fork church, near Lexington, made an exchange of two servant girls, Creath giving his note to Lewis for the difference in the value of the slaves. Soon after the transaction, the girl Creath had bartered for, died, and he refused to pay the note given to Lewis. The matter was brought before the church for adjustment. Creath was probably, at that time, "the first orator in the Kentucky pulpit." Lewis was a man of eminent respectability and considerable wealth. The decision rendered by the church, according to the recollection of Elder Thomas P. Dudley, was, that, "inasmuch as Brother Lewis is rich, and Brother Creath poor, the latter shall be excused from paying the note." This appeared, to many, an outrage upon justice. Elijah Craig, an eminently useful minister in former years, but now grown wealthy and much immersed in business, published a very bitter pamphlet, titled, "*A Portrait of Jacob Creath.*" In this publication, fourteen charges were specified against Mr. Creath, some of them of a very grave, and others, of a frivolous character. Town Fork church called a council, from sixteen churches, to investigate these charges. Forty-two delegates assembled, in July, 1807. After an investigation of four days' continuance, the council unanimously acquitted Mr. Creath of all the charges. This decision gave much dissatisfaction to many of the churches, and a number of the most prom-

inent ministers in Elkhorn Association. Much excitement prevailed. Joseph Redding alleged three charges against Mr. Creath. These were taken up by the church; one of them was withdrawn by the prosecutor, and Mr. Creath was acquitted of the other two. In 1808, the church at Bryants brought three charges against Town Fork church, for disorder, before the Association, while in session at Silas. The Association acquitted the church of all the charges. This dicision again caused disappointment and bitter mortification. At the next meeting of the Association, at South Elkhorn, in 1809, there were no messengers from the churches at Bryants, Boones Creek, East Hickman, Elk Lick, Ravens Creek, Mountain Island, Silas, Rock Bridge, Mill Creek and Flat Creek. This showed that a large and influential minority of the Association was grievously offended. The following extract from the minutes of the proceedings of Bryants church, in February, 1810, exhibits still more forcibly the bitterness felt by the mal-contents: "Received a letter signed by a number of our brethren who have thought it would be most for the glory of God, and for the peace and happiness of society, under our present distress, to call a meeting on the first Tuesday in March, to meet at the Forks of Elkhorn, *in order to dissolve Elkhorn Association*, which was agreed to. And brethren Ambrose Dudley and Leonard Young are chosen to attend the said meeting, and let the brethren know that we chose to meet at what they call the New Elkhorn Association, at Bryants."

The meaning of this remarkable proceeding is: That a minority of Elkhorn Association proposed to meet and dissolve that body, without consulting the majority, and then meet again, and reconstitute it, according to their own plans. The nearest that they could come to finding a precedent for this absurd proceeding was in the case of Mero District Association in Middle Tennessee. This body, at its regular meeting, in 1803, was dissolved by an overwhelming majority, and reconstituted under the name of Cumberland Association, leaving out Joseph Dorris and the churches of which he was pastor. But in the case under consideration, a minority convened by a circular letter, proposed to dissolve Elkhorn Association, and to reconstitute it, at another "called meeting," under the same style, apparently for no other purpose than that of leaving out Jacob

Creath and those who failed to adjudge him guilty of the misdemeanors laid to his charge.

The circular letter, signed by seven ministers, invited the churches to meet, by messengers, at Bryants, on the second Saturday in August, 1810, the same day that the real Elkhorn Association was to meet at Clear Creek in Woodford county, "saying that if only a few from a church met them, they (the ministers who had signed the circular) would consider them the Elkhorn Association."* The old Association and the factious minority met at the same time, and both organized under the style of Elkhorn Association. The majority sent overtures to the minority, pleading for reunion and forgetfulness of all the unpleasant strifes of the past. The minority replied curtly: "You are in possession of our difficulties, until they are removed, we remain a distressed and grieved people." They, however, agreed to take the name of *Licking Association.* They also expressed their conviction that it was best for the two bodies to remain separate. Thus was all hope of a reunion cut off for the present. †

"These measures were peculiarly distressing to the friends of Zion throughout an extensive circle. The ministers who promoted them were John Price, Ambrose Dudley, Joseph Redding, Lewis Corbin, Absalom Bainbridge, and some others whose influence was not so great. These ministers were among the oldest and most respectable of the State. They had long borne the burthen and heat of the day, and their names were everywhere mentioned with respect. Considering their age and experience, none could suppose they would contend for trifles, and yet it was difficult for any to discover sufficient reason for their dividing measures. The most active among them was John Price, a man of unpleasant temper, of great asperity of manners, and whose zeal on all occasions, has partaken too much of the nature of party spirit. Mr. Creath, against whom their united efforts were directed, is in the meridian of life, of popular talents, but not the most amiable in his manners, nor

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*Records of the [Missionary] church at Bryants.

†For full particulars of this most distressing affair, the reader is referred to Dr. Fishback's Defence of Elkhorn Association. Minutes of Elkhorn and Licking Associations, and Benedicts History of the Baptists, vol. 2.

concilitating in his address. He evidently, in many cases, displayed to much of the air of triumph towards his aggrieved brethren."*

It can hardly be a matter of astonishment that a spiritual dearth soon afflicted the land. The Presbyterians were in a quarrel, from the beginning of the revival, as to the manner of conducting public worship, then were rent in twain by the Newlight and Shaker schism, and were now in a bitter strife with the Cumberland Presbyterian schism. The Methodists were wild with overwrought zeal, untempered with knowledge, which disgusted the more intelligent and influential classes of society. And with less excuse and a more trivial pretext, the Baptists of the oldest and largest association in the State were in a bitter, persistent quarrel over their personal differences. True, this latter reproach on a holy and peaceful religion was local, and directly affected only one association out of fifteen. But this was in the center of the State, among the oldest settlements, and where society, in the new country, was most advanced.

Infidelity, which had been so much confounded during the great revival as to be almost silenced, for the time, began to vaunt itself again. Infidel clubs were formed in most of the villages in Northern Kentucky. Infidelity became fashionable, and such men as aspired to be regarded literary, not only among the lawyers, doctors and office holders, but also among the more aspiring class of mechanics, merchants and shop keepers, united with these clubs. The late Rev. William Vaughan, D. D., then a tailor, was a member of an infidel club in 1809, at Winchester, where he was converted to christianity the following year. Religious interest was at a lower ebb than in the dark period that preceded the great revival. In 1808, in Elkhorn Association, only nine persons were baptized, and, in eight associations, the statistics of which are before us, only twenty-two were baptized during the year. This was the gloomiest year of the present century among the Baptists of Kentucky. The next year was but little better. But towards the close of 1810, some light showers began to relieve the thirsty land, and

*For full particulars of this most distressing affair, the reader is referred to Dr. Fishback's defense of Elkhorn Association, Minutes of Elkhorn and Licking Associations, and Benedict's History of the Baptists, vol. 2. †His. Bap., vol. 2, p. 234.

more fruitful seasons followed, to which more attention will be given in another place.

The Baptists, though, without a known exception in that period, missionary in sentiment, did little to send the gospel abroad during the decade following the beginning of the great revival. They did something in preaching the tidings of salvation to the Indians, as before shown. But as the revival spirit subsided, they seem to have lost sight of this work for the time. Many of their ministers were very active in preaching the gospel in new settlements in their own and the surrounding territory, as they filled up with people from the older States, and thereby laid a good foundation for future prosperity. Many small churches were gathered on the frontiers, which afterwards became strong and efficient bodies, and aided in peopling the great West with swarms of Baptists. And, withal, it is probable that the Baptists in Kentucky were doing as much for the spread of the gospel, in 1810, in proportion to their resources, as they are at the present time. We shall see what progress they made in increasing their numbers, up to the last named date, in due time. But as we have the means of ascertaining the strength of the other leading denominations of christians at that period, we will now devote a chapter to giving a brief outline of their early history in Kentucky.

CHAPTER XXX.

EARLY HISTORY OF OTHER SECTS THAN BAPTISTS—STATISTICS.

"The Baptists were the pioneers in Kentucky," but the Presbyterians followed hard after them. Indeed, it is by no means certain that there were not Presbyterians in the new country, as early as there were Baptists. It is certain that William Hickman met his old friend, "Mr. Morton, a good pious Presbyterian," at Harrodsburg, in the spring of 1776.* But there was no preacher of that denomination in the country at so early a day. Having previously visited Kentucky, David Rice, in answer to a call, signed by 300 men, moved to the country, in 1783. That as many as three hundred *men* should sign a call for a Presbyterian minister to preach to them, proves that sect to have been numerous among the settlers. Mr. Rice soon gathered three congregations, to which he ministered. The next year, Adam Rankin, settled in Lexington, and gathered a congregation of which he became the pastor. In July, 1785, twelve congregations were represented in a conference, held at Cane Run. Two preachers and two probationers were present. The probationers, James Crawford and Terah Templin, were ordained the same year. In 1786, according to Dr. Davidson:† "The Presbyterians and Baptists had an equal number of congregations, viz., sixteen of each denomination. But the latter had greatly the advantage as regards preachers, boasting no fewer than thirty, while the Presbyterians could count only seven. These two were, for some years, the only prominent sects in the country." This advantage the Baptists possessed in the superior number of their preachers, was, doubtless from the fact that the Presbyterians would allow none of

*Hickman's Narrative p. 8.

†His. Pres., ch. pp. 84, 85.

their members to preach without a classical education, while the Baptists permitted all to preach whom they deemed "called of God," though they understood not the simplest rules of English grammar. Had the Presbytertans adopted the same polity, it is not unlikely that they would have had equal, if not superior advantages, in this respect. They were wanting in these advantages, simply because they were governed by a polity that would not allow of their use. This was amply proved by the action of the Cumberland Presbytery. When, by the advice of "Father Rice," this Presbytery inducted into the ministry pious men, who appeared to possess useful gifts, they soon had preachers enough, not only to supply their congregations, but also to send out many missionaries.

But if the Baptists had the advantage of the Presbyterians in one respect, the latter had decided advantages of them in several very important features. The Baptists had not one classically educated minister in their whole rank in Kentucky. The aged David Thomas and John Gano had some advantage of academical instruction, but neither of them had ever matriculated at a college. All the others were illiterate men, and most of them were ignorant of the first principles of English grammar. On the other hand, all the Presbyterian preachers were classically educated, and trained in the schools of theology.

Humphrey Marshall, the author of the first history of Kentucky, delineates the advantages of the Presbyterians over those of the Baptists, after the following manner:

"The Presbyterians and Baptists composed a large proportion of the population. The first having ample claims to literature, the latter but little, either in possession, or expectancy, deeming learning unnecessary in expounding the Scriptures. The Presbyterians, in common with the Roman Catholics and Episcopalians, admit infants into their church.

"The Baptists, on the contrary, differ essentially, [from them] on these subjects. Their members must be of discreet years. Their own children are admitted into their church only upon condition of their making certain declarations of experienced religion, and of giving assurance of divine acceptance, which but few educated people can, or will do. The result is, that when a Baptist has educated his son for the higher occu-

pations in life, there are three chances to one, against his becoming a member of his father's church. There are yet more chances against any other well educated man's becoming a member of the Baptist church in Kentucky. While the Presbyterians receive children into their congregation, raise them up members, and educate them in their own faith and practice; for which reason they ever after remain in the same church. The consequences are not more obvious than important. Presbyterians are found qualified for every department, civil, ecclesiastic, military, and forensic. They have, therefore, divines, lawyers, doctors, politicians, judges, governors, and legislators. Thus the [Presbyterian] society improves, ornaments and dignifies its members, who in their turn, reflect the honors and advantages of office on their society, promoting thus the temporal emolument of each, and of all. And thus also, 'they gain strength in high places, and make unto themselves friends of the mammon of this world.'"*

That the Presbyterians possessed the educational advantages over the Baptists that Mr. Marshall claims for them, at the period of which we write, is doubtless exaggerated, according to the uniform habit of that author, but that they possessed considerable advantages, cannot reasonably be doubted. Whether or not, they used these advantages for the purposes Mr. Marshall attributed to them, may be left for their own decision. If they did, "verily they received their reward;" if not, their eulogist did them a great injustice, as followers of the meek and lowly Jesus. But the chief advantage they enjoyed over all other sects, in the early history of the country, was State patronage, in the affairs of the higher education of the period. Transylvania Academy, endowed by the State with 20,000 acres of land and one-sixth of the surveyor's fees, was opened in the house of Rev. David Rice, in February, 1785. In 1788, it was removed to Lexington, and placed under the control of the Presbyterians, or rather, it remained under their control. In June, 1794, they were succeeded in its management, and Harry Toulmin, a Unitarian was placed at its head. The Presbyterians then opened what they called Kentucky Academy, which the Legislature endowed with 6,000

His. of Ky., V. i, pp. 444 et. seq. condensed.

acres of land. In 1798, Transylvania Academy and Kentucky Academy were united under the style of Transylvania University, and placed under control of a Board of Directors, a majority of whom should be Presbyterians. The faculty consisted of three professors, all of whom were Presbyterian ministers. A law and medical department were soon afterwards added, and Transylvania University became the educational center of the State, and the only school of high grade in the commonwealth.

Thus enlarged and amply endowed by the State, the Presbyterians controlled it, till 1818, when through their neglect, Rev. Horace Holly, L. L. D. an Episcopalian was elected president of the Institution, and they lost control of it. But they had now controlled it about thirty years, during all of which time, it had had no rival in the State. The country had become thickly settled, wealth had accumulated, and they were able to build a college of their own; which they did soon afterward. Their new institution was dedicated at Danville, under the title of CENTER COLLEGE.

To have under their control the education of all the young men, who had sufficient aspiration to seek a collegiate training, or, whose parents were sufficiently wealthy and liberal minded to seek a higher education for their sons, during the formation of the social and religious fabric of the country, was certainly no small advantage. From a human standpoint, Mr. Marshall seems to have been warranted in making the prediction that the Presbyterians would prosper abundantly, while the Baptists would diminish, and fall into contempt, if not utterly perish.

With an equal number of churches, with the Baptists, and in the same field of operation, with an educated and trained ministry, with at least an assumed social superiority, and with all the higher grade educational interests of the State under their control, the contest for the religious leadership of the people between the two sects, could hardly seem doubtful. To these advantages must be added another of very considerable importance in the contest. The Presbyterians were the pioneers of the Green River country. James McGready was pastor of three congregations on Gasper river, Muddy river, and Red river, in 1796, and before the Baptists had an organization in the whole western end of the State. Here, in Mr. McGready's congregations, the great

revival of 1800, began, and its operations, so far as human agency was concerned, were conducted by Presbyterian ministers.

With all these apparent advantages, the Presbyterians failed to make any considerable progress from 1786, at which time the number of their churches was equal to that of the Baptist churches, to 1810, a period of twenty-four years. . . . . Some of the reasons of this failure are sufficiently apparent to the philosopher as well as the theologian.

In the first place, their preachers were unsuited to the field in which they were called to labor. They had long been under training in schools of learning, which too often emaciates the bodily powers, and renders men incapable of enduring the labor and hardship, necessary to success in preaching the gospel in the backwoods. They had formed habits of delicate living, cultivated nice precision in speaking, acquainted themselves with books rather than men, and adapted their manners to the cultivated few, rather than to the illiterate masses. They were every way out of harmony with the rough, sturdy men they would have led in the way of salvation. Their manner of living required more money than the poor frontier people were willing to give them for their ministerial services. This led to crimination and recrimination between them and their congregations, and, in a great measure, destroyed their influence with the people. The following circumstance will illustrate their troubles, originating in their demanding a fixed salary for their services.

David Rice, pastor of the Presbyterian church at Danville, on one occasion "refused to administer the sacrament," because the congregation had failed to pay his salary. The following pasquinade written by Tom Johnson, of Danville, and afterward published in a small volume of his poems, entitled "the Kentucky Miscellany," reflects the popular sentiment on that subject, in 1796:

"ON PARSON R——E,

WHO REFUSED TO PERFORM DIVINE SERVICE TILL HIS ARREARS WERE PAID.

Ye fools! I told you once or twice,
You'd hear no more of canting R——e.
He cannot settle his affairs,

Nor pay attention unto prayers,
Unless you pay up your arrears.
O, he would, in pulpit storm,
And fill all hell with dire alarm!
Vengeance pronounce against each vice,
And, more then all, cursed avarice.
Preached money was the root of ill,
Consign'd each rich man unto hell;
But since he finds you will not pay,
Both rich and poor may go that way.
'Tis no more than I expected—
The meeting house is now neglected:
All trades are subject to this chance,
No longer pipe, no longer dance."*

These lines do not two strongly express the popular contempt for a man who was suppossed to preach for money. It was regarded scarcely less blasphemous than Simon's proposal to purchase the gift of God with money, and no less sacrilegious than Ananias and Sapphira lying to the Holy Ghost. Among the Baptists, especially, who still remembered the collectors of church rates, under Episcopal domination, in Virginia, salaried preachers were denominated "hirelings," and denounced with withering scorn from the pulpit. This was the honest sentiment of ministers who had lain weary months in Virginia prisons for preaching the gospel to the poor, without charge, and to gratify the jealousy and malice of a hireling clergy, and it met a ready response in the popular heart. Presbyterian mininters failed to appreciate the necessity of adapting themselves to the condition of the western people, or were wanting in the spirit of self-sacrifice that such adaptation required.

The manner and the matter of their preaching were equally repugnant to the habits of practical thought and energetic action of the western people. They read their sermons, too frequently, in a dull monotonous style, of tame composition, and treating on the impracticable abstractions of the schools. "These were not the men to win upon the affections, and gain the confidence of the hardy first settlers of the West."

The doctrines of the Presbyterian church did not commend themselves to the western people. From its theory of eternal decrees, they deduced the doctrines of *necessity* and infant dam-

*Davidson's His. Pres. Ch. p. 69.

nation. Their form of government bestowed exclusive privileges on a class, and the congregations could neither elect nor dismiss a pastor, without the concurrence of a higher power. But, most of all, were their ordinances objectionable. Infant baptism was, to practical western minds. a meaningless rite, for which the plain backwoodsman could find no authority in his English Bible, and it seemed plain to him, that, immersion was the only baptism taught in the sacred Book.

Another popular objection to Presbyterian ministrations, was the stickling of their preachers for what they called order. If a pious female involuntarily gave expression to her warmth of feeling, in shouting, it was reprimanded as an imprudence closely verging on crime. The twitching of the muscles, falling on the meeting-house floor, or the spontaneous exhortation of a "happy" brother or sister, instead of being passed by in silence, as a trifle unworty of notice, was made the text for a grave homily on order. This trammelled the freedom, with which sincere and warm-hearted people delighted to worship God.

It may be simply queried as to whether Mr. Marshall's representation is true, that: While the Baptists seemed to view these things with different sentiments, being either careless of the honors, distinctions, emoluments of office, or waiting for every good thing to come down from Heaven, the Presbyterians seek to qualify themselves for lawyers, doctors, politicians, governors, and judges, and legislators; to improve, ornament, and dignify their members—who in their turn reflect the honors and advantages of office on their church—to promote the temporal emolument of their members; to gain strength in high places, and make unto themselves friends of the mammon of this world?* Were the Presbyterians neglecting to look for every good things to come down from Heaven? Were they seeking to become politicians, judges and governors? to promote the temporal emoluments of their members? to gain strength in high places, and make friends of the mammon of this world? If these were the motives that prompted the Christian(?) labors of that highly respectable denomination, in Kentucky, at that period, it is no marvel that a jealous God rent their society into

*Marshalls history of Kentucky, vol. i, p. 446.

fragments, and scattered it upon the winds, by the same means that he used in trebling the membership of its more humble and unpretending rival sects.

As before seen, there was but a meager fragment of the Presbyterian church in Kentucky left, at the close of the Great Revival of 1800. Years of church litigation ensued, and long continued suspense sickened the hearts of its most courageous men. Finally it cut off all the schismatics it could not reclaim. In 1809, it numbered 35 ministers, and 1,348 members.

The Methodist Episcopal Church was the third religious denomination that obtained a foot hold on the soil of Kentucky. There were doubtless some Methodists among the very early settlers, but we find no organization of that society, till 1783, the same year that the first Presbyterian congregations were gathered, and in the same locality. During that year, Francis Clark, a local preacher, accompanied by John Durham, a class leader, and some others came from Virginia, and settled about six miles from the present site of Danville. Here a class was formed, and Mr. Durham was appointed its leader. About the same period, Thomas Stephenson and his wife, both Methodists, came from Maryland, and settled in Mason county. A church was organized in their house, in 1786.

The Kentucky circuit, belonging to the Virginia conference, was formed in 1786. It comprised the whole state of Kentucky. Two preachers were sent to occupy it. Their names were Benjamin Ogden and James Haw. The next year they reported a membership of 90 to the conference. 1787 was the period of the second religious revival in Kentucky. During this year, the number of Methodists increased from 90 to 480. Kentucky circuit was divided into Lexington and Danville circuits, and supplied, in 1788, by James Haw, Francis Poythress, elders, and Thomas Williamson, Peter Massie and Benjamin Snelling were put on the Lexington circuit, and Wilson Lee on that of Danville.

In 1790, Bishop Asbury visited Kentucky, and an annual conference was organized, which embraced six preachers. At the close of the year, 1,555 members were reported. From this time the Methodist church gradually increased, till 1800, when it embraced five circuits and a membership of 1,742. It had extended its field of operations all over the settled portions

of the State, and was well organized for work, when the Great Revival began. The manner in which its ministers labored in connection with the Presbyterians, has already been noted. But they also labored in their own churches, and on one occasion, at the mouth of Kentucky River, they engaged in a union meeting with the Baptists.

An unrestrained zeal was the prominent feature in their worship, at all times. To repress an impulse to shout, was, in their estimation, to "quench the spirit," and to discourage any extravagance in worship, was to "resist the Holy Ghost." When the Great Revival was in progress, their zeal knew no bounds. Almost at the very beginning of the revival, at one of Mr. McGready's sacramental meetings, "the Methodist, John McGee, overcome by his feelings, broke in upon the usual orderly customs of the Presbyterians and urged the excited congregation to shout."* They gave the fullest encouragement to excitement, and to its most vehement expression. With Wesley's Hymns, they mingled rude ditties, containing such expressions as: "The Devil hates the Methodists;

O halle—halleluia;
Because they do keep so much fuss,
O glory halleluia."
And "shout! shout! we are gaining ground
O halle—halleluia.
The Devil's kingdom shall come down;
O glory halleluia!"†

Verses like these were varied to suit the occasions, or the tastes of the singers. Singing was a very prominent feature in their worship. Their songs were so selected and arranged that the masses could join in the exercise, and it was performed very heartily. All the "bodily exercises" accompanying the revival were hailed with joy, as powerful manifestations of the divine presence. The best meeting was the one in which there was most shouting, falling, jerking, barking and laughing. These exercises were courted and encouraged, and became more and more prevalent among the Methodists to the close of the revi-

*Davidson's History Pres. Ch., p. 140.

†The author remembers to have heard these and other similar ditties sung often as "Methodist songs" in his early childhood.

val. Their public (and not unfrequently their private) prayers were uttered in the loudest tones the petitioners could command, and with an intonation peculiar to themselves, while loud responses of Amen! Glory to God! and Halleluiah! were heard all over the congregation. Their appreciation of the utility of prayer was expressed in one of their popular melodies; thus:

> "The richest man I ever saw was one that begged the most,
> His soul was filled with glory and with the Holy Ghost,
> And a-begging I will go—will go—will go!
> And a-begging I will go."*

No feature in Methodism was more popular with the multitudes than its claim to a broad catholicity. Its adherents universally made this claim, both for themselves personally, and for their religious system. The preachers would exhort the people to "get religion, and then join any branch of the church they pleased." "One church is just as good as another." "We are all aiming to get to the same place." "Join wherever you think you can live happiest," and other similar expressions became proverbs among the Methodists. The private members of the church, with equal freedom, asserted that they "loved Baptists and Presbyterians just as much as they did Methodists." At a time when the revival had filled the hearts of the people with that charity that "believeth all things," this claim to liberality gave them great influence over the people. Their enthusiasm was of so amiable a character that it won the hearts of many who were opposed to its excesses. The Presbyterians suffered much loss of popular favor by contrasting their stern demands for order with the generous freedom which the Methodists allowed to human excitement and inclination.

Meanwhile, the Methodists were, in reality, not less sectarian than any one of their rival denominations. The full measure of their zeal and energy was exerted in spreading their peculiar tenets. They preached them from their pulpits, mingled them with their prayers, sung them in their songs, and made them the subject of their private teaching. Every member of their society was eager, and labored zealously to build up his own sect. Their success during the revival was great. There is no means at hand of determining the exact number added

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*See foot-note on pp. 563.

during that period, but in 1810, their records show that they numbered, in Kentucky, 1 conference, 2 districts, 14 circuits, 25 preachers and 7,057 members. They were now, next to the Baptists, the largest denomination in the State.

Two Roman Catholic families, those of Dr. Hart and William Coomes, settled in Harrodsburg in 1775, where Dr. Hart began at once to practice medicine, and Mrs. Coomes to teach school. After a few years, these, with other Catholic families, settled near Bardstown. In 1785, a large colony of Catholics from Maryland, settled on Pottengers creek in Nelson county. By 1787, there were about fifty Catholic families in Kentucky. During this year, Mr. Whelan, an Irish priest, came to the new country and ministered to the Catholics about three years. Mr. Baden, who came out in 1793, was their next priest. At this date, the number of Catholic families in the State was estimated at 300. From that time we have no estimate of their number till 1846, when there was supposed to be 6,000 familes.

In 1810, there was one *Episcopal church* in Kentucky. It was organized in Lexington in 1794, and was under the pastoral charge of James Moore, who was its first rector. The *Newlights* were hardly organized at this period, although they had been severed from the Presbyterians seven years before. Their number can not be ascertained. The *Cumberland Presbyterian church* was organized during this year, and the number of its members in Kentucky is unknown. There was no religious organization in the State at that period, except those which have been named.

We can approach very near the exact number of Baptists in Kentucky, in 1810. The statistics of Green River, South District and Red River Associations, are taken from the minutes of 1812, and those of Cumberland River from its records of 1811; all the rest from the minutes of 1810. Red River Association lay partly in Tennessee, but we give statistics only of the churches that were located in Kentucky. Union Association had been organized and dissolved during this decade. The population of the State, in 1810, was 406,511. The Baptists had, in the State, 286 churches, and 16,650 members. This makes, in round numbers, one church to every 1,421 of the population, and one Baptist to every 24 of the population.

The following table shows the name of each association in the State, in 1810, with the date of its constitution, the number of its churches and the number of members:

Date of Con.	Name of Asso.	Churches.	Members.
1785	Elkhorn	20	1,800
1785	Salem	20	1,198
1793	Tates Creek	19	952
1799	Bracken	17	603
1800	Green River	33	2,499
1802	North District	28	1,461
1802	South District	15	1,153
1803	South Kentucky	20	744
1803	North Bend	12	504
1803	Long Run	37	2,851
1805	Stocktons Valley	16	416
1804	Russells Creek	12	353
1807	Red River	13	905
1809	Cumberland River	13	447
1810	Licking	11	764
	Total, 15	286	16,650

CHAPTER XXXI.

BAPTIST OPERATIONS FROM 1810 TO 1820—FOREIGN MISSIONS—STATISTICS.

The great revival may be said to have subsided, in 1803. A spiritual dearth followed it, and continued seven years. Infidelity revived, immorality correspondingly increased, and the churches were greatly tried. But, however painful and, much to be deplored are such seasons of barrenness, they are not without beneficial results. The faithful are tried, and strengthened by the trial, and the churches are purged of their dross.

In 1810, God was pleased again to visit his people with a precious outpouring of his Spirit. The revival at this time did not spread so rapidly, nor were so many converted as in 1800-3. Still it was a glorious work of divine grace. It began in Long Run Association, where 956 were added to the churches, during the year. It was about three years in spreading over the State. In 1811, 605 were added to the churches in Elkhorn, in 1811-13, 1078 were added to those of North District, and during the same period, 622, to those of Russells Creek. Most of the churches over the State received enlargement during the revival. Frequent earthquakes occurred during the year 1811, which gave much alarm to the people, especially in the western part of the State, where "*the shakes,*" as they were called, were most violent. This phenomenon, doubtless, added much to the seriousness of the people, and probably led many to repentance. The next year, Congress declared war with Great Britain, which confirmed the superstitious in their belief that "the shakes" betokened some great calamity.

In May, 1812, the first number of *the Kentucky Missionary and Theological Magazine* was printed at Frankfort, Ky. It was edited by Stark Dupuy, a young Baptist preacher, well known in later years as the editor of a popular song book titled

Dupuy's Hymns. The magazine contained thirty-six pages, and was issued quarterly, at fifty cents a year. It was devoted principally to missionary and revival intelligence, and was edited with fair ability. It was the first Baptist periodical known to have been published in the west. At the close of the first volume, in March, 1813, its publication was suspended, in consequence of the British war. In August of the same year, Silas M. Noel commenced the publication of the *Gospel Herald*, at the same place. After the issue of one, or, perhaps two volumes, it was discontinued for want of patronage.

About this period, the subject of foreign missions first began to be agitated among the Baptists of Kentucky. The circumstances that brought the subject immediately before them, at this time, may be briefly stated.

In September, 1810, a society composed of members of several different religious denominations, and styled The American Board of Commissioners for Foreign Missions, was formed in the State of Massachusetts. Under the auspices of this board, Adoniram Judson, was sent as a missionary to India. He and his wife with other appointees, set sail, on the 18th of February, 1812, from Salem, Massachusetts, on board the ship Caravan. They arrived at Calcutta on the 18th of June following. Luther Rice and other appointees of the same board, sailed from Philadelphia on the ship Harmony, the day following Mr. Judson's departure from Salem, and arrived at Calcutta six weeks after Mr. Judson's arrival.

During their passage, Mr. Judson thought much of the circumstance, that he was going to Serampore, where all were Baptists, and that he should, in all probability, have occasion to defend infant sprinkling. To be prepared for this exigency, he began to examine the foundation of pedobaptism. At an early period of the examination, he suggested his difficulties to his wife, and after a solemn and prayerful investigation, they both became satisfied that the immersion of a believer in the name of Christ is the only Christian baptism. They were both baptized, in the Baptist chapel, in Calcutta. Mr. Rice, also, entered into an examination of the subject, and in a few weeks afterward, he was also baptized.

Their situation was now embarrassing. Their connection with the American Board was virtually dissolved, and it was

doubtful whether the Baptists in America would organize a society, and direct their attention to Foreign Missions. The brethren at Serampore wrote letters to some of the most distinguished Baptists in this country, recommending to their attention the favorable opening for their enterprise in this great work. This small missionary band were impressed with the conviction, that it was the duty of Mr. Rice to return to the United States and employ his efforts in awakening the Baptist churches to the importance of the subject. In the meantime, providence directed Mr. and Mrs. Judson to the Burman empire, as the scene of their future labors. Mr. Rice, accordingly, returned and, sustained by many brethren of enlarged benevolence and influence, and particularly by the special providence that threw this opportunity in their way, was highly successful in awakening a missionary spirit, and originating a large number of missionary societies in various parts of the country.*

Of messengers from these missionary societies and other Baptist organizations, was formed in Philadelphia, in April, 1814, "the Baptist General Convention," since called "The General Convention of the Baptist Denomination in the United States for Foreign Missions." This convention appointed a Board of Managers, known to the country as the Baptist Board of Foreign Missions. Dr. William Staughton of Philadelphia, where the Board was located, was elected Corresponding Secretary, and Luther Rice acted as General Agent of the Board. Mr. Rice had previously written letters to some of the ministers and associations, and when the Board printed, in 1815, its first annual report, several copies were sent to each association in Kentucky. Most of the associations entered cordially into correspondence with the Board; some of them took up collections and forwarded the money to the Board immediately—and of these Russells Creek has the honor of being the first and most liberal —some of them hesitated, and were confused on the subject, while a few promptly rejected the correspondence.

Mr. Rice visited most of the Associations in Kentucky, in 1815, and was very cordially received. Many of the Associations took up very liberal collections, for the object he represented, and, but for the alarm of a few preachers, who were

*Lynd's Memoirs of Dr. Staughton, pp. 174, 176.

jealous of an imaginary encroachment on church independence, or were startled at the idea of novelty, there is every appearance that Kentucky Baptists would have been almost a unit, in favor of Foreign Missions.

Previous to 1816, there was not an Anti-mission Baptist in Kentucky, so far as known. In every association, where a missionary enterprise was proposed, it met with universal favor. In the early period of the first churches, planted on the soil of Kentucky, missionaries were sent to the surrounding country. The oldest church in what was then called West (now Middle) Tennessee, was constituted by Ambrose Dudley and John Taylor. These ministers, in 1791, traveled through a wilderness, on horseback, nearly two hundred miles, where they were constantly exposed to destruction by the Indians, to establish the Redeemer's cause in this remote settlement. John Sutton and James Sutton were afterward sent, in turn, by Elkhorn Association, to minister to this church, and the moderator was directed to pay them £13, 12s, 8d, for this service. Buck Creek church, in Shelby county, sent William McCoy and George Waller to preach to the first church planted in Indiana, and Elkhorn Association sent John Taylor and John Gano to minister to the first church planted in Ohio. Tates Creek and South Kentucky Associations sent ministers to Chaplain, Green River and other points to supply destitution. Elkhorn, as before shown sent John Young to preach to the Indians, and Long Run sent Henson Hobbs to Missouri Territory. It is abundantly evidenced by church and associational records, that the Baptists of Kentucky were imbued with the spirit of missions, from the beginning. Yet, even at this early period, there were germs of evil at work, which ultimately grew into a bitter opposition to missions and theological education.

The opposition to missions and an educated ministry, which prevailed among a small faction of the Kentucky Baptists, at a later period, did not originate in covetousness; "for no people, from the earliest times," says Dr. J. M. Peck, "were more generous and prompt to make contributions for public purposes. There has been a profuseness—a kind of prodigality in their gifts on public occasions.

"During the war of 1812-15, intelligence reached Kentucky, from the north-western frontiers, that the army was suf-

fering for want of provisions and clothing. In a few days, both sexes and all classes were gathering supplies; pack-horses and wagons, loaded with necessaries, were on the march through the wilderness, and so abundant were the donations, that the officers in command sent back expresses to stay the profusion.

"When the late Rev. Luther Rice first visited the churches in Kentucky and Tennessee, and brought before them the subject of Foreign Missions, the contributions were larger than in any other States. We have attended camp-meetings and associations in this Valley, where members of the church and other persons in the settlement would expend five hundred dollars in providing for the accommodation and entertainment of all who came from a distance. We must look for some other cause than want of liberality in western people for the origin of their prejudices."*

There were two causes manifest, that led to opposition to missions and an educated ministry. The first was the character of preaching among the pioneers, the second was the sufferings endured by their most prominent ministers, and others, at the hands of the Episcopal hierarchy, in Virginia and the Carolinas, before the Revolution. The one rendered missions unnecessary and presumptuous; the other illustrated the evils of *system* in religious operations, and of learning in the ministry.

Most of the ministers among the Regular Baptists in Kentucky, at an early period, were what would now be called hypercalvinistic. They were men of vigorous intellects, but of very limited education. They studied the English Bible very closely, but without much aid from Biblical literature. Having but a limited knowledge of the structure and use of language in the English Scriptures, it is not remarkable that they should have construed some figurative passages literally, and misinterpreted others that were literal. In their theological system, Christ died to redeem the elect, "gave himself for the church." His sacrifice was a literal payment of a debt for his people. Of course none but his people had any part in the sacrifice. "Sinners were 'dead in trespasses and sins;' therefore, they could no more help themselves than a dead man; and as it is the office-work of the Holy Spirit to quicken the

*Christian Review, v. xvii, pp. 490, 491.

dead, the mode of preaching the doctrine of regeneration as the work of the Almighty Spirit, was in such a form, and by such illustrations, as to leave the impression that the gospel was preached, not to convert sinners, but to comfort God's people. It was at a much later period that these crude speculations exhibited their legitimate fruits in practical antinomianism.

"At a subsequent period, the hyper-Calvinistic doctrines were made more prominent, and speculations were taught, until antinomianism in spirit, theory, and practice prevailed to a ruinous extent among the churches in the Mississippi Valley."* Finally "eternal justification," the doctrine of the "two seeds" and the "two-souls" doctrine, with other equally absurd speculations, were insisted on with earnest persistency, until schisms were produced, and a number of small factions were severed from the main body of the denomination. But it was before these divisions, and while the subsequent schismatics were still a factor in the Baptist denomination, that opposition to missions was first manifested.

With men, holding these speculations as articles of faith, opposition to missions was natural, especially when they apprehended danger to their liberties from organized societies as mediums for carrying on missionary operations. If all God's people were eternally justified, literally purchased, or have all their obligations met by the sacrifice of Christ, while there are no provisions made for the salvation of others, and they are quickened from the dead (in sin) by the Holy Spirit–regenerated before they can hear the gospel, the tidings of salvation could, at most, do no more than merely comfort such as were already saved; of course the gospel could be of no benefit to those for whom no provisions were made, and who, being dead, could not hear it. To attempt to lead men to salvation, therefore, would be not only useless, but sacrilegiously presumptuous, in as much as it would be an attempt to subvert God's designs.

On the other hand, these enthusiastic lovers of liberty, and especially religious liberty, feared that the organization of missionary societies, which they supposed would control large amounts of money, would lead to a religious establishment;

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*Dr. Peck in Chistian Review.

and their past experience, with that of their fathers handed down to them through tradition, caused them to dread and abhor this more than civil bondage.

Most of the early settlers of Kentucky were from Virginia and the Carolinas. In these provinces the Episcopal church was established by law. As the country was settled, it was laid off into districts, called parishes, somewhat after the manner that our counties are divided into common school districts, except that the parishes were larger than our school districts. A meeting-house was built in each parish, at the public expense. To this, a tract of land containing at least two hundred acres, and called a glebe, was attached, and a comfortable residence built on it for the benefit of the preacher, who, in technical language, was called the rector, but was popularly known as the parson. The preachers were educated in England to the profession of the christian ministry, without regard to their having made any profession of personal religion. They were appointed in legal form as religious teachers in these parishes. Each was allowed a salary of sixteen thousand pounds of tobacco a year. This salary was to be paid by the people in his parish. None but these parsons were allowed to preach in the country. Many of them were not only wanting in piety, but were openly profligate in their lives. Dissenters from the established church, who ventured to preach in any portion of the country, were subject, not only to rude and violent persecution by mobs, instigated by these profligate parsons, but were also subject to legal fines and imprisonment. Many of the Baptists, who afterwards settled in Kentucky, had been compelled to pay taxes to support these "learned preachers," and not a few of their preachers had suffered violent persecution and endured protracted imprisonment "for preaching the gospel of the Son of God contrary to law." Lewis Craig, Elijah Craig, John Shackleford, Thomas Ammen, John Tanner, and perhaps others of the pioneer preachers in Kentucky had suffered from confinement in Virginia jails. John Tanner had been shot and dangerously wounded for immersing a lady in North Carolina. David Barrow and William Mathews had been thrice dipped in foul ponds and held under the water till they were almost drowned, and the eloquent David Thomas and a number of others had suffered rude indignities from mobs, who, as Morgan Edwards

facetiously says, "had not wit enough to sin in a decent manner."

A remembrance of these things made the Baptists of Kentucky watchful of every tendency that might possibly lead to the recurrence of such a state of degradation. When they contrasted the sincere piety, self-sacrifice and constant devotion to their holy calling, of their own *illiterate* preachers, who were "called of God as Aaron was," with the profligate lives of the *learned* "parsons" who had been selected and trained by men for the gospel ministry, it was by no means strange that they should be suspicious of "men-made preachers." Besides this, they had a striking illustration of their belief constantly before their eyes. The Presbyterians composed the only denomination in the country that boasted a learned ministry, and yet, of all the denominations in the State, they proved themselves most deficient in the elements of success. And despite all the learned logic of the schools, practical men, such as were the pioneer Kentuckians, will deduce their theories from the facts of which they are cognizant.

It will have been observed by the thoughtful reader that no faction, even of the Baptists, has ever opposed either *education* or *missions* abstractly. The opposition of those known as Anti-mission Baptists, which are now proven by their preserved official statistics never to have been numerous, as will be seen in due time, was against *theological* schools and missionary *societies*. And this opposition originated in the fear that men would be educated in such schools to the *profession* of the ministry, without regard to a call from God to the sacred office, as had been the case in Europe, and even in many instances in this country, and the misapprehension that power might be vested in such societies for the abridgement of religious liberty.

The most prominent opposers of the Baptist Board of Foreign Missions, in Kentucky, were the venerable John Taylor and the eccentric Daniel Parker. Of the piety, usefulness, and strong practical good sense, in general, of Mr. Taylor, there can be no doubt. He was illiterate, in the scholastic meaning of that term, but by no means an ignorant man. The late distinguished Dr. W. Vaughan had so high an opinion of his discression that he was heard to say, with emphasis: "Everything John Taylor ever wrote is worth reading." But the Foreign Mission

enterprise was new in this country, and originated among the "Yankees," who were still holding on to the Ghost of a religious establishment. It is probable that the young men who were conducting the interests of the Mission Board, in the West, were not as prudent as they should have been. Mr. Taylor came to an unfavorable conclusion, as to the propriety of the measure of the Board, and too hastily published a closely printed pamphlet of 34 pages, against the whole enterprise. It was written with considerable ingenuity, and in that kind of style that most readily affects the illiterate. It exhibits more passion and prejudice, than reason and logic. He expresses his strongest objection to the enterprise, and, perhaps, the single one that induced him to write the pamphlet, in the following sentence: "I consider these great men are verging close on an aristocracy, with an object to sap the foundation of Baptist republican government."* It is believed that Mr. Taylor repented of having writted on the subject; some remarks he makes in his biographical sketch of Absalom Graves, published seven years later, indicates that he had changed his mind on the subject. But his pamphlet had gone forth on its pernicious mission, and probably did more to check the cause of missions, in Kentucky, than any other publication of the period.

Daniel Parker was the most persistent and effective opposer of missions, in the Mississippi Valley. When the subject of Foreign Missions was first introduced into Kentucky in 1814, he lived in Sumner county, Tennessee, within a few miles of the Kentucky line, and preached in both States. He had been preaching about eight years, and had been in an almost perpetual controversy with the Methodists and Newlights. "This," says he, "is the way I became a man of war." When the reports of the Convention and its Board reached the churches in his neighborhood, setting forth the object, plans of operation and prospects of the scheme of Foreign Missions, he at once gave his attention to the subject. "At the first view," says he, "I was wonderfully pleased with the prospect of the gospel being extended with such rapidity." The subject was introduced into the Association of which he was a member, in 1814, and referred to the churches for their consideration. Mr. Par-

*Thoughts, etc. by John Taylor, 1819, p. 10.

ker did not commit himself on the subject. In 1815, a majority of the churches reported themselves adverse to "the mission business." Luther Rice was present at the Association. Mr. Parker publicly opposed the whole scheme of Foreign Missions. From this time till his death, he opposed Missions, theological schools and all benevolent societies, with a tireless energy and perseverance, and with all the means he could command. For several years he traveled extensively in Kentucky, as well as in other sections of the country, sowing the seeds of discord with an unsparing hand. Several preachers of considerable local influence adopted his views of Missions, among whom were Andrew Nuckols, James Tompkins, Richard Newport, and, at a subsequent period, R. W. Ricketts, Thomas P. Dudley, Jordan Walker and others less known.

Daniel Parker, a son of John Parker, was born in Culpeper county, Va.. He was taken by his parents to Georgia, where he was raised up in extreme poverty, and with only education enough to enable him barely to read the New Testament. He was converted under the ministry of Moses Sanders and received into Nails Creek Baptist church in Franklin county, Georgia, where he was baptized, in January, 1802. Shortly afterwards, he received a license from the church, and began to exercise in public. Next year he moved to what is now Dixon county, Tennessee. Here, in Turnbull church, he was ordained, May 20, 1806, by Garner McConnico, John Record and John Turner. About 1806, he moved to Sumner county, Tennessee, where he united with Hopewell church. A few years afterwards, he settled on the Ridge, in the same county, and near the Kentucky line. Here he remained till 1817, when he moved to the south-eastern part of Illinois, where he did most of his life work—in the main, if not altogether, a most mischievous one.

In 1820, he published, in a pamphlet of 38 pages, "A Public Address to the Baptist Society," in opposition to the Baptist Board of Foreign Missions. This Address was republished, in 1824, with another of nearly the same length, and on the same subject, addressed to Maria Creek church. About the year 1826, he published a pamphlet, setting forth what he called the Doctrine of the Two-Seeds. It was a modification of the ancient speculative philosophy of Manicheus. He does not

claim to have been the first advocate of the Two-Seeds Doctrine, but accredits this honor to an old brother in Tennessee, whom he had heard make a few remarks on the subject, about the year 1810, and whom he rebuked sharply for teaching such heresy. He does not give the name of the old brother. After studying the subject, sixteen years, he became fully convinced of the truth of the doctrine, and set it forth in the pamphlet spoken of above.

In treating the subject, Mr. Parker premises, and attempts to prove that the two existing moral, or spiritual principles, or essences which he recognizes, are eternal and self-existing. He attempts to investigate them on the principle of chemical analysis. The essence of God is God; the essence of Evil is the Devil, who is called in the Bible, by several additional names, as Satan, the Serpent, and other titles. Good angels are emanations from, or "particles of God." Evil angels are particles of the Devil. God created Adam and Eve and endowed them with an emanation from himself. They were wholly good. Satan diffused into them particles of his essence, by which they were corrupted. God appointed that Eve should bear a certain number of offspring, and this appointment was extended to her daughters, in all their generations. After the fall, God greatly multiplied the conception of Eve: so that she was now not only appointed to bear the original number, who were to be "the seed, or children of God, but also an additional number, who were to be "the seed of the Serpent," or "the children of the Devil." All the seed of God were so connected with Christ as to form a unit, or "body," of which Christ was the head, and, by way of pre-eminence, was called "the seed;" but when so called, it was understood that all the members of the body were included. But, in all this family, Satan diffused his essence, till "they became as corrupt and sinful as the Devil himself." It was now necessary to make an atonement for their sins. The divine essence became incarnate in Christ (including his body), and Christ (including all the seed in himself), was crucified for the sins of God's children. This done, God, at his appointed time, and by his superior powers, would expel the evil essence from them, and thus accomplish their salvation.

Meanwhile, the Serpent's seed, with bodies created by the power of God, in the same measure in which he created his own

children, were, nevertheless, emanations from, or particles of the Evil essence. As the good essence was incarnate in the seed of God, so the Evil essence was incarnate in the seed of the Serpent. All the manifestations of good or evil in men were but manifestations of the good or evil essences within them. The Christian warfare was only a war between essences. God was superior in power, but, for wise purposes [explained by the advocate of the system], he chose to exert only such measure of power as was necessary for the preseveration of his children. Lastly, the final punishment of the wicked will be only the punishment of Satan within them, and, though not directly so stated by the defender of the system, the inference is irresistable, that the final joys of the saints will be only the joys of God dwelling in them.

Such was the doctrine of the Two Seeds, which added its quota to the sum of opposition to missions. It caused no small distress to the churches in southern Illinois and Indiana, and split at least two associations in Kentucky. Sometime after Mr. Parker published his views on this subject, he issued another pamphlet, titled "The Second Dose of the Doctrine of the Two Seeds." In October, 1829, he commenced the publication of THE CHURCH ADVOCATE, a monthly devoted to the opposing of missions. It run through two volumes, and was discontinued for want of patronage. After this, Mr. Parker, though scarcely beyond mid life, and in vigorous health seems to have written but little. But he lost no opportunity to exert the full force of his influence, against the cause of missions.

Despite the opposition that began to exhibit itself so soon after the subject of Foreign Missions was introduced among the churches, much interest, and a commendable zeal was manifested in its favor. As early as 1816, we find no less than six missionary societies in Kentucky, viz.: Kentucky Baptist Society for Propagating the Gospel; the Green River Country Society, auxiliary to the Baptist Board of Foreign Missions; the Bardstown Society, auxiliary to the Baptist Board of Foreign Missions; the Mt. Sterling Society, auxiliary to the Baptist Board of Foreign Missions; the Shelbyville Society, auxiliary to the Baptist Board of Foreign Missions; and the Washington Kentucky Missionary Society, auxiliary to the Baptist Board of Foreign Missions. The first named of these socie-

ties, held its meetings at Lexington; the names of the others indicate their localities. It has already been observed that liberal collections had been taken up at several of the associations and forwarded to the Board at Philadelphia.

As if God would show his approval of these efforts of his people to send the gospel to the heathen, another precious revival of religion was vouchsafed to the churches during 1817 and the three years following and many people were added to the Lord. During this revival season the Kentucky Missionary Society established a school for Indian children near Georgetown, Kentucky, to which they gave the name of Choctaw Academy. The school opened with eight red children, in the spring of 1819. The number of students increased from year to year, till it became a large and flourishing school. In 1828, seventeen of the Indians in this school were baptized into Great Crossing church, in Scott county, and of the number, Sampson Birch and Robert Jones became preachers of the gospel among their people in the far West.

The decade extending from 1810 to 1820, was one of great prosperity to the Baptists of Kentucky. There were ten associations formed during that period. Gasper River was taken from the west end of Red River, in 1812. Burning Spring was constituted, in the northern part of the mountain region of the State, in 1814. Franklin was taken from Elkhorn and Long Run, the same year. South Union was constituted in the upper Cumberland Valley, in 1815. Goshen was taken from the west end of Salem, in 1816. Nolynn was taken from the west end of South Kentucky, in 1819. Highland was taken from the north-east part of Little River, in 1820. And Drakes Creek was taken from Gasper River the same year.

The Methodists had also been prosperous. Their statistics for 1820 showed twenty-eight circuits, 50 preachers, and 15,400 members.

The Presbyterians had five Presbyteries, thirty-nine ministers and 3,478 members. We have no statistics of the Cumberland Presbyterians and Newlights. We estimate the membership of the former, at 3,500, and that of the latter, at 5,000. Other denominations were insignificant in numbers.

The whole number of the Baptists was 31,639, while the population of the State was 564,317. This gave one Baptist

in round numbers, to every seventeen of the population. The Baptists had, in the State, 491 churches, which gave one church to every 1,149 of the population. For the year 1820, we have the official statistics of every association in the State, except Drakes Creek, a small fraternity which had been formed that year. In the table below its numbers are given from its minutes of 1822.

THE TABLE

Gives 1st, the date of the constitution of each association; 2d the name of the association; 3d, the name of one of the counties in which it lies; 4th, the number of churches, and 5th, the number of members.

DATE.	ASSOCIATION.	COUNTY.	CHRUCHES.	MEMBERS.
1785	Elkhorn	Fayette	30	3,788
1785	Salem	Hardin	38	1,640
1793	Tates Creek	Madison	22	1,759
1799	Bracken	Mason	17	1,482
1800	Green River	Warren	24	1,648
1802	North District	Clark	23	1,996
1802	South District	Washington	21	1,703
1803	S. Kentucky	Casey	25	1,034
1803	North Bend	Boone	22	1,412
1803	Long Run	Jefferson	38	3,000
1805	Stocktons Val.	Clinton	12	689
1804	Russells Creek	Green	17	988
1807	Red River	Todd	15	946
1809	Cum. River	Pulaski	20	720
1810	Licking	Bourbon	21	913
1812	Gasper River	Ohio	22	1,157
1812	Union	Harrison	13	613
1813	Little River	Caldwell	33	1,369
1814	Burning Sp'g	Morgan	14	339
1814	Franklin	Franklin	19	1,709
1814	South Union	Whitley	11	274
1816	Goshen	Breckenridge	21	773
1819	Nolynn	LaRue	14	800
1820	Highland	Hopkins	9	429
1820	Drakes Creek	Warren	11	519
	Total 25		491	31,689

CHAPTER XXXII.

THE RISE OF CAMPBELLISM—GEORGETOWN COLLEGE.

The Baptist denomination in Kentucky was probably never more prosperous than in the year 1820. The churches and associations were enjoying great peace, if we except a slight interruption of the correspondence between Licking and Elkhorn Associations, and the existence of the South Kentucky and Nolynn Associations of Separate Baptists, which did not correspond with the other associations in the State. The spirit of missions had been greatly revived and the churches were contributing more liberally to Foreign Missions than those of any other portion of the United States. They had at this period, a corps of ministers who, in all the elements of success, ranked favorably with any on the continent. Wm. C. Warfield, Wm. Warder, Isaac Hodgin, Jeremiah Vardeman, George Waller, Silas M. Noel, Walter Warder and Wm. Vaughan, all brought into the ministry on the soil of Kentucky, were men of eminent ability, piety and usefulness. Besides these, there were many preachers of less note, who were eminent for piety, zeal and usefulness. With these advantages, and with a membership, exceeding in numbers that of all other denominations combined, their prospects for the future were peculiarly hopeful.

The general revival that was just closing, had produced no schisms or discords. Yet the enemy had sown tares among the wheat that were destined to yield an abundant harvest. Some bad leaven had been introduced, which was destined to work disastrous consequences. The opposition to missions, theological schools, and, indeed, all benevolent societies, had already exhibited itself. Taylor, Parker and some others had taken the alarm, and sounded the tocsin of war. Suspicion was excited among the churches, and the spirit of missions began

to subside, especially among the illiterate and uninformed. While avarice was not by any means, the primal cause of opposition to missions and other benevolent enterprises, it doubtless added strength to it. Taylor was not persistent in his opposition, Parker, Nuckols and others were. But soon there arose another opponent to benevolent enterprises, whose brilliancy eclipsed all other lights, and whose influence among the Baptists of Kentucky, was destined to exert greater evil among them, than that of any other man of his generation. This was Alexander Campbell, then and during the remainder of his life, a resident of Brook county, Virginia. For a time, after he commenced his career as editor of a popular religious periodical, he gave his influence principally to opposing missions, Bible and Tract Societies, and theological schools, and to curtailing the *influeuce* and pecuniary support of Christian ministers, whom he styled "the kingdom of the clergy," and to bringing into discredit the doctrines and practices of the principal religious sects of the country, He finally arranged upon the eclectic plan, a confused system of doctrines, upon which he founded a sect. Baptist history is concerned only with that part of his career, and teaching, which affected the Baptist denomination, especially while he was connected with it. A brief outline of his early career may fitly introduce an account of his connection with, and influence upon the Baptists.

Alexander Campbell was the son of Thomas Campbell, a Presbyterian clergyman. He was a native of Ireland, but spent his youth in Scotland, where he was educated for the Presbyterian ministry, at the University of Glasgow. He sailed from Scotland for the United States, in October, 1808; but on account of being shipwrecked, he did not arrive in New York till September, 1809. A month afterward, he settled at Washington, Pennsylvania. In giving a brief account of his subsequent career, he says: "I arrived in this country with credentials in my pocket from that sect of Presbyterians known by the name of Seceders. These credentials certified that I had been, both in Ireland, in the Presbytery of Market Hill, and in Scotland, in the Presbytery of Glasgow, a member of the Secession church, in good standing. My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country, under

the conviction that *nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion amongst Christians.** However this principle may have appeared to a Scotch Seceder, it was by no means a new one. All Protestant sects had held it, in theory at least, ever since the reformation of the sixteenth century, Baptists had held it, during their entire history, and so highly did they esteem it, that a large majority of the Baptist churches in Virginia and the Carolinas, in their early history, in those provinces, refused to write any form of creed whatever. And even those which had written articles of faith, had expressed therein only their conviction of what the New Testament taught.

At the very time Mr. Campbell "began his career" as an editor, in this country, there were two large associations in Kentucky, whose churches were "constituted on the Bible alone," and which churches were so jealous of human institutions in religion that they not only rejected every semblance of a creed, except "the Bible without note or comment," but refused to have even the simplest "rules of decorum" written, for their government in the transaction of church business. However, it is possible that Mr. Campbell may have been ignorant of all these facts, at that early period in his career, and may, therefore, have supposed himself to be the originator of the important rule which he made "the pole-star of his course," ever afterwards. He continued to preach, under his Presbyterian credentials, till June, 1812, when he was baptized by Mathias Luse, in the presence of Elder Henry Spears, and became a member of Brush Run church, which, next year, presented a written creed to Red Stone Baptist Association, and was received into membership in that body. Meanwhile, he had married, in March, 1811, and settled, the following month, at Buffalo (since called Bethany) in Virginia. Here he farmed, taught school, and preached, without making much noise in the world, till 1820. During this year, he debated with a Mr. Walker, on the subject of baptism. The debate was published in book form, and gained for Mr. Campbell some reputation as a debater.

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*Christian Baptist Vol. II, page 40.

In August, 1823, he began the publication of a small, cheap religious monthly, under the title of *The Christian Baptist,* having patriotically dated the preface to the first number, "July 4," 1823. In his prospectus, he sets forth the following items.

"The 'Christian Baptist' shall espouse the cause of no religious sect, excepting that ancient sect, called 'Christians first at Antioch.' Its sole object shall be the eviction of truth, and the exposure of error in doctrine and practice. The editor acknowledging no standard of religious faith or works, other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains, and recommend nothing which it does not enjoin.

"This work shall embrace the following items:—

I. Animadversions on the Morals of Professors of the Christian Religion.

II. Strictures on the Religious Systems of the present day, and the leading measures of the Religious Sects of our country."

There are several other items not relevant to our present purpose. In his preface, he makes two significant suggestions. The first expresses apprehension that his enterprise "will be blasted by the poisonous breath of sectarian zeal, and of *an aspiring Priesthood.*" The other is the assertion that: "every intelligent Christian must know that many of the means employed [for the conversion of the heathen] have been manifestly evil. Besides, to convert the heathen to the popular Christianity of these times, would be an object of no great consequence, as the popular Christians themselves, for the most part require to be converted to the Christianity of the New Testament." To destroy the influence of "an aspiring Priesthood," as he was pleased to denominate the gospel ministry, and thereby prevent their blasting his enterprise, was an object that he pursued with unremitting zeal, to his old age, and not only "endeavored" to have this work carried on "after his decease," but succeeded too well. He began his attack on the means of "converting the heathen to the popular Christianity of these times," in the first number of his periodical.

Mr. Campbell commenced his opposition to missions in

the most cowardly and dishonorable method of carrying on a warfare. The first missile he hurled was the publication of a burlesque, under the similitude of "a sermon on milking goats." This was the third article in the first number of the Christian Baptist. For a time, he continued his attacks by inuendoes, suggestions and queries. But having made an extensive tour through some of the western states, in the fall of 1823, and ascertaining that the Anti-mission leaven was already working in the churches, he gradually threw off the mask, and made his attacks more openly. He had insisted, from the first, that Christians had no right to make any efforts to spread the knowledge of the gospel in any other than a church capacity. "*In their church capacity alone they moved,*" says he, in speaking of the primitive disciples: "Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing house-hold was not, in those days, a president, or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid the vice-president of a rag society; and his little daughter, a tutoress of a Sunday-school."* Daniel Parker, however widely differing from Mr. Campbell on other pionts, agreed with him on this one, and established the *Church Advocate,* similar in size and form to the *Christian Baptist,* for the purpose of advocating church exclusiveness, in opposition to benevolent societies in the West.

To avoid the force of Apostolic example, and New Testament precept in favor of foreign missions, Mr. Campbell insisted that the primitive missionaries were endowed with power from on high to work miracles, and drew the conclusion that: "The Bible, then, gives us no idea of a missionary without the power of working miracles. Miracles and missionaries are inseparably connected in the New Testament,"† A few months later, he urges an additional objection to missions, thus: "Our objections to the missionary plan originated from

*Chr. Bap., v. i., p. 20.
†Ib. p. 55.

the conviction that it is unauthorized in the New Testament; and that in many instances, it is a system of iniquitous peculation and speculation."* Here he intimates that the missionary plan is not only unscriptural, but that the managers of missionary affairs are appropriating the monies collected to their own private purposes. This, of course, would irritate "the goats" and make them refuse to "give down their milk." This was, doubtless, the purpose of the opposer. It was not easy to prove to the satisfaction of intelligent men, that missions are unscriptural, but if the masses of the people can be convinced that their money, given to support ministers, while preaching the gospel to the heathen, is used for enriching boards, they will withhold their contributions, and the hated foreign missions, will be broken up. Mr. Campbell seems to regard the subject as one of vital importance. He waits only two months to repeat his conviction of the dishonesty of missionary boards, in the following language: "I repeat it again, it is this monied speculation, this hireling scheme, that, in my opinion, renders all exertions to evangelize the world abortive, or as good as abortive. I am opposed, conscientiously opposed, to such missionary schemes, but will go heart and hand into any measure that is authorized by the New Testament, having for its object, the salvation of the world."†

This pledge on the part of Mr. Campbell to "go heart and hand into any measure, authorized by the New Testament, having for its object the salvation of the world," appears sufficiently liberal. But, as he had already proven that, according to the New Testament, "missionaries and miracles are inseparable," he could neither go heart nor hand into any measure for converting the world by means of missionaries. He could and did, however, prevent many others from going heart and hand into the only practical measures that earnest, self-sacrificing Christians could devise for bringing the heathen world to the Cross of Christ.

Mr. Campbell brings forward another argument against all the benevolent societies of the time, a most potent one among the Western people. It is a note of warning against

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*Chris. Bap, Vl. I. p. 198.

†Ib. p. 243.

the danger of encroachment upon the religious liberties of the people. "We have long considered," says he, "the various societies called Missionary, Bible, Sunday-School, and Tract Societies, as great religious engines, fitted and designed for the predominance of the leading sectaries who set themselves a-going, and ultimately tending to a *national creed* and a religious establishment."* This statement is followed by an ingenious and plausible argument, the effects of which could not fail to be potent with a people who held in constant remembrance the terrible sufferings they and their fathers had endured, under the dominion of a religious establishment, in Virginia, Georgia and the Carolinas. Several of the Baptist ministers who had preached through the grates of Virginia jails were still living, and multitudes remembered vividly the toil and sweat it had cost them to raise tobacco for the support of insolent, profligate parsons. Mr. Campbell taught them that every dollar they gave to the support of missions was a contribution to the re-enslavement of themselves and their children. The conviction that this teaching might possibly be true, was sufficient, not only to prevent their contributing to the cause of missions, but to cause them to regard as enemies, all who did contribute. This ultimately transpired. Many churches, and even whole associations, declared non-fellowship for all benevolent institutions *and all who fellowshipped them.*

Mr. Campbell exercised a greater influence over the Baptists of Kentucky, than those of any other State. His controversy with Mr. Walker gave him considerable fame as an oral debater. About the time he debated with Mr. Walker, in Virginia, William Vaughan, who afterwards became distinguished among the Baptists in the West, engaged in an informal controversy on the subject of baptism, with William L. McCalla, a Presbyterian minister, at Augusta, Kentucky. This excited a spirit of coutroversy between the two denominations, in that region of the State, which ultimated in a debate, at Washington, Mason county, Kentucky, between Mr. McCalla and Alexander Campbell. The debate was on the subject of baptism. It commenced on the 15th, and closed on the 23d of October, 1823. Many of the most prominent Baptist ministers in Northern and

*Chr. Bap. V. 3. p. 59.

Southern Kentucky were present, and were much elated at the triumphant vindication of their principles. The name and fame of Mr. Campbell soon became familiar all over the State, and he was regarded an invincible champion of Baptist views on the subject of baptism. From Washington, he passed through the central part of the State, going as far south as Nashville, Tennessee, preaching to immense, admiring crowds at Lexington, Shelbyville, and other towns on the way. A high degree of popularity was at once secured, and the unthinking and undiscriminating were ready to receive any plausible statement of doctrine that the great champion might make. There was, however, a division among the more prominent Baptist ministers, in regard to the soundness of his doctrine. Silas M. Noel, W. Vaughan, George and Edmund Waller and John Taylor appear to have been fixed in their opposition to Mr. Campbell's views from the first; Walter Warder, Jeremiah Vardeman, James Fishback and Isaac Hodgen hesitated, in uncertainty, and Jacob Creath unhesitatingly espoused the cause of "the reformer." No man in Kentucky could have served Mr. Campbell's purpose better than Mr. Creath. He was among the most eloquent and polished pulpit orators of the West. His indomitable energy, his unfaltering courage, and his shrewd tact, fitted him for any adventure. He had been the means of dividing Elkhorn Association into two irreconcilable factions, had been in a series of difficulties with his brethren, from soon after his settling in Kentucky, and had lost the confidence of many of the leading ministers, around him. However, he still retained some warm and influential friends and admirers, and was capable of exerting no small degree of influence, especially in favor of a man as much admired by the masses of the people as was Mr. Campbell. Mr. Benedict assures us that Mr. Creath was not of the most amiable character, and that, in many cases, he evidently displayed too much of the air of triumph towards his aggrieved brethren.* There can be little doubt that an additional opportunity to display an air of triumph towards those whom he regarded enemies to his ambitious schemes, was sufficiently gratifying to give additional impulse to his energy and zeal, and keener edge to his tact.

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*His. Bap., vol. 2, p. 234.

Mr. Campbell had issued the third number of the Christian Baptist, before his visit to Kentucky. His numerous warm admirers subscribed for his paper, and it was extensively read by the Kentucky Baptists. We have already observed his position on the subject of missions, and his mode of treating it. The result was as might readily have been anticipated. A friend of Mr. Campbell, apparently a minister from Kentucky, writes to him, under date of April 22, 1824, deprecating his editorial course. The letter is published in the June number of the Christian Baptist, of the same year, without the writer's name. The following is an extract from the letter :

" I regret exceedingly the opposition you have made to the Missionary and Bible Society cause. It has greatly injured your usefulness, and put into the hands of your Pedobaptist opposers a weapon to break the heads of Baptists. They associate all that are peculiar to Baptists with your peculiar, strange notions on the subject of the Bible and a preached gospel, that they may the more effectually destroy the effect of your debate with Mr. McCalla. My dear sir, yon have begun wrong, if your object is reformation. Never attack the principle which muliplies the number of Bibles, or which promotes the preaching of the gospel, or the support of it, if you desire Christianity to prevail. As I informed you when here, I repeat it again, your opposition to a preached gospel, to the preachers and Bible Societies, secure to you the concurrence of the covetous, the ignorant, the prayerless and Christless Christians. Should they have had any religion, they cease to enjoy it as soon as they embrace your views."* Time has abundantly proved the justness of this writer's assertion. Mr. Campbell not only greatly retarded missionary operation at home and abroad, and restricted the distribution of Bibles, among the people, but brought much reproach upon the Baptists, with whom he was identified at that time, by making them appear to be opposed to theological education and the support of their ministers, as well as the support of missions and the circulating of Bibles.

Another correspondent writes approvingly, from Kentucky, to Mr. Campbell, February 16, 1825: " Your paper

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*Chr. Bap., vol. i, pp. 268-69. †Chr. Bap., p. 144—Burnet's Ed. 1870.

has well nigh stopped missionary operations in this State. I hope it will stop associations, State conventions, presbyteries, synods and general assemblies: all of which are as assumed and anti-scriptural as the infallibility and Pontificate of the Pope of Rome."* These quotations show the immediate effects of the "reformer's" teaching. Other effects follow, which will be noticed in their proper place.

Simultaneously with his attack on missionary and other benevolent societies, Mr. Campbell assaulted the clergy with even greater violence. He was shrewd enough to foresee that the most intelligent and consecrated ministers of the gospel would be the greatest obstacles in the way of his ambitious schemes. Besides his hint in the preface, after a furious onslaught upon the Romish clergy, he pays the following compliment to the clergy of the Protestant churches, in the first article of the first number of the Christian Baptist: "But, leaving the dungeon and that quarter of the globe, visit the group of reform Christians, and another order of 'teachers of the Christian faith,' 'ministers of religion,' having prepared themselves by the study of Grecian and Roman languages, laws, history, fables, gods, goddesses, debauchers, wars, and suicides; having studied triangles, squares, circles and ellipses; algebra and fluxions; the mechanical powers, chemistry, natural philosophy, etc., etc., for the purpose of becoming teachers of the Christian religion, and then going forth with their saddle bags full of scholastic divinity, in quest of a call to some eligible living, and then ask, again, where is the Bible."

If nothing followed to further enlighten the reader, he would be likely to suppose this extravagant caricature was written merely to exhibit the learning of its author. But he does not leave us long in suspense as to his real design. In the same number of his periodical, he puts down the cost of supporting Christian teachers, in Christendom, at $78,814,440 per annum, and then adds: "If to these, we should add the hundreds of thousands of dollars taken from the people, under the pretext of giving them to God for the purpose of building splendid edifices for public worship, educating young men for priests, founding theological seminaries, endowing Bible societies, missionary societies, etc., etc., etc., in the various ways devised by the itinerant beggars of this age, what an immense sum

would appear to be drained from the people."* As he proceeds in his denunciations, they grow more bitter against the clergy. "Why should it be supposed" says he, "that clergymen are better able to teach us Laics, the Bible, than we to teach one another. They are, in nineteen instances out of twenty, very ignorant of the Bible, and impudent in their approaches toward good men. Who has not observed their pomposity and their ill breeding—but they are generally from the meanest families in society, and their education is mostly obtained by charity." He adds, in the same article: "It is the policy of clergymen to shut, and obscure, and pervert the divine word, in order to carry on their gainful speculations."† It would be difficult to find, in the whole range of infidel writings, a more bitter and indiscriminate denunciation of the teachers of the Christian religion than is contained in these extracts. True, he says, in the first number of the Christian Baptist, that in his remarks on the "Christian clergy," he never includes "the elders and deacons of a Christian assembly, or those in the New Testament called *Overseers* and *Servants* of the Christian church." But it would be difficult to determine whom he means to designate by these terms. Elsewhere, he describes one of these overseers as one who "pleads no inward call to the work, and never sets himself to learn it."‡ It would be rare, indeed, that such a man—one that has neither been called of God, nor prepared himself to the work of the ministry—it would be rare to find such a one the overseer of a moderately intelligent church.

But it is not difficult to determine whom he does *not* include in his class of faithful, New Testament preachers. He is sufficiently explicit on his negative propositions. For a short time, he was very cautious, and wrote in so ambiguous a style that his terrible anathemas might be construed as if hurled only against Romish priests and clerical dignitaries of some of the more corrupt of the Protestant hierarchies. But he soon threw off this disguise, and specified by name the denominations, or

*Much of the original matter of the Christian Baptist is left out of the later editions of the work. We quote from the original except when it is otherwise specified.

†Chr. Bap., v. i., pp. 74, 75.

‡Ib. v. iii, p. 213.

at least some of them, that he included. The Christian Baptist was only fifteen months old, when he headed the first article of the October number, of 1824, with the following sentence: "There is but one spirit in all the clergy, whether they be Romanist or Protestant, Baptist or Pedobaptist, learned or unlearned, their own workmanship or the workmanship of others." That the sentence is a quotation from a sentimental journal, which was his own production, does not mitigate against the directness of Mr. Campbell's teaching, in as much as he only here makes public, what he had before written in private. Or if it should be supposed that he here quotes from some other sentimental journal, the article which follows the sentence fully endorses it.

In January 1825, he warns the people of a still greater danger to be apprehended from the clergy, than that of defrauding them of their money. "The clergy," says he, "have ever been the greatest tyrants in every State, and at present they are, in every country in Europe, on the side of the oppressors of the people, who trample on the rights of men. Nor are we to suppose that this is accidental, but the essential characteristic of their assumptions." "While we cheerfully discriminate, let us cautiously, and with a jealous eye observe their manoeuvres as a fraternity ever to be feared, especially as respects the affairs of this present world."* One other quotation shall suffice to complete the list of specimens of this furious and persistent assault on the character of the Christian ministry. "Upon the whole," says he, "I do not think we will err very much, in making it a general rule, that every man who receives money for *preaching the gospel*, or for *sermons* by the day, month, or year, is a hireling in the language of truth and soberness."†

The effects of such teaching, reiterated from month to month, and from year to year, upon the profligate and skeptical, and even upon ignorant, suspicious and covetous Christians, can be readily conceived. It would be no marvel if Mr. Campbell should be quoted liberally in grogshops, gambling houses, and other places of infamy, and, in church discipline, called to the defense of the insulter and slanderer of his pastor.

*Chr. Bap., v. ii, p. 143.
†Ib. v. iii, p. 213.

With Mr. Campbell's attack on the clergy, it was but natural that he should dissuade the people from supporting their preachers. This was a most pernicious teaching at that period, especially among the Baptists of the West, among whom his paper had its principal circulation. It is highly probable that not one Baptist minister in the whole Mississippi Valley received enough for his ministerial labor to liberally support an average sized family; a very large majority of the Baptist pastors received no stipulated amount, and many of them, who preached to four churches, and were good preachers, did not receive, upon an average, five dollars a year from each of their churches. The writer of these pages remembers to have heard an aged minister, who is still (1885) living, say that for preaching monthly to the wealthiest church in one of the counties of Kentucky, he received, in the aggregate, not more than five dollars in eight years. To a writer, signing his article, Layman, who rebuked him for discouraging the support of the ministry. Mr. Campbell replies through the *Christian Baptist*: "All that the clergy sell is *breath*, and that is one of the most common things among the living. It is as little expense to a man who can talk, to talk, as it is for the laity to hear. He sells you divinity which is supposed to be a heavenly commodity, and costs no money."*

That "the preacher has as much time to preach as his listeners have to hear," was an old argument of the covetous church member, who must have felt very grateful to so learned and talented a preacher as Mr. Campbell, for his endorsement.

Mr. Campbell's opposition to theological schools and an educated ministry, was equally persistent with his endeavors to destroy Missionary and Bible societies. Of the truth of this, sufficient evidence has been given in the extracts already quoted from his writings. If the reader desires to investigate the subject further, he is referred to the *Christian Baptist* in its original form; not to the more recent publications under that titie.

The effects of these teachings were felt as far as the *Christian Baptist* was circulated, and nowhere more than among the Baptists of Kentucky. The preachers who had hitherto received but a small pittance from their charges, were further reduced in their resources of living. The friends of education were dis-

*Chr. Bap. vol. 1, p. 238.

couraged in their endeavors to erect a college. The Baptist missionary societies, that started under such auspicious circumstances, were dwarfed, and ultimately perished. The ministers were brought into disrepute among those who most needed the restraints of their teaching, and practical benevolence was well nigh destroyed in the churches, at least, so far as any effort to spread a knowledge of the gospel was concerned. It required the labors of thirty years to bring the Baptist churches of Kentucky up to the standard of christian benevolence, to which they had attained, in 1816, and a considerable fraction of them continued their downward course, in this respect, thirty years longer. We shall see more of the workings of Mr. Campbell's anti-missionary leaven in the decades following the period of which we write. Not that Mr. Campbell was the originator of oppositions to missions, but he was its most successful advocate.

When Mr. Campbell commenced the publication of the *Christian Baptist*, like Elijah the Prophet, he deemed himself alone, but he soon drew around him a corps of writers who were animated by kindred spirits, and who reiterated his sentiments with less adroitness but with equal confidence.

He commenced, with the first number of his pamphlet, an indiscriminate war, not only on all creeds and confessions of faith, but, in general and ambiguous terms, all that they taught. To his conception "the present popular exhibition of the christian religion was a compound of Judaism, heathen philosophy and christianity." The true gospel had not been preached since the apostolic age, and "the ancient order of things," pertaining to the Kingdom of God was all utterly corrupted or perverted. His first aim seemed to be to destroy all existing religious institutions, and bring into discredit all religious teachers with all that they taught. He had one article of faith—the Bible is the Word of God. He had discovered, after a long and tedious investigation, that immersion was a Bible institution; but its use had been altogether perverted. Everything in religion was *wrong;* what was *right* was yet to be ascertained, or, if he had private knowledge of what was right, in the doctrine and practice of religion, he was not yet ready to impart it. His own faith was as negative as he represented that of others to be erroneous. He avers that he has no system of his own, nor of others "to substitute in lieu of the reigning system."

He neither advocates "Calvinism, Arminianism, Arianism, Socinianism, Trinitarianism, Unitarianism, Deism or Sectarianism, but *New Testamentism.*"* Here he comes round to the same point. He advocates "New Testamentism," but has no idea what it is. All other religious teachers advocate "New Testamentism" intelligently, but he, blindly. He would destroy their systems, but has none of his own to substitute in their place. Like Bishop Colenzo, he launched his "little barque on a fathomless sea without a shore."

For a time his teaching was almost entirely negative, and, indeed, a majority of it continued to be such to the end of his life. After a time, he began to advance a few dogmas, which ultimately took something of the form of a very loose, confused system. The analysis of the system belongs rather to the theologian than the historian. The specifications of heresy, alleged against him, by the Baptists, on account of which they withdrew fellowship from him and his disciples, will be given when we come to give the history of that transaction.

The spirit of Mr. Campbell's teaching greatly aggravated the discord, produced by his doctrines. He affirmed that he took the Bible for his sole guide—just what every Protestant sect in Christendom claimed—and so artfully pressed the claim, or rather his exclusive right to make such a claim, that his disciples heartily accepted it. Every objection made to his doctrine was promptly assumed to be an objection made to the Bible. The whole tenor and spirit of his teaching might have been expressed in language like this; which, for aught we know to the contrary, may have been written in his "sentimental journal" from which he published severeal extracts in the Christian Baptist: "I take the Bible for my sole guide. I cannot possibly be wrong in any particular. None but myself (and my disciples) take the Bible as their guide. Wherever they differ from me, they differ from the Bible." He did not allow it to appear possible for him to misunderstand the Bible. The sophistry was so shallow, that its bold and constant repetition, by him and his infatuated admirers, irritated grave, honest Chriatians, to such a degree, that it would not be strange if they sometimes spoke hastily, and with imprudent warmth.

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*Ch. Bap. vol. 1, p. 120.

Mr. Campbell's disciples not only adopted all his teaching, but they were deeply imbued with his spirit. They all imagined themselves endowed with superior wisdom, and made no effort to conceal the fact that they commiserated the ignorance of all who differed from them and Mr. Campbell. None were too aged, experienced, wise or learned to escape the pity of the most ignorant and illiterate young convert to Campbellism. The distinguished Dr. J. B. Jeter of Virginia gives some striking illustrations of this trait, from his personal experience, of the period. In his admirable work, titled "Campbellism examined," he relates the following incidents: "A girl of my acquaintance, still in her teens, quite illiterate, and possessing no uncommon genius, had been immersed for the remission of sins. On meeting her, I found that she had entered fully into the spirit of the reformation. I inquired of her, whether she was satisfied that her new views were correct. She replied, 'I can't be wrong—I follow the Book.' I answered, I acknowledge that the Bible is an infallible guide; 'but I am not quite certain that you are an infallible interpreter of it.' Our conversation was continued for some time, and I could not, by any argument or appeal, extort from her the confession that she might possibly misinterpret the Scriptures. 'I follow the Book, and can't be deceived,' was her unchanged reply. I remember a similar case. A Reformer invited me to his house for the ostensible purpose of seeing his sick wife, but for the real purpose, as it appeared, of affording me an opportunity of learning the principles of the Reformation. He could not read, but had a young daughter, who entered fully into his spirit and views. He called on her to read certain portions of Scripture he had selected for the occasion, and she complied with an air and manner which indicated how deeply she thought I was indebted for her kindness. He then commenced an oration, to which I listened without reply, and without a smile, though I found it difficult to maintain my gravity, until, my edification having ceased, I abruptly took my leave."*

It was not possible to reason with the disciples of Mr. Campbell. They did not think it possible for them to be in error. They were exceedingly anxious to dispute, not with

*Pp. 85, 86.

the view of gaining any information themselves, but for the more benevolent purpose of enlightening, and converting to the truth, such as did not agree with their great teacher at Buffalo. Such expressions as, "I stand on the Bible," "I take the New Testament," "I am governed by the Word," and "I follow the Book," became more familiar than the most popular by-word. This confidence was not assumed; it was real. They had such confidence in Mr. Campbell's wisdom, that they did not deem it possible for *him* to err in leading, nor *them* to mistake in following. Their confidence was greatly emboldened by Mr. Campbell's ingenuity in identifying his teachings with those of the Bible in the apprehension of his followers, in such an adroit manner as to make them believe that they were following the Bible instead of himself. Never was infatuation more complete.

About the first of March, 1826, Spencer Clack and George Waller commenced the publication, at Bloomfield, Kentucky, of a periodical, under the style of the "*Baptist Register*," the name of which was soon aftewards exchanged for that of the "*Baptist Recorder.*" The object of the publication seems to have been to expose the errors advocated by Alexander Campbell. Mr. Clack was an accomplished scholar and a ready writer. A corps of able correspondents contributed to the paper, among whom were R. B. Semple of Virginia, and S. M. Noel of Frankfort, Kentucky. We regret our failure to secure a single number of this publication. Its issue was continued about four years, when it was succeeded by the "*Baptist Herald*," afterwards called the "*Baptist Chronicle*," edited by Uriel B. Chambers, Esq., at Frankfort, Kentucky. These publications doubtless accomplished much, by way of checking the progress of that system of doctrine which had already been designated by the title of "*Campbellism.*" But Mr. Campbell had already secured the ears of a class of hearers, numbering, in Kentucky, several thousands, who were too much infatuated by his teachings, to be reasoned with. Like the excited multitude at Ephesus, every attempt to get their attention called forth, in more vehement cries: "GREAT IS [Brother Campbell's interpretation of] THE BOOK!"

Despite all his efforts to stay the feverish excitement, Campbellism became a raging epidemic. The spirit of religious wor-

ship was almost banished from the churches. Church meetings were scenes of bitter cavil about creeds, confessions of faith, and church constitutions; the minister was constantly interrupted by impertinent questions and pointed contradictions, while preaching, and the old songs, sung so often, with joyous praise, for a whole generation, were made the butt of ridicule. Rude boys would call out to grave, old ministers, as they rode along the highway, such questions as, "when did the Holy Spirit strike you?" "Did it enter into your heel?" "Where did you 'get religion?'" "Did you find it in the cracks of the meeting-house?" The social circle presented constant scenes of wrangling and heated controversy. The quiet, humble Christian could find no rest from these afflicting tumults, except in the sanctity of his own home, and even that was frequently invaded by the advocates of reformation, who felt it their duty to lead their neighbors from darkness to light. Such a state of tumult and confusion could not be long endured. The "orthodox," as Mr. Campbell sneeringly called such as did not accept his teaching, must either submit to the reformation, or separate from the reformers.

The impending division was probably suspended by the prevalence of an extensive revival, which commenced, in Kentucky, in 1827, and continued three years. The revival greatly favored the reformation. In those portions of the State, where Campbellism was most prevalent, the additions were much the largest. In Elkhorn Association, where the Creaths, William Morton and Jeremiah Vardeman were among the active laborers, more than 1,600 were baptized in a single year. The Creaths and Morton had fully espoused Mr. Campbell's teaching, and Vardeman wavered so far that the Campbellites claimed, that he "baptized for the remission of sins," during this revival. It is known, however, that he continued to call on the penitent to come forward for prayer, whatever may have been his baptismal formula, and that he was shortly afterwards one of the firmest and most successful opposers af Campbellism, in Missouri, whither he moved, in 1830.

In Bracken Association, Walter Warder was the chief laborer, and baptized about 1,000 persons during the revival. He, too, had been shaken by the storm from Buffalo. But, like Vardeman, if he adopted any of Campbell's peculiar views, he soon

rejected them again. In this small Association, over 1,300 were baptized during the revival. In Tates Creek Association, a small fraternity, over 1,600, were baptized, mostly on the reformation principle. In North District, 1,117 were baptized, mostly "for the remission of sins." John Smith, who boasted that, within a year, he had "*Baptized* 600 sinners and *capsized* 1,500 Baptists," was the leading spirit in this, as well as Tates Creek Association. In Boones Creek Association, 973 were baptized, in Long Run, where Philip Fall, Zacheus Carpenter, and Benjamin Allen led the reformation, 1,678 were baptized, and 1,395 were baptized within the bounds of Green River Association. There were baptized, in the whole State, during the revival, something over 15,000. The churches were greatly enlarged in numbers; but almost proportionately weakened in moral power. It is to be feared, that a majority of those baptized during the revival, were not converted, in the Baptist definition of that term, especially in the northern and middle portions of the State.

During the progress of this revival, and while there was general confusion, approaching anarchy, in the churches, there was deeply felt the want of a better educated ministry; and a number of enterprising men in different parts of the State, resolved to secure the establishment of a college, to be under the control of the Kentucky Baptists. Georgetown was selected for its location, and upon petition, the Legislature granted a charter, January 15, 1829, incorporating the following Board of Trustees:

Alva Woods, Thomas P. Dudley, Ryland T. Dillard, Silas M. Noel, W. H. Richardson, Jeremiah Vardeman, John Bryce, David Thurman, Gabriel Slaughter, Joel Scott, Peter Mason, Peter C. Buck, Jeptha Dudley, Benjamin Taylor, Geo. W. Nuckols, Benjamin Davis, William Johnson, Samuel McKay, Thomas Smith, C. Vanbuskirk, James Ford, Guerdon Gates and Cyrus Wingate.

Rev. William Staughton, D.D., an eminently distinguished educator was elected the first president of the college, but died on his way to take charge of the young institution. After some delay, Dr. Joel S. Bacon was elected president, June 11, 1830. He struggled manfully with the embarrassments occasioned by the lack of funds, by suits and injunctions, and controversies

over the management of the property, until forced to relinquish the effort, after some two years. From this time, till 1838, the college was without a president, and was little more than a high school. In October of the last named date, Rev. Rockwood Giddings accepted the presidency of the institution, and, within one year, raised for it a considerable endowment, much of which was lost by a financial crash that ensued. At the end of one year, Mr. Giddings died. He was succeeded in 1840. by Howard Malcom.

Up to this period, the trustees controlled no building, except a small house, erected for the use of the Rittenhouse Academy, chartered by the Legislature, in 1798, and such other buildings as were rented, from time to time, for the use of the faculty and students. The funds of the college, up to the time of Mr. Giddings' election as president, consisted in $20,000, appropriated by Isaachar Pawling, to the establishment of a Baptist college, and to which the institution owed its existence, $6,000, contributed by the the citizens of Georgetown for the purpose of securing the location of the college, and probably some other small donations.

On Mr. Malcom's accession to the presidency, the commodious buildings still in use, were erected with the funds secured by Mr. Giddings; and the college, for the first time had a full faculty and formed a regular system of classes. Mr. Malcom presided over the institution ten years, during which it had a regular course of prosperity.

In 1850, he resigned his position, and was succeeded by J. L. Reynolds, D.D., of South Carolina, who presided two years, and gave place to Duncan R. Campbell, L.L.D. Dr. Campbell was a man of eminent abilities and excellent judgment. He was successful, not only in keeping up full classes in the institution, but also in securing a considerable endowment fund for it. He died suddenly, in 1865, in the full vigor of manhood. He was immediately succeeded by N. M. Crawford, D.D., of Georgia, who presided till 1871, when he was succeeded by Basil Manley, Jr. D.D., of South Carolina. Dr. Manley occupied the presidency about eight years, when he resigned to accept a professorship in the Southern Baptist Theological Seminary. He was succeeded by Richard M. Dudley, D.D., a native of Kentucky, and a descendant of the famous old pioneer preacher

Ambrose Dudley. Under his administration the college has been more prosperous than during any previous period since the beginning of the Great Civil War, and the friends of the institution entertain confident hopes, that under his management it will continue to occupy the front rank among the literary institutions of the Mississippi Valley.

In an address delivered at its fiftieth anniversary, June 31, 1879, Dr. Manly says: "The history of the college has never been written, but its influence has been engraven in imperishable characters on men that have moved men, especially in the Baptist denomination in Kentucky, and in much of the Western country. More than 2,000 students (and more than 200 of these were ministers) have attended in its halls, and received the moulding influence of its instructions."

ISSACHAR PAWLING is a name that ought to be held in grateful remembrance, by the Baptists of Kentucky. He was a native of New Jersey, where he was born, October 19, 1757. In early life, he emigrated to Kentucky, and settled in the Blue Grass region, where he acquired a considerable fortune. When the subject of erecting a Baptist College, in Kentucky was agitated and a Board of Trustees was incorporated for the purpose of effecting this object, Mr. Pawling placed at its disposal $20,000, with a view to aid young men in procuring an education for the gospel ministry. A large boarding hall, bearing his name, was erected on the college ground, at Georgetown, by means of which cheap board is offered to students preparing for the ministry. He was for many years, a pious and devoted member of the Baptist church. He died of paralysis, at the residence of Thomas Dawnton, in Mercer county, April 5, 1832. In an obituary notice written by U. B. Chambers, editor of the Baptist Chronicle, he is justly denominated, the "original founder of Georgetown College."

REV. WILLIAM STAUGHTON, D.D., the first president-elect of Georgetown College, was born of poor, pious Baptist parents in Coventry, England, January 4, 1770. He was early apprenticed to a silversmith, but, making a profession of religion soon afterward, he resolved to obtain an education. He finished his literary course at Bristol Academy, where also he began his ministry. At the age of seventeen, he wrote and published a small book, titled "Juvenile Poems." In 1793, he emigrated to

Charleston, South Carolina. Here he preached about eighteen months. The climate not being congenial, he moved to New York, and soon afterward commenced preaching at Jacobstown, N. J. Here he was ordained to the full work of the ministry, June 17, 1797. In 1806, he was called to the care of the First Baptist church, Philadelphia, where he labored five years, when he went into the constitution of Sansom-street church, of the same city. Of this church, he became pastor, and continued in that position, many years. From this period, he became the leading spirit among the Baptists of Philadelphia. He was a preacher of eminent ability, a man of wonderful energy and industry, and, in public spirit and enterprise, ranked among the leading Baptists of the continent. The Baptist Educational Society for the Middle States, was organized in 1812, for the purpose of aiding young men, licensed by Baptist churches, to procure literary and theological qualifications for the gospel ministry. The following year, Dr. Staughton was chosen tutor of such young men of proper qualifications, as could be induced to come under his teaching. In discharging this duty, he labored many years with zeal and success, receiving the young men he taught, into his family. Spencer Clack, distinguished as a teacher and writer among the early Baptists of Kentucky, was one of Dr. Staughton's pupils.

In the City of Philadelphia, Dr. Staughton organized the first Female Bible Society in the world.* He was the first corresponding secretary of the Baptist Board of Foreign Missions. Having been elected the first president of Columbian College, he moved to Washington City in 1823, to discharge the duties of that office. He held this position till 1827, when he resigned and returned to Philadelphia. In September, 1829, he accepted an invitation to become president of Georgetown College, and, on the 20th of October following, started West to assume the duties of that position. He stopped at Washington to spend a few days with his children. Here he was taken sick, and, on the 12th of December, 1829, left the walks of men to enter the glories of the world beyond.

Rockwood Giddings was born August 8, 1812, in the State of New Hampshire. In early life he professed religion, and

*Lynds Mem. of Dr. Staughton, p. 157.

united with a Baptist church. In 1833, he graduated at Waterville College, and soon afterwards commenced the study of medicine, first in Virginia, and then at Warsaw, Kentucky. Soon after he finished his medical studies, he became convinced that it was his duty to preach the gospel. In 1835, he was ordained to the ministry, and took pastoral charge of the Baptist church at Shelbyville, Kentucky. In the fall of 1838, he was elected president of Georgetown College. The institution was without a faculty or an endowment; the Board of Trustees was composed of three different sects, and Bacon College, under the control of the Campbellites, was springing up in the same town. He entered with great zeal upon the apparently almost hopeless task of extricating the college from its embarrassments. He succeeded in inducing some of the trustees to resign, thereby harmonizing the conflicting elements that had threatened the destruction of the institution. Bacon College was soon removed to another point, and, within eight months, the president had secured $80,000 in unconditional notes for the endowment of the college. The labor endured in performing this work, was too great for his delicate constitution. While preaching, in the month of October, 1839, he sank down in the pulpit exhausted and helpless. He was carried to Shelbyville, where, on the 29th of the same month, he ended his earthly trials and triumphs.

Duncan R. Campbell, L L. D., was born of Presbyterian parents, in Perthshire, Scotland, August 13, 1814. He was educated for the Presbyterian ministry at the University of Edinburgh. After finishing his education, he moved to England, and became pastor of a church in Nottingham, and, afterwards, missionary in London. Becoming dissatisfied with his baptism, he came to the United States in May, 1842, where he was soon afterwards immersed in the First Baptist Church in Richmond, Virginia, by J. B. Jeter. He was soon afterwards ordained pastor of Leigh Street Church, in Richmond, Virginia. After a brief stay in Richmond, he went to Mississippi, where he became pastor of Vernon and Grand Duff churches. His health failing, he came to Kentucky in August, 1845. Here he accepted the pastoral care of Georgetown church, where he labored with much success about four years. He was then elected Professor of Hebrew and Biblical Literature in the Theological Seminary at Covington, Kentucky. While filling that position,

he was pastor of the Newport church, and missionary of the General Association. There were about eighty additions to the Newport church during one winter while he was pastor. In 1852, he was elected president of Georgetown College. While filling this position, he was pastor, at different periods, of the churches at Great Crossing, Mt. Vernon and East Hickman. In 1855, he undertook to raise $100,000 for the endowment of the College. In the fall of 1857, he announced to the Board of Trustees that the sum was secured in good paper. Under his administration, the college greatly prospered, until the breaking out of the Civil War. He died suddenly, at Covington, Kentucky, while on his way home from New York, August 11, 1865.

Nathaniel Macon Crawford, son of Hon. William H. Crawford, an eminent jurist and statesman, was born at Woodlawn, Oglethorpe county, Georgia, March 22, 1811. He was educated at the University of Georgia, where he graduated at eighteen years of age with the first honors of his class. He then read law, but never engaged in its practice. He was afterwards elected Professor in Oglethorpe College at Midway. He married at the age of twenty-nine. At the birth of his first child, he being a Presbyterian and his wife a Baptist, he resolved to give the subject of infant baptism a thorough investigation, in order to furnish himself with arguments to overcome the scruples of his wife. This investigation led to his becoming a Baptist. He soon after entered the ministry, and after preaching a year at Washington, Georgia, he succeeded Dr. Brantly in the pastoral care of the First Baptist Church in Charleston, S. C. After two years, he was elected to the chair of Theology in Mercer University, which he filled with ability from 1846 to 1856. During this period he preached regularly every Sabbath, when his health would permit. About 1852, he had an attack of paralysis, from which he recovered very slowly. On the resignation of J. L. Dagg, D.D., he was elected to the Presidency of Mercer University, but soon resigned to accept the Professorship of Moral Philosophy in the University of Mississippi. After remaining in this position about a year, he was elected Professor of Theology in Georgetown College, Kentucky. In the summer of 1858, he was re-elected President of Mercer University, and spent seven years at the head of that institution. In 1865, he accepted the Presidency of Georgetown College.

He filled this position until June, 1871, when he was compelled to resign on account of failing health. He immediately returned to his native State, where a recurrence of paralysis brought him to the end of his earthly career, October 27, 1871.

Dr. Crawford was a man of eminent abilities. He was a teacher of a high order in every branch of learning he was called to teach. Before his bodily powers were weakened by disease, he was one of the first pulpit orators of the South; and as a clear, strong and forcible writer, he had few superiors.

CHAPTER XXXIII,

THE CAMPBELLITE SCHISM.

The seed of *anti-missionism*, sowed by Campbell, Parker and Taylor, found a genial soil in the territory of Licking Association. As early as 1819, that fraternity declared itself out of the General Union of the Baptists in Kentucky. The next year it withdrew correspondence with Elkhorn Association, assumed the title of *Particular Baptists*, tabled a circular received from the Baptist Board of Foreign Missions, and agreed to receive John Taylor's pamphlet, written against Foreign Missions, and recommend its perusal. This clearly exhibited the spirit of the body, although no direct action was taken on the subject of benevolent societies, till fifteen years later.

At this meeting of Licking Association (1820), a new charge was alleged against Elkhorn Association, to the effect that "They hold in connection with them, churches and preachers that hold and advance doctrines contrary to those on which that association, as well as this, was constituted." The doctrines complained of, had reference to the extent of the atonement. Some, perhaps all, of the preachers in Elkhorn, preached to the unconverted, indiscriminately, that they should repent and turn to God, and that Christ tasted death for every man, while the Licking Association held the doctrine of a limited atonement, and deemed it unsound to preach repentance indiscriminately. It will be remembered that one item in the terms of General Union, was "That preaching Christ tasted death for every man shall be no bar to communion." But Licking Association had declared herself out of the general union. This was the second rupture of the General Union, since its formation, in 1801 ; South Kentucky Association had rent itself off, in 1803, taken the name of Separate Baptists and gone to the extreme of Arminianism, in doctrine ; and now, Licking Association had

rent itself off, assumed the name of Particular Baptists, and gone into Antinomianism. Opposition to all enterprises, having for their object the salvation of men, was a natural result. This action of Licking had but little immediate effect upon the surrounding associations, but yielded some bitter fruits, a score of years afterwards,

A little previous to this period, some discontent was manifested in Red River Association, on the same subject. The beginning of this trouble is related as follows, in the minutes of Bethel Association, of 1826: "In the year 1816, an unpleasantness was manifested by some of our elder brethren in the ministry, towards some of our doctrinal views, namely, the calling on sinners in our congregations, to repent of their sins, and believe the gospel ; and that the invitations of the gospel were to all, to whom it was preached. The nature and extent of the Atonement of the Lord Jesus Christ, then became a matter of controversy ; though not serious, until certain Baptists, from the upper counties of this State, settled among us. At first, they manifested an appearance of friendship and fellowship towards our churches and ministers, which led us to suppose they were desirous to return into the General Union again. We, therefore, upon their application, received them into our churches." The "Baptists from the upper counties," referred to above, were Absalom Bainbridge and perhaps some private members. Bainbridge had been one of the leading spirits in Licking Association. On moving to the territory of Red River Association, probably about the year 1818, he united with the church called West Fork of Red River. As "soon as they obtained a standing among us," continues the narrative, "[they] manifested a *party spirit*, which soon found its way into our Association. Things now became serious ; a want of brotherly love and christian forbearance was soon manifested in the deportment of a number of the preachers and lay members, especially, at the Association, from year to year. Instead of meeting in love, for the mutual edification and comfort of each other, and to preach the glorious gospel to sinners, our meetings became scenes of contention, which reflected on us, as a religious society, and greatly injured the cause of God among us.

"This state of things continued to grow worse, until the the year 1824, when the association proposed to the churches

to meet in convention, and in a brotherly and Christian spirit, to discuss these doctrinal points, at issue between us. Accordingly, 24 churches sent delegates, who met at Union meeting-house, in Logan county, Ky., November 24, 1824. After being organized, the causes of grief were called for, and the only one exhibited was, '*The preaching of the Atonement to be general or universal in its nature.*' After discussing the subject, the convention, by a *unanimous vote*, resolved as follows: '*We agree, after all that has been said on the subject of the atonement, although some little difference of opinion exists, to live together in peace and harmony, bearing and forbearing with each other.*'"

The convention then recommended to the churches, to bury all the weapons of contention. When the proceedings of the convention reached the churches, there was much joy among the friends of peace. But the rejoicing was of short duration. The spirit of Licking Association was too prominent in some of the ministers to be satisfied with anything less than a complete victory. When the association met, in 1825, it was found that sixteen of the churches had rejected the advice of the convention, and some of their letters breathed a spirit of bitterness, not before manifested. It now became apparent to all, that a reconciliation was hopeless. Accordingly, it was agreed to divide the association into two fraternities, the upper, or eastern division, was to retain the old name, Red River. Each church was to have the privilege of uniting with the division it might elect, and the minorities of churches, not agreed on the issue involving the separation, should have letters of dismission to join the churches with which they agreed.

In accordance with this agreement, messengers from eight churches met at the Gilead meeting-house in Todd county, and formed themselves into an association, under the style of Bethel Baptist Association, October 28, 1825. Three other churches were received into the new fraternity, immediately after its organization. They adopted the constitution, abstract of principles, and rules of decorum of the mother fraternity, which were in harmony with the terms of general union. Among the ministers of the new association were the illustrious names of Reuben Ross, John S. Wilson and Wm. C. Warfield, to which that of Wm. Warder was soon afterwards added.

Red River Association was now out of the General Union, and henceforth harmonized with Licking. The schism stopped here, for the present. But the leaven was in many associations in the State, and ultimately produced its legitimate effects, which will be noticed in their appropriate place. These theological subtilties, which had occupied too much of the time, thought and sermons of a certain class of minds, among the Baptists of the West, were being pushed aside by the more novel, if not more practical, issues presented in the current writings of Alexander Campbell. The *Christian Baptist* did not enter into discussion of the shadowy differences of opinion among the Baptists, but boldly attacked their fundamental doctrines, both of theory and practice.

The first positive fruits of Mr. Campbell's attempted reformation, appear to have been gathered in North Carolina. The following extract is from a letter, printed in the Christian Baptist of December 4, 1826: "I have before me a letter received from a Baptist preacher in Wake county, N. C., stating that nine churches of the Raleigh Baptist Association have rent themselves from that association, in consequence of the annoyance they have met with from missionary schemes and missionary beggars. They call themselves the 'Reformed Baptist churches.' I also saw, a few days since, a respectable Baptist preacher from the Neuse Baptist Association, who stated that he thought there were as many as fifteen churches, in that association, ready to separate from the association for the same reasons. He also stated that one church in the Kehukee Association had pointedly declared against the missionary and money-begging system."

It is probable that the reformation effected by these "Reformed Baptist churches," consisted in their adopting Mr. Campbell's current views on the subject of missions, Bible and tract societies, the support of ministers, and theological education, which led, as in most other similar cases, to Antinomianism. But it was not long before Mr. Campbell's theological tenets began to yield fruits nearer home. Up to August, 1829, Mr. Campbell was a member of a society, recognized as a Baptist church. This church was a member of Mahoning Baptist Association. Mr. Campbell's influence was so great, both in the church of which he was a member, and the small association to

which it belonged, that, notwithstanding his known and publicly avowed heterodoxy, neither had he been disciplined by his church for heresy, nor his church by its association for retaining him as a member. The Baptist denomination was, therefore, held responsible for his teaching. The Baptists, generally, were becoming very restless under this exceedingly odious responsibility, while his disciples were daily multiplying in the Baptist churches, and becoming more bold and confident in proclaiming his heresies, under the pseudonym of the "ancient gospel."

In August, 1829, Beaver Association, a small Baptist fraternity in Pennsylvania, met at Providence meeting-house, near Pittsburg, and, after discussing the subject of Mr. Campbell's teaching, resolved to withdraw fellowship from Mahoning Association, on account of its maintaining, or countenancing, the following sentiments, or creed:

1. They maintain that there is no promise of salvation without baptism.

2. That baptism should be administered to all who say that Jesus Christ is the son of God, without examination on any other point.

3. That there is no direct operation of the Holy Spirit, on the mind, prior to baptism.

4. That baptism produces the remission of sins and the gift of the Holy Spirit.

5. That the Scriptures are the only evidence of interest in Christ.

6. That obedience places it in God's power to elect to salvation.

7. That no creed is necessary for the church but the Scriptures as they stand.

8. That all baptized persons have a right to administer the ordinance of baptism.

This is believed to have been the first official declaration of nonfellowship for Mr. Campbell and his followers. The other associations corresponding with Mahoning, withdrew fellowship from it, during the same, and the following month. The Appomattox Association in Virginia, at its meeting, in May, 1830, recorded the following item:

"Whereas, there is satisfactory evidence, that the writings

of Alexander Campbell have exerted what we consider a mischievous influence upon numbers of churches, fomenting envy, strife and divisions among those who had before lived in fellowship and peace. Therefore, *Resolved*, That this association most cordially approves the course pursued by the Beaver and her sister associations in withdrawing from Mahoning."

Frankfort church, of which Silas M. Noel was pastor, was the first Baptist organization, in Kentucky, that took action on the subject. A newspaper war had been waged, about five years, over the differences between the teachings of Mr. Campbell and those of the Baptists; they had been discussed perpetually, in the social circle, and in all the pulpits in the land, and the parties were now pretty clearly defined. The churches had hoped that the strange enthusiasm, enkindled by Mr. Campbell's fertile pen, and plausible preaching, would subside, and the schismatics be reclaimed. Their indulgence had been misconstrued by the "reformers," and tended to increase their aggressiveness. The pastor of the church at Frankfort saw the mistake, and its evil consequences, and induced his charge to send a letter to Franklin Association, of which it was a member, to endeavour to induce that body to take a decided stand against Campbellism, and advise the churches to exclude from their membership, such of its adherents as could not be reclaimed. The letter was, without doubt, written by the pastor. The following extracts from this letter, the first official document written against Campbellism in Kentucky, will exhibit something of the spirit of the "reformation," as well as the excited temper of the Baptists, at that stormy period:

"We have high authority to count those who preach another gospel accursed; to mark them who stir up strife and cause divisions." "We have no authority to receive such into our houses, or bid them *God speed.*"

"At this crisis, those who seek inglorious repose, by making truce with the adversaries, should have their furlough. They are unworthy of the service, unfaithful to the King. We admire charity, but let it be the uncompromising charity of the Bible. All beside is hypocrisy and spiritual venality.

"We viewed them [the Campbellites] as impotent, and unworthy of notice, until they have scattered discord and corruption through many churches. By our forbearance, and their

partial success among the Baptists, they have become vain and impudent. They have, as they think, waged a war of extermination against our altars, our church constitutions and our faith. They blaspheme the Holy Spirit, by denying and deriding his direct and invincible influence in the work of regeneration, before baptism. [They deny] that sinners are saved by grace, *sovereign* and *free*, and justified by the righteousness of Christ, imputed. Even these fundamental doctrines are ridiculed, reviled; and the final perseverance of the saints is made the subject of a jeering, taunting sneer. An apostle would deliver such apostates unto Satan, that they might learn *not* to blaspheme; for, like Alexander, concerning faith they have made shipwreck. They calculate on success by fomenting strife among us, by stratagem and guile.

"While they pour contempt upon our views of the plan of salvation, they have neither candor, honesty, nor magnanimity to disclose their own." "In this struggle we do not expect much from Latitudinarian Baptists. The annals of the church furnish no instance in which they have sacrificed much in defense of truth." "Even, now, they are seen casting a leering, wishful eye towards the enemy's camp. How often have they mutinied and become our worst enemies! In the Arian war, many of them went out from us, and in *this* war with the Pelagians, and Sandemanians,* called Campbellites, many of them may in like manner desert us. God has his own way to cleanse his sanctuary. In Great Britain, some of them have become Socinians; in New England, Unitarians; in Kentucky, Arians and Campbellites."

"Through the minutes of the Beaver Associasion . . . we learn that Mahoning Association has *fallen*; that Mr. A. Campbell, his church and Association, have been solemnly excluded by the decision of the proper tribunal, *the neighboring associations.*"

After inserting the errors, for the countenancing of which Mahoning Association was excluded from the fellowship of the neighboring associations, the writer of the letter continues:

"For these destructive conceits, Mahoning has suffered excision from the fellowship of her sister associations. Add to

*It will be seen that Dr. Noel identifies Campbellism with Sandemanianism.

these . . . [Mr. Campbell's teaching] in regard to the office and work of the ministry, experimental religion, and the abrogation of the ten commandments, and you then have Campbellism unmasked—the creed of the no creeds. Can any real Baptists abide this? Will not this Association consider it her duty, to say to the churches, these corruptions are to be discountenanced, and republish in her minutes, the report in regard to Mahoning, as contained in the minutes of Beaver? We can do nothing less than request it, and instruct our members to vote for this, and every other measure, calculated to suppress these upas sprouts of the dark ages, nick-named 'Ancient Gospel.' George Whitfield, in speaking of Robert Sandeman, to a Scotch audience, emphatically remarked: 'He is an Ishmaelite; his hand is against every man; and every man's hand ought to be against him.'

"Brethren, the reckless spirits of the day have opened wide the floodgates of detraction, and abuse against your church order, your covenants, your constitutions and your faith. They sacrilegiously insult the spirits of the pious dead, by deriding the sanctity of their hope and the triumphs of their faith. The men who have borne the burden and heat of the day, who have preached Christ crucified through the iron grates of prisons, and hymned his praise amid the blaze of kindling fires, are numbered with bigots and enthusiasts . . . . All these heralds of mercy are ranked with lying prophets, and you are modestly invited to record your infamy by abjuring their faith and hope."*

This letter was presented to Franklin Association at its meeting at the Forks of Elkhorn, September 19, 1829. But the Association was not yet ready for any decisive action on the subject. They still vainly hoped that the storm would blow over, and the schismatics be reclaimed. They published in their minutes, "the report relative to Mahoning Association, as contained in the minutes of Beaver," and "the churches were advised to discountenance the several errors and corruptions for which Mahoning Association had suffered excision." This appears to have been done merely to gratify Frankfort church. No reference is made to its errorists and corruptors, in Ken-

*Bap. Chron., Vol. i. p. 34, et sev.

tucky. Even the circular letter made no reference to the turbulent contentions that were convulsing the churches. It was evident that the Association was not yet ready for decisive action. The far-seeing Dr. Noel saw the evil of delay, but could not arouse the Association to a sense of the impending danger to the peace of the churches. Elkhorn Association took one wise precaution, this year. Hitherto the churches had been allowed to send any number of messengers to the association, they might desire. Several of the churches, in the body were supposed to have a majority of Campbellites. Against another year, by the arts, which it was known they did not scruple to use, the schismatics might have a majority in the Association. To guard against these arts, the Association, at its meeting in Lexington, in 1829, passed the following:

"*Resolved*, That hereafter the churches composing this association shall be represented by votes in the following manner, viz: Every church shall be entitled to two votes; if composed of one hundred members, three votes, and one vote for every additional hundred members." There seems to have been no direct action taken at this meeting in regard to the prevailing heresy. The precaution taken by Elkhorn may have been caused by the action of Boones Creek Association the year previous. The Campbellites, having gotten the ascendency in that body in 1828, it entered upon the minutes for that year the following record:"

"This association, having taken into consideration the request of some of the churches for an amendment of her constitution, after mature deliberation, is decidedly of opinion that the Word of God does not authorize or prescribe any form of constitution for an association in our present organized state; but we do believe that the Word of God authorizes the assembling of saints together for his worship. We, therefore recommend to the churches the abolition of the present constitution, and, in lieu thereof, the adoption of the following resolution:

"*Resolved*, That we, the churches of Jesus Christ, believing the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and obedience given by the Great Head of the Church for its government, do agree to meet annually, on the third Saturday, Lord's Day and Monday in September, for the *worship of God;* and, on such occasions,

voluntarily communicate the state of religion among us by letters and messengers."

This proceeding gives sufficient evidence of a Campbellite majority in the associational meeting. The churches, however, refused to comply with the advice. At the meeting of the association at Hinds Creek, in Madison county, the next year, the constitution was sustained by a small majority.

North District Association had, in 1829, a decided majority in favor of Campbellism. The leading issue in that body was the question of creeds. On this question a victory over creeds was easily obtained. The old churches of which the fraternity was composed, was, before the general union, Separate Baptists, and were strongly opposed to all written articles of faith. They had, for the sake of union, assumed the appellation of united Baptists, and subscribed to the terms of general union. But they had by no means purged out the old leaven. Under the artful leadership of John Smith, they threw off what he easily pursuaded them was a yoke of bondage. Having thus severed themselves from the general union of the Baptists, they fell an easy prey to the new doctrine. Ten churches were rescued from the wreck, and were acknowledged by the neighboring associations to be the orderly part of North District Association.

Licking Association adopted the policy of Mr. Campbell in regard to missions, benevolent societies and theological education, but rejected his theology. In her circular letter of 1830, she says: "It is a matter of pleasing astonishment that the schisms and divisions prevailing so extensively in the Baptist ranks, have been kept from among us, and that we have been permitted to enjoy uninterrupted harmony."

Bracken Association appears to have taken no action on the subject of "the Reformation," in 1829. Concord, North Bend and some others of the small associations in the northern part of the State, appear to have been silent on the subject. Sulphur Fork copied into her minutes the action of Beaver Association, and warned the churches against the errors for which Mahoning was excinded.

The confusion was introduced into Long Run this year in a little different way. Two new churches, Pond Creek and Goose Creek, petitioned for membership in the body without present-

ing written articles of faith. Their petition was laid over till the next association, and a committee was appointed to labor with them. No action was taken concerning the prevailing heresy. The churches in Salem Association seem not to have been affected by the heresy, and all the more Southern associations were silent on the subject. The followers of Mr. Campbell were largely in the majority in Tates Creek Association, and the most the Baptist's hoped for was to save a remnant of the churches composing it.

Baptist Association copied into her minutes the erroneous tenets pointed out by Beaver Association, and advised the churches to receive no applicant into membership nor preacher into their pulpits, who held these errors.

It will be observed that, notwithstanding the reckless daring of the schismatics, and the urgent vehemence of some of the church letters to the association, the actions of the latter had all been conservative. This was construed by the schismatics, and especially by their adroit leader, as a confession of the weakness of their cause. The success of the "Reformers" in proselyting Baptists to their views was remarkable. They already had large majorities in Tates Creek and North District Associations; Boones Creek was nearly equally divided; Bracken was doubtful, and their progress had been so great in Elkhorn that they had little doubt that they would, by prudent management, have a majority in the next meeting of that old mother fraternity. With these five associations under their control, they felt confident that they would be able speedily to unite the Baptists of the whole State under their banner. Their aspiration and expectation was to bring the whole christian world into one glorious union "on the Bible alone," in an incredible short time. They did not dream of a separation from the Baptists. They expected to bring the Baptists out of the darkness and smoke of Babylon, and were confident that all that was necessary to accomplish this was to get the Baptists to hear them. This they must do at any cost. Their enthusiasm knew no bounds. They fancied that they could already see the dawning of the Millennium. To confirm them in this happy anticipation, Mr. Campbell started a new periodical (or changed the name of the old one), to which he gave the name of the MILLENNIAL HARBINGER. As John the Baptist came to proclaim the speedy

coming of the Messiah, *this Harbinger* was established to hail the Millennium at hand.

But one more year's labor was to decide the question, as to whether the Baptists were to be brought in to the light, and, with united voice, hail the rising of the morning star, or whether, like Beaver Association, they would remain in Babylon, and cast out the sons of light to wage war against missions, Bible societies, theological education, clergymen, creeds, confessions of faith, associational constitutions, church covenants and other gigantic evils, alone. It was hardly a question with the Millennialists. They were fully assured of the righteousness of their cause, and as confident of the near approach of the Millennium, as McNemar, Dunlavy, Stone and their coadjutors had been twenty-seven years before, and were correspondingly confident of success. The Baptists were hopeful, but not sanguine that the enthusiasts would return to sober thought, and be reclaimed; but if this now feeble hope was not realized, they were determined to exclude the disturbers of their worshiping assemblies and deliberative councils, from their churches and associations. For the present, the contest was for the prominence in Bracken, Elkhorn, Boones Creek, Franklin, Long Run, Baptist and South District Associations, North District and Tates Creek having already been brought under the control of the "Reformers." Each party felt from its own standpoint, the importance in the contest, and both prepared for the struggle. The leaders of the contest on the part of the Campbellites, were John Smith, Jacob Creath, Sr., and Jacob Creath, Jr., on the part of the Baptists, Silas M. Noel, George Waller and Wm. Vaughan; Jeremiah Vardeman and Walter Warder seemed undecided.

Never was there a time when religious controversy caused greater or more unremitting excitement on this continent, than was minifested in Kentucky during the years 1829, and 1830. The contest was a civil war. The contending parties were all members of the same churches and associations. The strife pervaded every department of society. The mad spirit of the hour entered the council chamber, pervaded the worshiping assembly and invaded the sacred precincts of the hearthstone and family altar. Every form of public worship became a subject of wrangling and debate. Songs of praise, prayers for divine

mercy, the regenerating power of the Holy Ghost, preaching from Scripture texts, exhorting sinners to pray, and relating the dealings of God with the soul were made subjects of jeering, contempt and derision. The Baptist division of North District Association complain, in their minutes of 1830, that the schismatics "even deny the special operation of the Spirit in quickening the dead sinner, and by way of ridicule, ask, where did the Spirit hit you? whether in the shoulder or under the fifth rib, etc."* It is not to be wondered at, if the bitterest feelings of which Christians are capable, were engendered.

There was the widest conceivable difference in the spirit and temper of the two parties. The Baptists were like Moses when he looked upon Aaron's golden calf; the Campbellites exhibited the spirit of those who danced around it. The former were overwhelmed with sorrow and mortification, the latter were buoyant, hopeful and enthusiastic. The Baptists wept, prayed and confessed their sins, in the saddest perplexity, were perhaps, too often indignant against the ridiculer of their doctrines and their worship, and longed for peace on any terms that would not compromise their conscience, or their honor. The Campbellites boasted of their superior intelligence and piety, looked forward as to certain and speedy victory, and moved onward as with a show and flourish of trumpets, proclaiming everywhere their successes and triumphs. Their boastful confidence is fitly illustrated by the assertion of John Smith, that, within a few months, he had "baptized seven hundred sinners, and capsized fifteen hundred Baptists,"† and the intensity of their enthusiasm may be gathered from the circumstance of the same John Smith and "two pious Christian women who loved the word that he preached publicly shaking the dust from their feet as a testimony against Stony Point Baptist church, on account of their refusing Mr. Smith permission to preach in their house.‡

It is probable that the proceedings of Franklin, Sulphur Fork, Long Run, Baptist and Boones Creek Associations, tame and conservative as they were, checked in some degree, the progress of Campbellism which threatened to carry everything before it, in the Bluegrass region of Kentucky. But they do not appear to have moderated the zeal, enthusiasm and persistence of its advocates.

*Bap. Chron. V. 1 p. 140. †Life of Elder John Smith, p. 250. ‡Ib. p. 271.

It was doubtful whether a majority of the Baptists in the bounds of Bracken Association favored the new doctrine, or not. It was on the territory of this small but intelligent and respectable, fraternity, that Mr. Campbell first made his appearance in Kentucky, and held his debate with McCalla. He had here many admirers and his followers could not fail to feel a deep interest in carrying the churches of this Association, into the "Reformation." During the revival of 1827-9, the aggregate membership of the churches had increased, from 1,103 to 2,303. Walter Warder was the chief laborer during the revival, but Vardeman, Creath, Jr. and John Smith had visited, and preached among, the churches, and the latter had exerted his full strength in opposing Calvinism, as he termed it, and advocating Campbellism. In 1829, Jesse Holton, known to be a Campbellite, was elected moderator of the Association, over Walter Warder, who had filled that position during the nine years preceding. This and the rejection of correspondence with Licking Association, on the same terms that Elkhorn corresponded with that body, afford sufficient evidence that the Campbellites were in the ascendency in the Association. John Smith, having been requested by Walter Warder to be present, was invited to a seat in the body, and made a speech against the Philadelphia Confession of Faith. Immediately after the Association adjourned, Smith made a tour among the churches composing it, preaching the doctrine of the *Christian Baptist*. He was followed by crowds, and received with enthusiasm. The Campbellites were confident that they had the Association and its churches, fully under their control.

About this time, in the fall of 1829, Wm. Vaughan moved back from Ohio, where he had lived a year or two, and settled again within the bounds of Bracken Association. He at once began to visit the churches and expose the sophistries of Campbellism. His first sermon was at Lees Creek, where Blackstone Abernathy had succeeded him as pastor, on his removal to Ohio, and had led a majority of the church into Campbellism. Soon after this he went to Mayslick church, of which Walter Warder was pastor, and exposed what he deemed the dangerous heresy of Mr. Campbell, in two masterly sermons. Whatever of the delusion of Campbellism had found a place in Walter Warder's creed, was swept away by these two sermons,

and henceforth he took his position firmly on Baptist ground. Vardeman also shook off the enchantment of "the Reformation."

Mr. Vaughan, during this stormy period, had no pastoral charge, except for one Sunday in the month, at Carlisle. He gave his time to visiting the churches in Bracken and the adjoining associations, and combatting the prevailing heresy. In January, 1830, he and Warder were called upon to ordain John Holliday, at Millersburg. They resolved to say nothing about Campbellism on the occasion, and hoped to have a season of spiritual devotion, for which their souls were hungry. But such privileges were seldom enjoyed in the public assemblies, at this period, and their hopes were disappointed on this occasion. When they reached Millersburg, they found Jacob Creath, Jr. there, uninvited, but insisting on taking part in the ordination. This was denied him. That night he preached a Campbellite sermon. Next day Mr. Vaughan answered him in a sermon two and three-quarter hours in length. This, says the subsequent historian, saved Millersburg church from the meshes of "the Reformation."

In the following May, Mr. Campbell sought a personal interview with Mr. Vaughan, in which he endeavored to win him over to "the Reformation," by representing to him, that he would have more friends and be better sustained, if he would join "the Reformation."* He added in the same conversation: "If you and Walter Warder will join the Reformation, this whole conntry will go into it." No inducement, however, could move this good and great man from what he deemed his duty to his Master. He and Warder continued to labor diligently, during the spring and summer, to bring the churches to order, and reclaim the dissenters.

Bracken Association met in Washington, on the first Saturday in September, 1830. There was an intense interest felt by both the parties of which it was composed. The election of a Moderator would determine who held the balance of power. The vote was taken, and Mr. Vaughan was declared elected. This showed a Baptist majority. The Church at Mayslick having divided, and each party presenting letters to the Association, claiming to be the original Church, it was,

*Taken down from Mr. Vaughan's lips, in 1868. See also Bap. Chron. v. ii. p. 37.

Resolved, That the majority be recognized as such; the minority having embraced a system of things called *Reformation*, thereby departing from the principles of the United Baptists in Kentucky, and of the Association.

The Church at Bethel also sent two letters, The minority was recognized as the chureh, the majority having departed from the principles of the United Baptists. North District Association having divided, each party sent a letter and messengers to Bracken. The party composed of ten churches, which held to the original principles of the United Baptists, was recognized as North District Association.

In Elkhorn and Franklin, the confusion and strife were greater than in Bracken. The church at Versailles, between Frankfort and Lexington, and a little nearer the latter than the former, had fully adopted the views of Mr. Campbell, in 1829. The two Creaths and Josephus Hewett were members of this church, and hence were beyond the danger of discipline for prosecuting the work of reformation. The tenets of Mr. Campbell had been adopted by some members, in most, or all of the churches in Franklin and Elkhorn Associations. The policy of the Creaths and Hewett was to watch for any strife that might occur in any of the churches, [as their conduct proved], foment the strife till a division was produced, "take sides" with the party most favoring Campbellism, and, if it should be in the majority, abolish the creed of the church; if in a minority, constitute it a church "on the Bible alone."

At South Elkhorn, the oldest church north of Kentucky river, a division had been produced twenty years before, by the rupture in Elkhorn Association, caused by a contention between Jacob Creath, Sr. and others. Jacob Creath, Jr. became pastor of the majority party. This party which had been recognized by Elkhorn Association as South Elkhorn church, recorded the following proceedings of its July meeting, in 1828:

"WHEREAS, this church, in its original constitution, agreed to receive and adopt the Philadelphia Confession of Faith, the church having taken the subject into consideration, after deliberation thereupon, has resolved to dispense with the Philadelphia Confession, and, from *this time forth*, takes the Word of God as contained in the Old and New Testaments, in their own statements and connections, as the constitution, and to be guided

and directed by them in all things, believing them to be an all-sufficient rule of faith and practice for the government of the church. And, further, we retain the name of the Baptist church of Christ at South Elkhorn."*

The association took no notice of this disorderly act till 1830, when a committee was appointed to visit the church and endeavor to reclaim her from this and other disorders. Failing in this attempt, the church was dropped from the association in 1831, and has since remained a Campbellite church.

The next opportunity afforded the Creaths and Hewett to meddle with a church difficulty was at South Benson in Franklin county. As this affair led to very important consequences, it is deemed proper to give the circumstances somewhat in detail.

South Benson church is located on the south side of Kentucky river, about five miles south-west of Frankfort. It was constituted of six members by William Hickman, Sr., Warren Cash and John Penny, February 28, 1801. William Hickman, Jr., son of the famous old pioneer preacher of the same name, was one of the six who was in the constitution, and was ordained and became pastor of the young church in 1802. The church was very prosperous under his ministry till 1829, when it numbered 298 members.

A little previous to this date, Elder John Brown, a son-in-law of the pastor, manifested some jealousy, had formed a small party in the church, and set on foot a plan to supplant his father-in-law. His plan did not succeed. When Franklin Association, of which South Benson church was a member, took action against Campbellism, in 1829, it became apparent that several members of the church sympathized with that heresy. Mr. Brown seized upon this circumstance to augment his party. He began to denounce creeds and confessions of faith. Meanwhile, the Creaths and Hewett, like Job's war-horse, scented the battle from afar off, and hastened to the scene of action. At the November meeting, in 1829, owing to the inclemency of the day, but few of the members were present. Creath, Sr., and Hewett were on hand. A motion was made "*That no creed is necessary for the church but the scriptures as they stand.*" The motion was carried by a small majority. At the December

*Christian Repository, April, 1858, p. 283.

meeting, this action was reconsidered, and reversed by an overwhelming majority. At the meeting of January, 1830, the malcontents moved a reconsideration of the reversal, both the Creaths being present. The motion was lost. A last effort was now made to reconcile the minority. They demanded a total erasure from the church book of every thing in regard to the advice of the association, and that John Brown should be permitted to preach such doctrine as he had heretofore preached, or pleased to preach, and that the doors should not be closed against any that they might choose to invite. This proposition the church rejected, upon which Creath, Sr., rose, put on his hat and pronounced the minority absolved. Creath, Jr., then rose and proclaimed that he would renew his appointment to preach in that pulpit on the creed question. Another leader rose and vociferated—"All you who are in favor of meeting here on Monday to constitute on this book, (holding up the Bible), say aye." The leaders of the malcontents responded, "aye." On Monday following, the Schismatics assembled in the meeting-house, and were "constituted on the scriptures as they stand," by the two Creaths. John Brown was appointed "Bishop," and two others, Deacons.*

These high handed proceedings aroused the churches to a sense of danger that they had not felt before. All order and decorum had been set at defiance. A call was made for an extra session of the association to consider what could be done to check the disorder. The call was promptly responded to by the churches. Franklin Association met in extra convention at Frankfort on the second Friday in July, 1830. All the (19) churches of the body were represented. Seventy-four messengers were present. Elkhorn, Long Run, Concord, Licking and Sulphur Fork Associations were represented by corresponding messengers. Among the ministers present, not belonging to the body, and who were invited to seats in the council, were John Bryce, George Blackburn, George Waller, Ryland T. Dillard, George C. Sedwick, Joel S. Bacon, Herbert C. Thompson and James Seymore. The introductory sermon was preached by George C. Sedwick. William W. Ford was elected moderator and Henry Wingate clerk.

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*Bap. Chron., vol. 1, pp. 83-84.

This was probably the most important association ever held in Kentucky. The principle object of its meeting was to define Campbellism, which, on account of the ingenious ambiguity of Mr. Campbell's writings, had not been generally understood by the Baptists, and to warn the churches against its devastating influence. This was done in a circular letter, printed in the minutes of the proceedings of the association, and sent to the churches of which it was composed. The circular letter was written by the learned, profound and eminently godly Silas M. Noel, D.D. The letter is lengthy, but it is a clear, unequivocal statement of what Mr. Campbell's teachings were, at that time, as set forth in his own writings, and deserves to be preserved in a permanent form. Mr. Campbell, in the *Millennial Harbinger*, Vol. 1, Page 276, in his usual equivocal style, denies that the circular letter correctly represents him; but, as he does not tell his readers in what particular he is misrepresented, and as the circular refers to the page in Mr. Campbell's publications where each quotation may be found, the reader, who can get access to the Christian Baptist and the Millennial Harbinger, in their original form. can judge for himself. To those who can not gain access to Mr. Campbell's writings, it may truthfully be said that no man ever had a higher character for truth and integrity than Silas M. Noel.

The following is the circular letter:

TO THE CHURCHES COMPOSING THE FRANKLIN ASSOCIATION

Dear Brethren:

You will learn from our minutes, the result of this called session of our Associations. Before Alexander Campbell visited Kentucky, you were in harmony and peace; you heard but the one gospel, and knew only the one Lord, one faith and one baptism. Your church constitutions were regarded, and their principles expounded and enforced, by those who occupied your pulpits. Thus you were respected by other denominations, as a religious community. Often were you favored with refreshing seasons from on high, and many of your neighbors and of your families were brought to a knowledge of the truth. How delightful were your morning and evening interviews, cheered by the songs, prayers and exhortations of brethren, and by the

presence of Him who has promised that where two or three are gathered together in his name, to be in their midst. Have not these happy days gone by? In place of preaching, you now may hear your church covenants ridiculed, your faith, as registered upon your church books denounced, and yourselves traduced; while the more heedless and unstable abjure the faith, and join with the wicked in scenes of strife, schism and tumult. The fell spirit of discord stalks in open day through families, neighborhoods and churches. If you would protect yourselves as churches, make no compromise with error, mark them who cause divisions; divest yourselves of the last vestige of Campbellism.

"As an Assocation, we shall deem it our duty to drop correspondence with any and every Association or church, where this heresy is tolerated. Those who say they are not Campbellites, yet countenance and circulate his *little pamphlets*, are insincere; they are to be avoided. When they say they are persecuted, because they will not swallow the Philadelphia Confession of Faith," you are not to believe it, for no church has called one of them in question on that point so far as we know. It is not so much their objection to this book, but rather our objections to their Confession of Faith, that makes the difference. When they tell you that the Holy Spirit begins the work of salvation, that he carries it on, and that he perfects it, they may only mean that all this is done, by the words of the Holy Spirit, that is, by the Testament read or heard, and not by the quickening energies of God's Spirit, directly. All supernatural, immediate influences are discarded by them, as mere physical operations. All that we have esteemed religion, the work of God's grace in the soul, directly, is rejected. Mr. Campbell calls it a whim—a metaphysical whim! And that you may know the full extent of our objections, we herewith send you several articles gathered from the Christian Baptist, and Millennial Harbinger,* with a reference to the pamphlet and to the page, where you can read and judge whether *they* are, or are not, the reformation tenets. It may be said that these scraps are garbled from many volumes. Verily, they are but scraps; but each

*When reference is made to the Millennial Harbinger, in the thirty-nine Articles, the first Volume of that periodical is meant. C. B. stands for Christian Baptist, and M. H. for Millennial Harbinger.

scrap embodies an opinion easily understood; so that this may with some propriety, be called a *confession of opinions.* We are not obliged to republish his pamphlets. Were we, however, to do it, the nature and bearing of these opinions would not be changed.

THE THIRTY NINE ARTICLES;

or,

A NEW EDITION OF OLD ERRORS, EXTRACTED FROM ALEXANDER CAMPBELL'S CHRISTIAN BAPTIST AND MILLENNIAL HARBINGER.

1. "That there has been no preaching of the gospel since the days of the apostles."

2. "That the people have been preached to from texts of Scripture until they have been literally *preached* out of their senses.

3. "That all public speaking *now* necessary, is to *undo* what has already been done."

4. "*That John Calvin taught as pure Deism as was ever taught by Voltaire or Tom Paine; and that this Deism is taught in all the colleges in Christendom.*"

5. "That all the faith that men can have in Christ, is *historical.*"

6. "That the words 'little children,' in the phrase, 'I write unto you, little children,' (in the epistle of John) are to be understood literally" [M. H. p. 100 compared with p. 104-5.

7. "That faith is only an historical belief of facts stated in the Bible."

8. "That Baptism, which is synonymous with immersion and for which every such believer is a proper subject, actually washes away sin, and is regeneration." [For last two articles, see M. H., pp. 117, 119.

9. "That in the moral fitness of things, in the evangelical economy; baptism or immersion is made the first act of a Christian's life, or rather the *regenerating act itself*, in which the person is properly born again—born of water and spirit—without which, into the kingdom of heaven he cannot enter." [C. B. vol. v. p. 223."

☞No prayers, no songs of praise, no acts of devotion, in the new economy, are enjoined on the unbaptized.

10. "Most certainly, where a man is born of water, there is the bath of regeneration. Jesus gave himself for his bride, the church, and that she might be worthy of his affection, he cleansed her with a bath of water and with the word, etc." (C. B. vol. v. p. 123."

11. "That there is but one action ordained or commanded in the Testament, to which God has promised or testified, that he will forgive our sins. This action is Christian immersion. [C. B. vol. vi. p. 158."

12. "That by the mere act of a believing immersion into the name of the Father, Son and Holy Spirit, we are born again, have all our sins remitted, receive the Holy Spirit, and are filled with joy and peace. (C. B. vol. v. p. 213.

"QUERY. Is a believer in Christ not actually in a pardoned state before he is baptised?

"ANSWER. Is not a man clean before he is washed!! Where there is only an imaginary line between Virginia and Pennsylvania, I can not often tell with ease whether I am in Virginia or Pennsylvania; but I can always tell when I am in Ohio, however near the line; for I have crossed the Ohio river. And blessed be God! he has not drawn a mere artificial line between the plantations of nature and of grace. No man has any proof that he is pardoned until he is baptized. And if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it. [C. B. vol. vi. p. 188."

13. "That Christian immersion is the gospel in water. The Lord's Supper is the gospel in bread and wine." (C. B. vol. v. p. 158. "As water saved Noah, so baptism saves us. He had faith in the resurrection of the earth; and we have faith in the ressurection of Jesus. He believed in God's promise of bringing him out of the water, and we his promise of raising from the dead. We leave our sins where Noah's baptism left the ungodly." (C. B. vol. vii. p. 123. "As in the natural world a child cannot be said to be born of his father until he is first born of his mother, so in the spiritual world, no one can be said to be born of the Spirit until he is born of the water." (M. H. vol. i. p. 206.

14. "Can men, just as they are found when they hear the

gospel, believe? We answer boldly, yes; just as easily as we can believe the well attested facts concerning the person and the achievements of General George Washington." [C. B., vol. 6, p. 187.

15. "We rejoice to know that it is just as easy to believe and be saved as it is to hear or see." [C. B., vol. 5, p. 221.

16. "All the sons of men cannot show that there is another faith, but the belief of facts either written in the form of history or orally delivered.. Angels, men or demons cannot define anything under the term faith, but the belief of facts or of history; except they change it into confidence. While men are talking and dreaming and quarreling about a metaphysical *whim*, wrought in the heart, do you arise and obey the Captain of Salvation. And my word—nay more, the word of all the apostles for it, and of the Lord himself, you will find peace and joy, and eternal salvation, springing from the obedience of faith." [C. B., vol. 6, p. 186.

17. "That to be born children of wrath means only to be born Gentiles." [same page.

18. "Millions have been tantalized by a mock gospel, which places them as the fable places Tantalus, standing in a stream, parched with thirst, and the water running to his chin, and so circumstanced that he could not taste it. There is a sleight-of-hand or religious legerdemain in getting around the matter. To call any thing grace, or favor, or gospel, not adapted to man, as it finds him, is the climax of misnomers. To bring the cup of salvation to the lips of a dying sinner, and then tell him for his soul he cannot taste it without some sovereign aid beyond human control, is to mock his misery and torment him more and more." [C. B., vol. 6, p. 187.

19. "That baptism is the only medium, divinely appointed, through which the efficacy of the blood of Christ is communicated to the conscience. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting." [C. B., vol. 6, p. 160.

20. "No person on earth believed that the Messiah would die a sin offering or rise from the dead, from Eve to Mary Magdalene. If we do not make this assertion good before we finish the essays on the Jewish and Christian dispensations, we shall eat it up." [C. B., vol. 6, p. 217.

21. "The election taught by the college men contemplated all the righteous, from Abel to the resurrection of the dead, as standing in the relation of elect persons to God; than which nothing can be more opposed to fact and scripture; for though Abel, Enoch and Noah were worshipers of the true God, they were not elect men; nay, though Melchisedec himself, King of Salem, was at once priest of the most high God, and the most illustrious type of the Messiah; though he received tithes of Abraham, blessed him, and, as Paul informs us, was greater than he; yet neither Melchisedec nor any of the numerous worshipers for whom he officiated in the quality of God's priest, did ever stand in the relation of elect worshipers in the scripture sense of the word elect. Abraham was the first elect man; and it remains for those who assert the contrary of this to prove their proposition—a thing they never can do by scripture." [C. B., vol. 6, p. 228-9.

22. "Abraham, Isaac and Jacob, were not chosen of God, for the mean, partial purpose of being dragged into heaven, will or no will, on the principle of final perseverance." [C. B., vol. 6, p. 230.

23. "Whether a man can believe, *i e.* imbibe the electing principle, is never answered in the holy scriptures, for this substantial reason: It is never asked. This is an unlearned question of modern divinity, *i e.* (deviltry, if such a word or thing there be,) and could be agitated only by fools and philosophers; all the world knowing that we must believe what is proved." [C. B., vol. 6, p. 231. (Query—Does he believe there is a Devil?)

24. "The 'moral law' or decalogue, is usually plead as the rule of life to believers in Christ; and it is said that it ought to be preached 'as a means of conviction of sin.' The scriptures never divide the law of Moses into moral, ceremonial and judicial. This is the work of school men, who have also *divided* the invisible world into heaven, hell and purgatory." [C. B., vol. 1, p. 147.

25. ☞Look at this. The spirit of God insulted, and his word deceitfully handled, in glossing away the force and meaning of another text, proving the inhabitation of the spirit and his direct agency upon the souls of believers. "*Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for*

us, with groanings which can not be uttered." Rom. viii. 26. Look now at the glossing:

"The spirit referred to in this text is the spirit of man, and not the spirit of God; or rather, it is the spirit of patience; for there is no adjunct or epithet attached to the term spirit, which would authorize the conclusion that the spirit of God is referred to; and why should the spirit of God use groans which can not be expressed in words? Does this weakness belong to that divine agent." [M. H., vol. 1, p. 115.

26. "I have never spent, perhaps, an hour in ten years in thinking about the trinity. It is no term of mine. It is a word which belongs not to the Bible, in any translation of it I ever saw. I teach nothing, I say nothing, I think nothing about it, save that it is not a scriptural term, and consequently, can have no scriptural ideas attached to it." [C. B., vol. 7, p. 208.

27. "*Trinity.* This is one of these untaught questions which I do not discuss, and in the discussion of which I feel no interest. I neither affirm nor deny anything about it. I only affirm that the whole controversy is about scholastic distinctions and unprofitable speculations."

28. 'Come Holy Spirit, Heavenly Dove,
With all thy quick'ning powers!
Kindle a flame of sacred love,
In these cold hearts of ours.'

"In the singing this hymn, which is very ingeniously adapted to your sermon and prayer, you have very unfortunately fallen into two errors. First—you are singing to the Holy Spirit, as you prayed to it, without any example from any one of the old saints, either in the Old or New Testament; and without the possibility of ever receiving an answer to your prayer. The second error into which you have fallen, is this: You acknowledge your church to be the church of Christ; and if the church of Christ, its members of course have the spirit of Christ." [C. B., vol. 7, p. 129.

29. "Does the preacher preach up Sinai instead of Calvary, Moses instead of Christ, to convince or convict his audience? Then he sings.—

'Awak'd by Sinai's awful sound,
My soul in awful guilt I found,
And knew not where to go;
O'erwhelm'd with sin, with anguish slain,
The sinner must be *born again;*
Or sink to endless woe.'
&c., &c., &c.

"I know of nothing more anti-evangelical than the above verses; but they suit one of our law convincing sermons, and the whole congregation must sing, suit or non-suit the one-half of them. But to finish the climax, the exercise is called *praising God.*" [C. B. vol. 5, p. 105-6.

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Queries for the Thoughtful. 1. What *title* is this? 2. What would make it more clear? 3. Who issued this title? 4. Where is it filed? 5. Why does its dubiety forbid to part with every fear, and to banish tears? 6. Could you not make it more clear by instituting a new action, or course of action?

"Without being prolix, or irksome in filing objections to all these specimens of hymn singing, I shall mention but two or three: They are, in toto, contrary to the spirit and genius of the Christian religion . . . . They are an essential part of the corrupt systems of this day, and a decisive characteristic of the grand apostacy." [C. B., vol. 5., p. 107.

30. "To separate and distinguish the spirit from its own word, is the radix of unhallowed speculation. What the gospel, written or spoken, does, in regenerating or purifying the heart, the spirit of God does, and what the spirit of God does, the gospel spoken or written does. Those who reject the gospel proclamation, resist the spirit of God; and those who resist the spirit of God, resist and reject the gospel proclamation." [C.B., vol. 4, p. 282..]

☞ Whoever, then, hears a verse or chapter of the New Testament read, hears the spirit's voice. Such is Mr. C's creed, in regard to the Holy Spirit's energies—that spirit which he imagines is nothing else than the word of Revelation!

31. "The ancient gospel reads thus: 'Unless ye believe, ye cannot receive the Holy Spirit.' . . . 'When ye believe ye receive the Holy Spirit' . . . What does the expression Holy Spirit mean? *Ans.* In scripture, it stands first, for God the Holy Spirit; and secondly, for the holy mind or spirit of the believer. For illustration: 'Why has Satan tempted you to lie unto the Holy Spirit; ye have not lied unto men, but unto God.' And the Savior says, 'How much more will your heavenly father give a Holy Spirit (as it should be translated), to those that ask him.' Again, 'Praying in a Holy Spirit.'" [C. B., vol. 4, p. 249.

32. "THE BELIEF OF ONE FACT, and that upon the best evidence in the world, is all that is requisite as far as faith goes, to salvation. The belief of this one FACT, and submission to ONE INSTITUTION, expressive of it, is all that is required of Heaven to admission into the church. The one fact is, that Jesus, the Nazarene is the Messiah: The evidence upon which it is to be believed, is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts. The one institution is, baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a Christian, in the fullest sense of the word." [C. B., vol. i., p. 221.

33. "*Revivals.* Enthusiasm flourishes, blooms, under the popular system. This man was regenerated when asleep by a vision of the night. That man heard a voice in the woods, saying, 'Thy sins are forgiven thee.' A third saw his Savior descending to the tops of the trees at noon day. A thousand form a band, and sit up all night to take Heaven by surprise. Ten thousand are waiting for a power from on high, to descend upon their souls; they frequent meetings for the purpose of obtaing this power." [C. B., vol. i, p. 187.

To show Mr. Campbell's utter contempt for Christian experiences, it is enough to notice the following narrative written and published by him in the C. B. vol. 7, p. 191:

34. "*Relating experiences.* A good old Virginia negro, and a very regular and orthodox professor, of more than ordinary attainments among the sable brotherhood, was accustomed to prepare '*experiences*' for such of his friends as wished to join the church. He disclosed to them, how they ought to feel in

in order to make good converts, and how they ought to relate their feelings in order to make a good confession. His usual fee was a good fat chicken, for each convert that passed the ordeal of the church. But as he insured his converts for a chicken a piece, if any one was rejected, he got nothing. *No cure, no pay*, was his motto. Once, a negro, more stupid than the others, was rejected; he tried a second and a third time, but was rejected. Sambo then declared he would not insure him, unless he would promise him three chickens. To this he acceded; and by great exertions, he got him able to repeat how bad he felt, how dark it was with his soul, how a great light broke into his mind, how happy he was, and how much he loved Jesus. He was received—and Sambo eat his chickens with joy and a good conscience."

☞ Now this ridiculous, impious fiction, is signed by the editor, A. Campbell, as if it were true. And what is it, but the most pitiful aping of Thomas Paine and Voltaire, in heaping slander upon the regenerating energies of God's Spirit.

35. "Some look for another call, a more powerful call than the written gospel presents. They talk of an inward call, of hearing the voice of God in their souls. This special call is either a lie or it makes the general call a lie. This is where the system ends. The voice of God, and the only voice of God which you will hear, till he calls you home, is his written gospel." [M. H., vol. i, p. 126-7.

36. "Did humanity die, and divinity leave the Son of God? To this the scriptures do not respond. It has arisen from the dissecting knife of theological anatomists. They are as skillful to separate and treat of humanity and divinity in the Son of God, as is Col. Symmes in forming this globe into so many hollow spheres, each having its own properties and inhabitants." [C. B., vol. 2, p. 287. "Is Jesus Christ the very and eternal God? *Ans.* If men could debate such a question upon their knees it would be scarcely admissible. It is an untaught question, a scholastic one in its form, and terms, and tends to perpetuate a controversy, and a peculiar style of speaking, which, the sooner it could be forgotten, the better for both saint and sinner." [C. B., vol. 6, p. 282. "We pray to the same God and Father, through the same Lord and Savior, and by the same Holy Spirit." [M. H., vol. i, p. 175

☞Thus, it seems, he will not pray directly either to Christ or the Holy Spirit.

37. "The Holy Spirit begins, carries on, and consummates the salvation of men." [M. H., vol. i, p. 139.

☞ But mark it, reader, for here lies the deception. It is done simply and wholly by reading or hearing the scriptures, which are the words of the Holy Spirit, and not by an immediate work of God's grace in the heart.

38. "In the natural order of the evangelical economy, the items stand thus: 1st, Faith; 2d, Reformation; 3d, "Immersion; 4th, Remission of sins · 5th, HolyGhost; 6th, Eternal life." [C. B., vol. 6, p. 66. "There are three kingdoms; the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges, and terms of admission. The blood of Abraham brought a man into the Kingdom of Law, and gave him an inheritance in Canaan. Being born, not of blood, but through water and the spirit of God, brings a person into the Kingdom of favor; which is righteousness, peace, joy, and a holy spirit, with a future inheritance in prospect. But if the justified draw back, or the washed return to the mire, or if faith die and bring forth no fruits, into the Kingdom of Glory he cannot enter. Hence good works through faith in Jesus, gives a right to enter into the holy city." [C. B., vol. 6, p. 255.

☞ By this, can we understand any thing else, than the entire rejection of the doctrine of the final perseverance of saints, and justification by the righteousness of Christ, imputed to the believer?

39. "There is no democracy or aristocracy in the governmental arrangements of the church of Jesus Christ. The citizens are all volunteers when they enlist under the banners of the great King, and as soon as they place themselves in the ranks, they are bound to implicit obedience in all the institutes and laws of their sovereign. So that there is no putting the question to vote, whether they shall obey any particular law or injunction. Their rulers and bishops have to give an account of their administration, and have only to see that the laws are known and obeyed." (C. B. vol. v. p. 121.

☞Truly, this is not democracy; nor is it a moderate aristocracy. What is it, short of Episcopacy or Papacy!

BRETHREN: Can you read this, and say or think that it is not, even now, high time to "march out of Babylon?" Doubtless, you can not hesitate. In February, 1825, Mr. Campbell denounced reformation. "The very name," said he, "has become as offensive as the term 'Revolution,' in France." He is now in a paroxysm about reformation. In all the extravagance of unbridled fanaticism, he fancies that he has already introduced the millennium, as far as his tenets have prevailed. The millennium, he dreams, has bursted in upon South Benson, Versailles, Clear Creek, David's Fork and Shawnee Run. Who besides himself, and those who have sold their birth right have —who have committed their heads and hearts for reformation pottage, can indulge in a conceit so silly and ridiculous. From such frenzy and quackery, and above all from such a millennium, may a kind Providence deliver us.

Amen.

This letter of Franklin Association was published in time to circulate among the churches in Central Kentucky and produce its effects before the fall meetings of the other associations. The great struggle was to be in Elkhorn.

The Campbellites expressed themselves as being confident of success in having a majority in the Association. They attributed their failure in Franklin Association, to the fact that they were not permitted to speak during its discussions. Both the Creaths and John Smith were present, and each, in turn, endeavored to speak on the motion to adopt the circular letter, but were refused the privilege,* probably on account of their disorderly conduct at South Benson and other churches. At Elkhorn, the Creaths and Hewitt would be members of the body, and could not be refused the privilege of speaking.

It was one of the fond delusions of Mr. Campbell's early disciples, that they had so much and such clear light that they only needed an opportunity of exhibiting it to convince all the intelligent and candid, of the truth and righteousness of their cause. In a discourse at Silas Meetinghouse, where Elkhorn Association was to meet within a few weeks, Jacob Creath, Sr.,

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*Life of Elder John Smith, p. 349.

said: "In this house, twenty-two years ago, a great battle was fought, and I was victorious. Another great battle is to be fought, and as I have the same mouth I had twenty-two years ago, I shall be victorious again."* About this time a *strategic* movement was made by the Creaths and Hewitt, that can be justified in Christian ministers, only upon the plea that they were insane, from religious enthusiasm. They were all members of the church at Versailles. But now, to be ready for the "Great Battle" as Creath, Sr. styled the approaching conflict, Creath, Jr. took a letter and joined the church at Providence; Hewitt in like manner, joined South Elkhorn church, while Creath, Sr., remained at Versailles. Each of these churches which, according to a resolution of the Association of 1829, was entitled to only three messengers to that body, now sent ten.

Elkhorn Association met at Silas, Bourbon county, Aug. 14, 1830. The Creaths and Hewett, with ten messengers from each of their churches, demanded seats in the body. This caused considerable confusion for a time. But finally, on being publicly remonstrated with, by their friends, the supernumerary messengers withdrew, and an orderly organization was effected. John Smith and nine other corresponding messengers from the majority party of North District Association asked for admission into the body, but they were rejected, and the minority party was recognized. By these means the schismatics were deprived of the influence, in the body, of twenty-one voters and ten corresponding members, and, among the latter was John Smith, at that time the most influential Campbellite preacher in Kentucky.

The vote, which tested the comparative strength of the parties in the Association, was on a motion, made by Jeremiah Vardeman, to drop Versailles church from the body. The circumstances which led to the making of this motion, were these: In the fall of 1829, the Creaths constituted a church in Clear Creek meeting-house in Woodford county, of about forty persons who had split off from Clear Creek church. The aggrieved church brought complaint against the Creath's before Versailles church, for their disorderly conduct. Failing to obtain

† Bap. Chron. vol. i. p. 166.

satisfaction, they preferred a charge against Versailles church, in the Association, of which they were both members. At the same time, Franklin Association preferred a charge against the same church for holding in membership the Creaths, who had constituted a church of the disorderly party at South Benson. The Association took up the charges, and Mr. Vardeman made the motion referred to above, in the following form:

"*Resolved*, That the church at Versailles be dropped from further correspondence with this Association." R. T. Dillard supported the resolution in the opening speech. Jacob Creath sr., spoke about an hour on the other side. The vote was taken, and resulted in 42 for, and 14 against the resolution. Providence church was cut off in the same way for receiving Jacob Creath jr., into its membership. The Association also passed a resolution that it would withdraw correspondence from any church or association that should hold certain errors taught by Mr. Campbell contrary to the faith and constitution of this Association, whenever occasion should require. All the associations in the northern and central parts of the state, took decided grounds against Campbellism.

Baptist Association met at Fox Creek in Anderson county. John Penny was the introductory preacher and Moderator. The Association "*Resolved*,.....To express their decided disapprobation of certain novel opinions entertained and extensively propagated by persons styling themselves teachers of christianity."

South District Association met at Shawnee Run in Mercer county, the third Saturday in August, 1830. John S. Higgins preached the introductory sermon. Ex-Governor Gabriel Slaughter was chosen moderator. The following resolution was adopted: "Whereas Alexander Campbell's writings have exerted a destructive influence over many of the Baptist churches in Kentucky, so as to produce schism and division among the brethren: Therefore, *Resolved*, That this Association advise and recommend to the churches composing her body the propriety of discountenancing the aforesaid writings, together with such preachers as propagate the disorganizing sentiments of Alexander Campbell." Tates Creek Association was reduced to five churches, aggregating only 159 members. These occupied original grounds, and strongly pro-

tested against the system that had reduced their once prosperous fraternity, from 25 churches with an aggregate membership of 2,661, to five churches, aggregating only 159 members. However, at another meeting of the body, later in the same year (1830), she had increased to nine churches with 532 members. North District Association was also reduced, from 24 churches, with an aggregate membership of 2,265, to ten churches with about 800 members. They complain in their minutes of this year, of the bitter taunts and sneers of their triumphant destroyers, the Campbellites, who "even deny the special operation of the spirit in quickening the dead sinner; and by way of ridicule, ask, where did the Spirit hit you? whether in the shoulder, or under the fifth rib, etc."

Concord Association met at Hopewell, in Henry county, October 27, 1830. The following extract from her minutes of that date, will show her position in reference to the new doctrine:

"From the request of a majority of the churches composing this Association, expressed in their letters and some of them directly requesting the Association to devise a proper course to be pursued by them towards those modern teachers of theology, commonly called Campbellites, we offer the following advice:

1st. We believe the churches should not invite them to preach in their meeting-houses.

2d. That we should not invite them into our homes to preach, nor in any way bid them God speed, nor their heretical doctrine.

We advise you, brethren, to be particularly on your guard. When they are talking about the Spirit, we believe they only mean the written word, and when they speak of regeneration, they only mean immersion in water."

The proceedings of Franklin Association, at its extra session, in July, 1830, have already been noticed. At its regular meeting in October, of the same year, at South Benson, it recorded the following item: "In answer to the request of the church at Frankfort, in regard to communing with those who have departed from original principles, the Association unanimously answer: We wish it to be distinctly understood that all persons aiming to prostrate our constitutions and the union, by declaring against creeds, or by sapping and mining the pil-

lars of our constitutions, by innovations on our faith, customs and usages, ought to find no place in our pulpits, or at our communion tables. Our members should plainly understand that by approaching any table, set by these people, to commune, they would thereby forfeit the fellowship of all Regular or United Baptist churches." This Association and Frankfort church, from the first, uttered no uncertain sound, and hence, during the life of their honored standard bearer, S. M. Noel, they had little trouble from the innovations of Campbellism, except the schism at South Benson, which first aroused the Association to action.

Long Run Association met at New Castle, the 1st Friday in September, 1830. Pond Creek and Goose Creek churches, which had petitioned for membership in the body the year before, again, under the leadership of Benjamin Allen and Zacheus Carpenter, sought admission into the Association, without any written expression of their faith. They were rejected. The following extracts from the minutes of the Association of that year, defines her position on the subject referred to:

"The request from Bethel and Buck Creek churches, respecting Campbellism, was then taken up and the following answer adopted: . . . . . As the writings of Alexander Campbell are in direct opposition to the existence and general dictates of our constitution, we, therefore, advise our brethren that they discountenance those writings, and all those who support that course of rebellion against the principles of our associational existence."

This was clear and unmistakable, and had they stopped there, they would have saved the churches much confusion. But. through a mistaken notion of that charity which "rejoiceth not in iniquity, but rejoiceth in the truth," they must needs give further advice. "That they exercise great tenderness in relation to those among us, who think differently from us." This attempt to pet the crying babies of reformation, only emboldened them, to enlarge their demands, and ultimated in the loss of two churches in the Association, and greatly weakened a number of others.

Sulphur Fork rejected a party of Friendship church for holding the doctrines, That the Holy Spirit in the conversion of sinners, is confined to the Scriptures. That we are under

no obligations to the moral law. That Christ did not suffer in his death, the penalty due to sinners. That all that itis necessary for a sinner to relate in order to become a church member, is that he believes Jesus Christ is the son of God; for denying the authority of our articles of faith, and for retaining in their membership, a minister who communed with the Unitarians. This association had been sufficiently explicit in her condemnation of Campbellism the previous year.

Licking Association rejoiced in an entire exemption from the confusion and annoyances that afflicted her sister fraternities. Boones Creek Association was reduced from thirteen churches with a total membership of 1,800, in 1829, to seven churches with 439 members, in 1832. Of Salem Association, Samuel McKay wrote, under date of October 3, 1830: "On Friday last, the Salem Association met in the new Baptist meeting house in Bardstown. It will be gratifying to the friends of sound principles, to learn that this old and respectable Association stands unmoved. The same unanimity that has prevailed in her councils for forty years, was strikingly manifested in this meeting. Not a preacher of her body has imbibed the *mania* of the would be reformers. Every church seems to be determined to maintain the good old Baptist sentiments. The reforming schemes of the day were not spoken of, or even hinted at, during the session."

Russells Creek Association met at Pitman's Creek, Sept. 18, 1830. John Steele had been appointed to preach the introductory sermon, but, on account of his having adopted the views of Alexander Campbell, was not permitted te preach. John Harding was chosen Moderator, and Horatio Chandler, Clerk. The following extracts from her minutes are worthy of being preserved. "In answer to the request of the churches at Gilead and Columbia, relative to Campbellism.—This Association, as well as all others with which we correspond, knowing that heretical and contradictory tenets are maintained by many who *profess* to believe the Scriptures to be the word of God, and the only rule of faith and practice, have deemed it necessary to adopt certain principles of union, expressing their views of the fundamental doctrines of the Scriptures, Therefore, should any member of the Association discard said principles of union, and maintain the propriety and expediency of uniting upon a

bare profession of a belief of the Scriptures, that such an individual is at war, not only with the Association, but with the whole connection; and the Word of God declares that a house divided against itself cannot stand. We have more to fear from internal than external enemies. Therefore,

Resolved That we advise the churches, that if any member shall, after admission, persist in discarding said principles of union, to exclude such members from fellowship, And further,

Resolved, That no church, nor any members thereof, invite, or permit any teacher or preacher to preach in their private houses, or meeting houses, who is known to be hostile to the principles of union; who maintains the abrogation of the moral law, or denies the agency of the Holy Spirit in the conversion of sinners, and in the sanctification and perseverance of believers. "We beseech you brethren. to mark those who cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them." "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached, let him be accursed." Gal. i: 8. "Turn away from such as have a form of godliness, but deny the power." 2 Tim. 3: 5. "If there come any unto you, and bring not this doctrine, (i. e. the doctrine of Christ) *receive him not into your house*, neither bid him God speed, for he that biddeth him God speed *is partaker of his evil deeds*." 2 John, 10, 11.

These decisive measures of the Associations, prompted by the churches of which they were composed, led to a separation of the Campbellites from the Baptist churches. This was accomplished speedily in the northern and central portions of the State, but in the more southern and western regions of the commonwealth, the division took place at a somewhat later period: So that the separation was barely completed at the meeting of the associations, in 1832, at which time I. M. Allen published his first Register of the Baptists in the United States. This was a very valuable work, it being the first statistical register of the Baptists in this country, since Mr. Benedict published the first edition of his History of the Baptists, in 1812. Mr. Allen's account of the Baptists of Kentucky is defective. He gives the names of only thirty-one Kentucky associations, (Eagle Creek, the name of which he gives, being in Indiana or

Ohio) whereas there were thirty-eight of these fraternities, in the State, besides about half the churches of Red River Association, the remainder of which were in Tennessee. He also registers a second North District Association, with eighteen churches and a total membership of 1,382, which was the Campbellite division of old North District Association—not quite out of Babylon at that time. He gives no statistics of South Kentucky and Red Bird, and leaves out of his list the names of Drakes Creek, New Salem, Laurel River, Little River, Clarks River, Cumberland River and West Union.

Diligent research has enabled us to procure a complete list of the associations. There are some defects in the satistics of a few of the small fraternities. But our estimate may be relied on as coming within a few hundreds of the exact aggregate in the numbers given below.

It has been observed that the revival of 1827 added great numbers to the churches, a large proportion ot whom were brought in under the teachings of Mr. Campbell's followers. It could not be expected that such would be very stable members of Baptist churches, when seasons of religious declension and trial came on. The Campbellite schism began with the close of the revival, and with it, commenced a religious dirth, that continued eight years. From the apostacy of the new converts, and the Campbellite defection, the Baptist denomination lost nearly all it gained by the revival. The statistics of the denomination, in Kentucky, for 1829, gives 34 associations, 614 churches, 45,442 members. At the associational meetings of next year, the reports showed the same number of Associations, besides one, newly constituted, 574 churches, and only 39,957 members: a loss, in one year, of 40 churches and 5,485 members. In 1832, the reports showed 37 associations, 608 churches, and 35,862 members: an additional loss, in two years of 4,095 members. This was a total loss of 9,580 in three years. In 1835, there were 599 churches, and 39,806 members: a gain of only 3,947, in three years. In 1830, the population of the State was 687,917; this gave in round numbers one Baptist church to 1,158 of the population, and one Baptist to every 17 of the population.

The other principal religious denominations in the State had increased rapidly during the last decade. The statistics of

the Methodist church, for 1830, showed 6 districts, 51 circuits and stations, 93 preachers, and 28,189 members.

The Presbyterians numbered 5 presbyteries, about 50 ministers, and near 6,000 members. The Cumberland Presbyterians kept no statistics, but they had enjoyed twenty years of almost uninterrupted prosperity, and were probably more numerous in Kentucky, at that time, than the sect from which they sprang. The Campbellites, who were severed from the Baptists during this, and the preceding year, probably numbered from 8,000 to 10,000, and the Newlights were about as numerous. The other sects in the State were still insignificant in numbers. The Baptists were still the most numerous sect in the State, but not, as heretofore, equal to all others combined.

CHAPTER XXXIV.

DISCOURAGING CONDITION OF THE BAPTISTS IN KENTUCKY IN 1830—1837—BAPTIST STATE CONVENTION.

If the Baptists of Kentucky were in a most happy and prosperous condition in 1820, they had oscillated to the other extreme, at the beginning of the next decade. Their numbers had been greatly depreciated by the Campbellite schism. They had been kept in a continued state of confusion and irritation for seven years. The spirit of bitterness had almost supplanted the spirit of devotion and piety. A gloomy religious dearth pervaded the whole State; and noxious plantsof discord were springing up in all the churches and associations. The seeds of these ill weeds sown years before, began now to yield bitter fruits in ample abundance. During the prevalence of Campbellism in the churches, that heresy had been the all-absorbing topic of discussion. The Baptists who fell not into the ways of Mr. Campbell's teaching, were closely united in opposing it, and in their strong opposition to the new doctrines, their minds were diverted from the diversity of sentiment that existed among themselves, and that had been insensibly intensified during these years of bitterness and strife.

On some points of abstruse doctrine, differences of sentiment existed among the Baptists of Kentucky, from the first settlement of the country. Of as early a date as 1785, Rev. David Rice says: "The Baptists were at this time, pretty numerous and were engaged in some disputes among themselves about abstruse points which I suspect neither party well understood."* They agreed on terms of General Union, in 1801, and the denomination was nominally united. But the union was

*Bishop's Memoirs of Rice, p. 70.

only nominal. The great body of the denomination adopted the Philadelphia Confession of Faith, with certain exceptions, and were Calvinistic in sentiment. A smaller party were inclined more toward Arminian views. The extremes of these parties provoked each other, and the breach between them continually widened. The Hyper-Calvinists began to insist on the doctrines of eternal justification, a limited atonement, and the impropriety of preaching the gospel to sinners. The split between Licking and Elkhorn Associations, and the division of Red River Association have already been noticed. Attention was turned away from these differences, in 1825, by the more exciting contest with Campbellism. In 1830, the Arminian element was sloughed off with the Campbellite faction, and now that the excitement consequent upon the Campbellite infection, was allayed by the excision of the faction, the old differences among the Baptists were revived. The two parties arrayed against each other at this period were known as Missionaries and Anti-missionaries. The former, which embraced the main body of the denomination, held the doctrinal sentiments of Andrew Fuller, from which circumstance they were, by way of reproach called *Fullerites*, both by the Campbellites, whom they had excluded, and the Antinomians, who were still among them. They were in favor of missionary operations, Bible distribution and theological education, but were not united as to the proper methods of carrying out their benevolent enterprises. The Anti-missionary party was divided into two factions. One of these, represented by Licking and Red River, and, at a later period, by several other small associations, was decidedly Antinomian, in its doctrines; the other agreed with Fuller on the doctrines of grace, but "opposed all human societies" as mediums for spreading the gospel. The members of this last named faction were popularly distinguished as "Go-Betweens," on account of their being supposed to occupy a middle ground between the Missionaries and the Antinomians. The Antinomian faction was divided on the Two-Seeds doctrine of the notorious Daniel Parker, and subsequently, on the doctrine of the ressurrection.

Had all these antimissionaries been cut off from the denomination at the time the Campbellites were excluded, it would have further diminished the number of Baptists in the State by

about 7,000. But it would have greatly strengthened them in their power of recuperation. But the churches and ministers were weary of strife and division, and were willing to bear much for the sake of peace. Yet, with all the conflicting parties in the churches, it seemed impossible to make any advance. All the intelligent of the denomination saw that the cause of Christ was languishing, that the churches were diminishing in numbers, and still more in piety, intelligence and the enforcement of discipline. They bowed their heads and wept over the waste places of Zion, but their councils were all divided, and they could not arise and repair the breaches. Many were willing to give of their means to aid ministers in building up the weak churches and preaching to the destitute, but the anti-missionaries were not only unwilling to aid any missionary enterprise themselves, or, as they expressed it, help God to do his work, but they made it a breach of fellowship for others to do so. A little incident shall be recorded here to illustrate the proscriptiveness of the anti-missionaries, who were sufficiently numerous in a majority of the churches to intimidate or greatly annoy any member who should attempt to aid in the spread of the gospel.

A Mr. McMurry, who was a member of a Baptist church near Scottsville, Kentucky, gave a dollar to some missionary enterprise. This highly culpable act was soon noised among his brethren. At the next church meeting, a charge was taken up against him for this disorderly conduct, and he was cited to attend the following church meeting to answer the charge. When his case was called at the next meeting, he spoke to the following purport: "Brother Moderator, I have labored very hard with my own hands to accumulate what little of this world's goods I possess. I thought I had obtained it honestly, and had a right to dispose of it in any way that I deemed fit, so that I did not injure my neighbor by it. But it appears that I was mistaken. I wish to do right. If the church claims the right to control my property, I cheerfully submit to her superior wisdom. [Taking a bunch of keys from his pocket]. Here is the key to my corn crib, this one will admit you into my meat house, and this third one unlocks my money drawer. Take them, and dispose of my possessions as you think most to the glory of God." Laying the bunch of keys on the clerk's table,

he resumed his seat. The church did not take possession of his keys, and his wit saved him from exclusion, or a humiliating confession of guilt.

The support of their ministers was generally neglected by the Baptists of Kentucky, as it had been in Virginia and North Carolina, from the first settling of the country, and there was a strong prejudice against preachers having a fixed salary for preaching. But the principle that ministers, who devoted themselves to preaching the gospel, should be supported by the churches they served, was never denied by the early Baptists of Kentucky. And we know that this principle was carried into practical effect at Bryant's Station, Clear Creek, Forks of Elkhorn and other churches, where some of the pastors received fixed salaries, and others received a reasonable support, even before Kentucky became a State. The origin of the prejudices against salaried, or "hireling preachers" has already been stated. Some of the preachers, themselves, partook of the popular prejudice, and others, it is to be feared, held their peace upon the subject, because they feared to incur popular indignation, and others still, whose ignorance wholly unfitted them for the ministerial office, declaimed against "hireling preachers," as some of the same class still do, solely for the purpose of gaining popularity.

This evil was not so sensibly felt in the early history of the country. The emigration of ministers from the older States, furnished a full supply of preachers, who, in struggling, with intense enthusiasm, for the coveted boon of religious liberty, had acquired the habit of enduring hardships and poverty in preaching the gospel without charge. The people in the new country were illiterate, and it required little more preparation for the pulpit than the acquisition of the simple knowledge of the plan of salvation, good strength of lungs, and a pathetic intonation of voice, with a character of sincerity and piety, to meet their religious wants. These hardy, honest preachers labored or hunted all day, and all the week, and then told the simple story of the Cross, in their own cabins, or those of their neighbors, or, in their rude meeting-houses, on week nights and Sundays; and in this way the people were supplied with the bread of life. But when the country became older, and the people were better educated, it required a better informed ministry. In order

to have this, the ministers must not only have a better mental training, but they must also have time for study, while they are engaged in their holy calling. Living, also, becomes necessarily more expensive, and it requires more of the time and thought of the householder, to provide for the wants of his family. But, unfortunately, the Baptists of Kentucky kept up the early habit of neglecting the support of their ministers, almost entirely. The subjects of theological education and ministerial support began to be discussed with much interest, among them, and it is probable that the Baptists of Kentucky would have made improvements in these important measures at a much earlier period than they did, if it had not been for the potent opposition of Alexander Campbell, who had gained a great influence over them in the manner before related, and who, in 1823, began a most furious attack on theological education and a "hireling clergy," and kept up the disgraceful onslaught, till he was excluded from the fellowship of the Baptists, in 1829.

By this time the illiterate, suspicious and covetous, among the Kentucky Baptists, had all their old prejudices and suspicions aroused and intensified against "hireling preachers." Georgetown College had been erected, in 1829, by a few noble Christian men, with an especial view to the educating of young ministers. But the same evil influences rendered it almost useless, during the first ten years of its existence. It appeared as if all the powers of darkness had arrayed themselves against the Baptist churches in Kentucky, at this gloomy period, for their utter annihilation. Wise and good men felt that something must be done speedily, or the denomination would fall to pieces of its own discordant weakness, or descend to a contemptible imbecility, that would render it a curse, rather than a blessing to mankind.

In this hour of peril, the ever to be honored Silas M. Noel, whom God seems to have raised up, to be used as his instrument for delivering his people from destruction, in the time of their extremity, took the lead in an enterprise, designed to unite the discordant elements of the fractured and discouraged denomination, and to engage them in the more active and consecrated service of the Master. This design was to bring the ministers and leading members of the churches together in solemn council, when they might devise measures upon which they could

unite in restoring peace and confidence among the churches, and in building the waste places, and extending the borders of Zion.

As early as 1813, Dr. Noel proposed to the Baptists of Kentucky a plan for forming a "General Meeting of Correspondence," in which ministers and other members of the churches should meet together from all parts of the State, at least once a year; for the purpose of consulting together, as to the best means of of advancing the Redeemer's Kingdom. The proposal was made through the first number of the *Gospel Herald*, edited by Mr. Noel, and issued in August of that year. The subject was taken up by Elkhorn Association, and deferred to the next meeting of that body, that the churches might have time to consider it. The Association took up the subject again, in 1814, and, after discussion, rejected the proposition. The subject seems not to have been agitated again, till 1827, when it was proposed, through the columns of the *Baptist Recorder*, edited by Spencer Clack and George Waller. John S. Wilson favored the movement, at this time. But the great excitement on the subject of the Campbellistic heresy, interposed an insuperable barrier to carrying it into effect, at that time.

In 1831, the subject of a "General Meeting" was revived. But now, a new difficulty appeared. It was manifest that such a meeting, or convention, in order to effect the ends proposed, must be a Representative body, But for such a body there was no constituency. It would not do to depend on the churches and associations to represent themselves in a convention in their present demoralized condition. The missionary societies, that had so warmly and liberally supported foreign and domestic missios, before *the Christian Baptist* "stopped" their operations, had been dissolved, The first thing to be done in the new enterprise, therefore, was to form a constituency for a convention.

Dr. Noel published a call for a meeting of the friends of the enterprise, to be held in Frankfort, on the 11th of December, 1831. The personal influence of Dr. Noel, if no higher a motive, brought together a large assembly. By the request of the meeting, S. M. Noel delivered a discourse, on the necessity of a common effort among the friends of religion, to send the

gospel speedily and statedly to all the destitute places within the limits of this State, from the TEXT, "*Let us rise up and build.*" Neh. 2-18.

In the afternoon, a society was formed of 153 members, under the style of the "Frankfort Association, auxiliary to the Kentucky Baptist Convention (expected to be instituted)." The association issued an "Address to the Baptists of Kentucky," setting forth the objects of the proposed convention, and urging them to form similar associations as speedily as practicable. The following preamble and resolution was passed:

"*Whereas*, we consider it all important to the interest and well being of the Baptist denomination in Kentucky, that a common effort be made to supply the destitute churches and waste places with evangelical preaching, at stated intervals; and to ascertain our strength in regard to churches, ministers and associations, with our annual increase or decrease, to be published for the use of all; and to strengthen our hands, by promoting a better acquaintance among churches and ministers; and to give to each and every church, according to her necessities, the benefit of such gifts as have been bestowed upon us, by encouraging a system of *traveling preaching*, in addition to our present plan: Therefore, *Resolved*, That we invite our brethren and friends throughout the State to co-operate with us by forming similar associations, and to meet by their representatives, in a State convention, that some plan or system may be devised and adopted, to effect the purposes and objects above stated."

Two other associations having been formed, a call was made for a meeting of representatives from the three associations and such churches as might choose to represent themselves.

The meeting was held at Bardstown, commencing March 29, 1832, and continued three days. The following is a list of the organizations represented, together with the names of their representatives:

Frankfort Association—Silas M. Noel, George Blackburn, James Shannon, Henry Wingate, George Woods, George Ramsay.

Little Union Church, Spencer county—Aaron Bridges.

Green River Church, [now Lonoke] Hart county—Albert G. Maxey.

2d. Church, Louisville—J. B. Smith.

Georgetown Association—J. S. Bacon, U. B. Chambers, G. W. Eaton, Wm. F. Nelson, P. J. Burrus, John Bryce.

Cox's Creek Church, Nelson county—Isaac Taylor, Joshua Hobbs, Abner King.

Lexington Association—R. T. Dillard, F. F. Sieg, H. C. Thompson.

Salem Church, Bardstown—Samuel Carpenter, A. Graham, George Penny, Henry Gore.

Zoar Church—James E. Duvall, J. S. Eaton.

1*st Church*, Louisville—Silas T. Toncray, John Delph, Thomas Parrent.

Mill Creek Church, Nelson county—Thomas Linthicum, Thomas Lewis.

Bloomfield Church, Spencer county—James Porter, William Davis, S. Clack.

In addition to these, the following ministers, being present, were invited to seats: George Waller, David Thurman, Jacob Lock, Joshua Morris, William M. Brown, and perhaps some others. The whole number of delegates was 34. Silas M. Noel was elected moderator, and Henry Wingate clerk. The meeting adopted the following:

CONSTITUTION OF THE KENTUCKY BAPTIST STATE CONVENTION.

ART. 1. This convention shall be known by the name of the Kentucky Baptist Convention.

2. It shall be composed of those, and those only, who belong to or are in correspondence with the General Union of Baptists in Kentucky.

3. Any church, auxiliary society or association belonging to the Baptist connection, shall be entitled to three representatives qualified as in Article 2.

4. The representatives of the churches, societies and associations, when assembled in convention, shall have no ecclesiastical jurisdiction over the churches or associations, nor act even as an advisory council in cases of difficulty between churches; nor shall they interfere with the constitution of any church or association, nor with the articles of general union.

5. The convention, when met, shall elect a moderator, three corresponding secretaries, clerk, treasurer, and as many

other members as the convention may, from time to time, think necessary; who, together with said officers, shall be an executive board; a majority may constitute a quorum for business. During the recess of the convention, its business shall be transacted by the executive committee, who shall have power to fill vacancies in their own body, and shall submit a report of their proceedings to each annual meeting.

6. The convention shall, annually, collect and publish a statistical account of the churches and associations in this State, devise and execute plans for supplying destitute churches and neighborhoods with the gospel of Christ, and have the power to disburse monies, contributed by the churches and associations, in the manner specified by the contributors, provided special instructions are sent.

7. All monies contributed by the churches, associations and others to aid traveling preachers and to advance the benevolent views and objects of the convention, generally, shall be specifically appropriated to those purposes.

8. The convention shall send forth men of tried integrity and usefulness to preach the gospel.

The two only remaining articles relate to the time and place of meeting, and the amending of the constitution. A brief circular letter was appended to the minutes of the Convention, explaining the objects of the institution, as set forth in the constitution. The sum of $190.68¾ was placed at the disposal of the convention, and, after passing some unimportant resolutions, it adjourned to meet at New Castle the following October.

The only important business transacted at the "adjourned meeting" at New Castle was the adoption of Rules of Decorum and the report of a special committee that had been charged with the duty of establishing a weekly newspaper, as the organ of the convention. This duty had been discharged by the establishment of the *Cross and Baptist Banner*, the first Baptist weekly that was published in Kentucky. The first number had been issued previous to this meeting of the Convention. Uriel B. Chambers was its editor, and assumed all the pecuniary responsibility of its publication, taking the profits of the paper as a compensation for his labors.

The first annual meeting of the Kentucky Baptist conven-

tion was held at Lexington, beginning May 25, 1833. George Waller preached the introductory sermon. There were present 26 delegates, representing 10 auxiliary associations and 3 churches. The report of the executive committee was encouraging. Forty commissions had been issued, ten of which had been accepted by the missionaries. Ninety weeks of missionary labor had been performed, and between 400 and 500 had been baptized. The receipts of the committee, during the year, amounted to $595.52½, which was overdrawn by the missionaries, leaving a small indebtedness on the committee.

The second annual meeting of the convention began in Louisville, October 18, 1834. Alfred Bennett of New York preached the introductory sermon. Only 15 delegates were present. Only three churches were represented, the other twelve delegates being from auxiliary associations. The report of the executive committee was gloomy and discouraging. They lament the death, from cholera, of David Thurman, Herbert Waggener, James H. L. Moorman and David Kelly, all friends of the convention, and the last two, in its employ, as missionaries, at the time of their death. The Treasurer's report showed the receipts for the year to have been only $339.17½. It was sufficiently manifest, that the convention, which was unpopular from the beginning, was constantly becoming more so. The friends of the organization made strenuous efforts to sustain it. Bnt their efforts were in vain. It was manifestly falling to pieces. Some of the district associations passed resolutions against it, while others were silent on the subject. A new paper, called the *Baptist Banner*, was started in Shelbyville, edited by J. S. Wilson, M.D., and issued semi-monthly as a rival of, if not in opposition to, "the Cross and Baptist Weekly Journal," the organ of the convention.

An adjourned meeting of the convention was held at Frankfort in January, 1835. John S. Wilson preached the introductory sermon. Ten ministers and seven delegates were present. It appears from the wording of the minutes, that the preachers present were not delegates. The finances of the convention were less satisfactory than at the previous meeting. For the purpose of enabling the Executive Committee to employ more missionary labor, a call for $1,000. to be raised by $10 subscriptions, had been made through the papers. The conven-

tion endorsed the call by a resolution, and $140 of the amount was subscribed, before the convention adjourned. A committee to devise a more efficient plan of itinerant preaching, appointed at the previous meeting of the convention, and consisting of John S. Wilson, George Waller, U. B. Chambers, John Scott, Silas M. Noel, and Samuel Haycraft, now made a lengthy report, in which they lay down seven propositions, or principles. The first four, they aver had been received by the churches. The remaining three, they attempt to sustain by copious quotations from the scriptures. The four conceded propositions are as follows:

First, That the church is the *only*, and consequently, the highest ecclesiastical authority and government delegated to men by Jesus Christ, the King of saints.

Second, That all other associations or councils, are not only subordinate to the authority of the churches, but can act in no other capacity than to advise or help them in doing good.

Third, That this advice or help, has been long found highly important; for concert or united strength, has accomplished, by the blessing of God, a thousand-fold more, in the triumphs of the Redeemer's Kingdom than could have been done without it.

Fourth, The special call by the Holy Spirit of God to the work of the ministry; and by the voice of God in the church, the consecrating and sending forth of such men to the great work.

An attempt is made to sustain the following propositions, by scripture quotations:

1st. That it is the duty of the church to support the ministry.

2d. That the call to the ministry includes all the time and talents of the person called.

3d. That [there is] *subordination* and *coincidence* in the arrangements for systematic labor."

It is difficult to determine exactly what ideas are intended to be conveyed by the language of this third proposition. Indeed, it seems to be the purpose of the writer, as if conscious that he was treading on dangerous ground, to advance very cautiously. The scripture texts he quotes to support the proposition, would indicate that he was attempting to support the Episco-

pal theory of ministerial co-operation. And the following sentence, with which he closes his argument, still further confirms his readers in the belief that he is advocating English Episcopacy: "Either by office, or by common consent, we see, some one fill the place of *Helper*, to all the other ministers, as to their arrangements for combined and efficient labors; and, although we have now no living Apostles, yet the *principle they acted on must be as necessary now, as then.*"

We cannot avoid the conclusion, that the term *Helper* is but another name for *Apostle*, or, in Episcopal parlance, *Bishop*, and we are still more fully convinced of this, when we examine the plan of ministerial co-operation, deduced from the above seven propositions, or, rather from the last of the seven. The following is the plan recommended by the committee, and adopted by the convention:

"Let the State be divided, so as to make an Eastern, a Middle, and a Western division. . . . . Let the convention now, and at each Annual Meeting hereafter, elect, without nomination, by private ballot, one brother for each division; who, in point of 'holiness, wisdom, zeal, and Christian influence' in the ministry, shall, by each voter, be thought best qualified to 'help' all the ministers and churches in his division; who shall be denominated the Helping Evangelist in the—division of Kentucky. His duty to consist in giving himself 'wholly' to the work; visiting every United Baptist minister in his division (if possible) at his own house; and by patient continuance in conversation and explanation, help him to engage, in addition to his pastoral duties (if any), with right views and feelings, in the field of evangelical labor; consulting with him as to his wants for himself and family, his means of support, his income (if any) from the brethren, what difficulties are left, his prospects of doing good, etc., etc. And if advisable, on condition of his devotion to the work as agreed on, and making full report thereof to the Helping Evangelist, he, in behalf of the convention, is to engage to supply those deficiencies, and make a faithful record of the whole agreement in a book. Feeling at liberty to vary the stipulation in each case, to suit each minister's peculiar circumstances; always having an eye to the great principle of "economy, self-denial and humility," so essential to please God and be profitable to men;

all which "to be binding on the convention." Consult, also, and assist in determining the field of labor, make arrangements for great meetings of several days continuance, and if possible to attend the most of them."

Some other particulars are given as to the manner of carrying out the minutia of this utopian scheme, but they are not necessary to a correct understanding of the plan. How such men as composed this committee could make such a report, or how a Baptist convention could adopt it, must remain one of those knotty questions, with which the phantasms of the human mind is constantly puzzling us.

After the adoption of the Report, the Convention proceeded to elect W. C. Buck, Helping Evangelist for the Eastern division, George Waller for the Middle division, and W. C. Warfield for the Western division, We are curious to know how these Apostles or Bishops succeeded in guiding the labors, and supplying the wants of "all the united Baptist preachers" within the bounds of their respective dioceases, without the aid of civil government, or access to the public treasury, But we shall probably never have our curiosity gratified. The Convention, very properly, dissolved soon after this extraordinary transaction. If it ever published the minutes of another meeting, we have not been able to hear of them. This last line of policy, these noble men of God adopted, appears to us a great blunder, and it proved fatal to the already tottering Convention. Yet, they were men of wisdom, prudence, and undoubted piety, and probably made fewer mistakes than would we, under similar circumstances. They doubtless saw their blunders, when it was too late to prevent their evil effects, and were compelled to abandon their cherished Convention. But the cause of Christ was as dear to them as ever, and its wants were as palpable. The Convention had accomplished some good. The attention of the churches had been called to the critical condition of the denomination. The great loss of numbers, sustained by the recent schism, was partially estimated. The need of discipline in the discordant churches, had been pointed out. The great destitution of preaching, in large areas of the country, had been made manifest. The Antinomian spirit, and its ruinous tendencies, existing in a majority of the churches, had been forced on the minds of the more intelligent. And,

above all, the weakness and inefficiency of the ministry, in the existing state of affairs, had been made painfully palpable. "*Something* must be done," said Dr. Noel, before the Convention was organized. And now that it had failed to accomplish the "something" needed, and had been dissolved, the same eminent servant of God, and many of his godly compeers were repeating,—"*something must* be done." No isolated efforts that could be made, could succeed in restoring harmony and prosperity to the denomination. There must be simultaneous effort, and in the spirit of union and mutual confidence and sympathy, as nearly all over the State as possible, before the desired ends could be attained. A few undaunted spirits, whose names shall be recorded on a subsequent page, determined to make an effort to establish a General Meeting among the Baptists of Kentucky. God helped them, and they succeeded. But before giving, a history of that event, we may give a brief review of the condition and wants of the denomination, at that period.

The doctrinal differences, the division of sentiment on the subject of missions and ministerial education, and the opposition to the support of the ministry, which pervaded every association, and almost every church in the State, have already been alluded to; but the results of these evils will constitute a large part of the history of the Baptists of Kentucky, during the decade of which we now write, as well as that which follows it. The doctrinal differences and the opposition to a "hireling ministry" were brought to Kentucky by the first Baptists that settled on its soil, and were fostered and strengthened by mistaken, or designing men, from that time to the period of which we write, and had now become most destructive evils. But opposition to missions was of a recent origin. It has been shown that the early Baptists of Kentucky, as well as those of the mother State, were most active and zealous home missionaries, and they became liberal and enthusiastic supporters of foreign missions, as soon as an opportunity was afforded them. Previous to the year 1815, "not the first syllable was uttered against the expediency or scripturalty of missionary operations. The records of all the important associations in the State, attest the truth of this declaration. Indeed, the mother and model association of all those in the West, the Philadelphia Association, that sanctioned and advocated what is termed the Phila-

delphia Baptist Confession of Faith, was then a domestic and foreign missionary body, and is such still. Opposition to the spread of the gospel being "unknown; all were unitedly engaged in whatever tended to advance the glory of the name and the greatness of the kingdom of the Redeemer. Whatever else might occasion schisms and controversies, none manifested a recreant spirit in coming up to the help of the Lord against the mighty. Upon this subject, our denomination presented an undivided front."*

"The Anti-missionary spirit owes its origin to the notorious Daniel Parker. He was the first person, called a Baptist, that lent a hand to the Infidel and Papist in opposing the proclamation of the gospel to every creature, and the translation and circulation of the Scriptures in all languages and among all people."† John Taylor, it will be remembered, seconded Mr. Parker in opposing missions, and they won over to their views several ministers of less influence. But by far the most potent opposer of missions, was Alexander Campbell. With learning, popularity and a fertile pen, he exerted his whole force against missions, during a period of more than eight years, while he remained among the Baptists. The immediate effects of his writings, in dividing the associations in North Carolina, and "well nigh stopping" the contributions to missions in Kentucky, have already been noticed. The leaven continued to spread in the Kentucky churches, till the contributing to the spread of the gospel, or the circulating of the Bible, was made a breach of Christian fellowship to such an extent that the friends of benevolent societies regarded themselves fortunate if they could effect a compromise in the churches and associations on the terms, "That giving, or not giving, shall be no bar to fellowship." This sentence is still to be found in many old church books, and associational records. But many churches were not so highly favored: for not a few pious brethren, including some valuable preachers, were excluded from their churches for contributing to, or advocating the claims of, missions. This state of affairs prevailed extensively among the Baptists of Kentucky, from 1830, to 1840. The opposition to missions and "paying preachers" was so strong, that very few preachers had

*Min. Gen. Asso. 1837, p. 8. † Ib., p. 11.

the courage to attempt to resist the popular current. It was during this period that the pious and eloquent William Warder is reported to have said, in a Sunday sermon, or rather prefatory to his sermon, preached during a stormy session of one of our large associations: "Brethren, this cause [of missions] demands the sacrifice of a preacher. It might as well be I as any other. To-day I lay myself on the altar." He then proceeded to preach a most powerful sermon on missions, the influence of which lives in Bethel Association till this day.

The greatest need of the Kentucky Baptists, at this period, was *more* and *better* preaching. This could not be obtained without affording a temporal support to the ministry. There were, in Kentucky, in 1835, according to the official statistics, published in the minutes of the associations, abont 598 churches, aggregating 39,809 members. The number of ministers was estimated, by Elder Wm. C. Buck, at 200, which appears to be too small. There were probably at least 250, of whom, however, a large proportion were illy qualified to fill the pastoral office, or preach the gospel very effectively, even if they had been liberated to give their whole time to the work of the ministry. But when they were forced to labor six days in the week to support their families, their efforts to preach could not be acceptable even to the ignorant and illiterate. The Baptist ministry in Kentucky was probably weaker in comparison with the intelligence of the people, than at any previous or subsequent period. The pioneer preachers had all passed away or become superannuated, Vardeman and Clack had moved to Missouri, Hodgen and Thurman were dead, both the Warders died in 1836, and were followed by Noel in 1839. John S. Wilson had also gone to his reward in 1835, and a number of less distinguished, but eminently useful ministers, had been called away by cholera, and otherwise, between 1831 and 1835. Very few ministers of any considerable prominence, remained to fight the great Battle of the Baptist denomination, in 1835-40, with the enemies that environed it.

The great disparity between the number of effective preachers and the number of churches, would have rendered it impossible to supply the latter, adequately with the ministry of the word, if the former had been able to give all their time to their holy calling, to say nothing of the wide fields "white unto the

harvest," in which no churches had been gathered. But the preachers, without a half dozen exceptions, were forced to provide for their temporal necessities by means of some secular employment. William C. Buck, who probably understood the condition of the Baptists in Kentucky better than any other man in the State, says of their condition, in 1835 :

"The preachers had to engage in some secular employments for support, and preach when they could ; so that there was not one settled pastor in Kentucky, nor one minister supported, and not one pastoral laborer, except in the Louisville church. A very few churches had preaching twice a month. Once a month was thought to be the rule of perfection, and beyond this, few aspired, while a large portion were entirely destitute. Yet, if you would attend one of those monthly Sabbath meetings, you would see from one to half a dozen ordained and licensed preachers assembled to avail themselves of the stated preacher's popularity, in calling out an assembly, in order to show their talent in preaching . . . while all the country for miles around was left in entire destitution. Not more than a third of the ministry were employed, taking one Sabbath with another, the year round."*

This state of affairs had a bad effect on the preachers themselves, in many respects. They had no time to study. Often did the preacher plow with the only horse he possessed, five days in the week, and Saturday morning till 10 o'clock, then ride the jaded animal to meeting, enter the pulpit, physically, and mentally wearied and worried, and attempt to preach to the people assembled, without having spent one hour in preparing for the solemn duty. The author remembers distinctly to have heard a preacher, who was "pastor of four churches," say that he was a poor man, had a large family, and was compelled to work so hard that he did not have an opportunity to read a chapter in his Bible once in two months. The sermons delivered under such circumstances could only be made up of such things as could most readily be called to mind, on the occasion, and too often consisted in an oft repeated tirade against Arminianism, missionary and Bible societies, Sunday schools and educated preachers, and that, too, spoken in a tone and manner, indi-

*Western Recorder of Nov. 13, 1879.

cating contempt and derision, rather than spiritual unction.

The preacher engaged in a secular calling, at first, from necessity, is liable, at last, to continue in it from choice, to become worldly minded and covetous, or ambitious to excel his neighbor in money making, and finally to preach only when it is convenient. He is also liable to have contentions in his business transactions, bring suspicions on his moral integrity, and thereby impair his religious and ministerial influence. With the loss of an acute sense of duty to preach the gospel, he loses his zeal for the salvation of souls and the glory of God. The task of preaching becomes irksome, his ministrations become dull and wearisome to his audience, and he loses his popularity. This further depresses his spirit, arouses his jealousy against his more popular brethren in the ministry, and probably sours his temper permanently.

Another evil effect of a preacher's being forced to follow a secular calling for his support is, that, in excusing himself for giving only a small portion of his time to the ministry, for want of opportunity to preach oftner, he gradually acquires the feeling, and finally the settled conviction that a small proportion of his time is all that he owes to his sacred calling. Theodrick Boulware, a preacher of more than ordinary ability, who labored some years in the Bluegrass region of Kentucky, and, in 1826, moved to Missouri, says with manifest satisfaction: "I now determined to devote not less than three months in each year to the ministry, which I have regularly done, and frequently four months, for twenty-six years." This was, no doubt, more than many of his brother ministers had done. But it was a delusion, to be satisfied with it; for, after all, it was only discharging from one-fourth to one-third of his duty, if God had called him to the ministry. But his case well illustrates the danger to which a secularized ministry is exposed, at this point.

With a ministry so diminutive in numbers, so hampered by worldly engagements, having such meager qualifications for their high calling at best, and those qualifications so much depreciated by secular employment, and their ministerial labors restricted to one fourth of their time, the hopelessness of supplying more than one-eighth of the demand for the bread of life, was easy to be seen and felt. Yet there were many obstacles

in the way of applying the only apparent remedy—the engaging of the ministers in the work all their time.

The greatest obstacle was in the ministers themselves. They had been educated in the popular prejudice against a salaried ministry, and many of them were conscientously opposed to receiving a stipulated sum for preaching. It appeared to them like being hired to serve God, and was, therefore, little less than blasphemy. If they could have been convinced to the contrary, they had so often declaimed against "hireling preachers," that it would have been difficult for them to preach in favor of paying preachers. Then, weak and ignorant men, who had been ordained to the ministry, and were desirous to become pastors, either for their own agrandizement, or from a mistaken estimate of their own abilities to fill the position, would have taken advantage of the apparently selfish change of views of their more popular rivals for pastoral dignities, to bring them into disrepute, that they might occupy the pulpits thus made vacant. The following circumstance, which is vouched for as an actual occurence, will illustrate this difficulty.

Elder H. had been pastor of a certain church several years, and was beginning to lose his popularity. The church seemed to be directing her mind to Elder P., as a suitable successor of their present pastor. He discovered this, and soon fell upon a plan to avert the threatened loss of his place. He sought an early interview with his more popular rival, told him that the church was not giving anything to supply his necessities, and ended by inviting P. to come and preach to his people on the subject of their duty to supply the temporal necessities of their pastor. Sympathizing with his brother, P. went and preached according to the request. As soon as he was gone, H. said to his people: "I have been telling you that these popular preachers were only preaching for money, and now you see for yourselves that it is true. The very first sermon this man preached to you was about money."

The deep rooted prejudice of the whole mass of the people against "hired preachers," had a strong tendency to close the lips of such ministers as were convinced of the importance of supporting the ministry. A preacher who should demand a support from his flock, would not only lose his place, but raise suspicions against the purity of his motives, and thereby des-

troy his influence over the masses of the people, both in and out of the churches. Nothing but a revolution of the popular sentiment on this subject would accomplish the important end, and there were few, indeed, who had the courage to lead off in an attempt to accomplish a work so difficult, and dangerous to character and influence. It was known, too, that a large majority of the preachers would side with the populace, or prudently take a neutral position, till they should see how the contest would be decided.

Still another feature of the times greatly lessened the amount of effective ministerial labor that might have been performed. The character of much of the preaching was deficient in all the elements of success. This was not so much on account of the want of ability on the part of the preachers, as it was owing to the subject matter of their discourses. The doctrinal differences, already alluded to, kept the preachers in a perpetual warfare among themselves. Instead of preaching Christ to dying sinners, and warning every man to repent, the preachers of either party exhausted their strength in attempting to establish their own peculiar views, and endeavoring to refute the supposed errors of the opposite party. The reader will probably remember the anecdote of David Thurman, who, having become discouraged in one of his pastorates, was lamenting his want of success in a church meeting, when the aged widow of John LaRue, pointing her finger at him and looking him steadily in the face, said: "I'll tell you what is the matter Brother Thurman, stop preaching John Calvin and James Arminius, and preach Jesus Christ." Taking her advice, he immediately read the text, "I determined to know nothing among you save Jesus Christ, and him crucified," and preached a melting sermon. A great revival immediately ensued. Happy would it have been for the Baptists had every church had such a sister as Mrs. LaRue, and such a pastor as David Thurman. But the popular taste had become so perverted that the people, generally, who attended Baptist preaching, were satisfied with nothing but this guerrilla warfare. This wrangling and confusion continued several years longer, when the anti-missionary faction sloughed off, and peace was restored to the denomination.

While the Baptists were paralyzed by their recent contest with Campbellism, the prostration of their college, the strangu-

lation of their missions, and the comparative failure of their Convention, discouraged by the paucity and feebleness of their ministry, and their efforts to recuperate were neutralized by internal factions, the Methodists, who were now about equal to the Baptists [less the anti-mission faction] in numbers, were harmonious and full of zeal, and had all their ministerial force effectively employed. The Presbyterians were having a quarrel between the old and new school parties, while the Cumberland Presbyterians were in the zenith of their strength, and were prosecuting their labors with an able and harmonious ministry. The Campbellites and Newlights had united in one body, and were laboring with a zeal and enthusiasm that scarcely knew any bounds, with the confident expectation of bringing the whole christian world under their latitudinarian banner, and ushering in the Millennium in an incredibly short time. If it had not been the Lord who was on our side, now may the Baptists say; if it had not been the Lord who was on our side: then had they swallowed us up quickly.

This was truly a dark hour to the Baptists of Kentucky. The watchman who stood on the wall of Sion, at the beginning of the year 1837, saw no dawn of the coming morning. He trode his beat, beneath the starless sky, walking by faith and not by sight, chilled by the bitter cold, and sighing oft, because the light delayed so long; yet hoping still; for He had promised, who can ne'er deceive. Tears trickled down his furrowed cheeks, seen but by Him to whom "the darkness and the light are both alike," as he murmured, low, with choking sobs: "He that cometh shall not tarry long." And as he turned to face the chambers of the Morn, he cheer'd his aching heart with words, repeated o'er and o'er:—"Sorrow continues for the night; but joy, in the morning, comes." He waited, watched, and often prayed; but, waiting, watching, praying, never ceased to answer back, to all who called: "The morning cometh—quick repair the breach. The lab'rers call to work—let not the idler stand. The fields are broad and white, the lab'rers few. Pray ye the Lord to send them forth. And lo the harvest yield shall be, in quantity, as copious rain, and all the lab'rers shall rejoice with songs."

CHAPTER XXXV.

THE GENERAL ASSOCIATION ORGANIZED—A GREAT REVIVAL FOLLOWS.

THE failure of the Kentucky Baptist Convention was regarded a triumph for the enemies of missions, and tended to discourage the friends of evangelical effort. But God had preserved for himself, in this hour of deep darkness, a few men of wisdom, courage and consecration to His service. These felt, as deeply as ever, the necessity of uniting and arousing to activity, the discordant and discouraged churches. The plan advocated by M. Noel, in 1813—the organization of "a general meeting of correspondence"—still appeared to them the most plausible means of accomplishing the desired end. A call was made on the churches and district associations to send messengers to meet in Louisville, for the purpose of organizing such meeting, Agreeably to this call, "a number of delegates and brethren, from various associations and churches, met in the Baptist meeting house, in the city of Louisville, on Friday Oct. 20, 1837, for the purpose of organizing a General Association of Baptists in Kentucky.

"A sermon introductory to the proceedings of the meeeting was preached by Elder William Vaughan, from Acts xx. 24. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God,"

"The meeting was called to order by Elder W. C. Buck, when, on motion, Elder George Waller was appointed chairman, and brethren John L. Waller, and J. M. Pendleton, secretaries, pro tempore."

The names of messengers from churches and associations were then enrolled as follows;

Bloomfield. WILLIAM VAUGHAN, William M. Foster and George Duncan.

Frankfort. G. C. SEDWICK.

Washington, Mason Co. GILBERT MASON.

Shelbyville. R. GIDDINGS, L, W. Dupuy, R. W. Coots, John Hansbrough, William Owen and George Robertson.

Russell Creek Assoeiation. D. MILLER; R. Ball and Mason W. Sherrill.

Columbia. DANIEL S. COLGAN.

Elizabethtown. JOHN L. BURROWS, *S. L. Helm* and J. Eliot.

Brandenburg. Minter A. Shanks.

West Union Association. J. P. EDWARDS.

Mount Moriah, Nelson Co. H. Hamilton.

Little Union, Spencer Co. E. Wigginton and W. Lloyd.

Friendship, Green Co. F. F. SEIG, J. Durrett and J. Barbee.

Forks of Otter Creek, Hardin Co. J. NALL, and T. Thomas,

Youngers Creek, Hardin Co. W. Quinn.

Louisville. W. C. BUCK, B. F. FARNSWORTH, H, C. THOMPSON, C. Vanbuskirk, C. Quirey, Wm. Colgan, F. Garr, John B. Whitman, James E. Tyler, H. W. Nash, T. R. Parent and J. L. Waller.

Bowling Green. JAMES M. PENDLETON and W. H. THOMAS.

Sharon, Gallatin Co. JOHN SCOTT and Ben Jackman.

McCools Bottom. [Now Ghent.] F. Fisher.

Pleasant Grove, Jefferson Co. Silas Yager and J. W. Yager.

Mt. Olivet, Green Co. Z. WORLEY.

The following persons were present without having been appointed and were admitted to membership: GEORGE WALLER, JOEL HULSEY, Gad Davis, John T. Stout, John Ford, W. S. Robertson, J. Tichenor and J. C. Woodson.

Whites Run Church, Gallatin county, and Franklin Church, Simpson county, appointed messengers, but they were not present.

The following constitution was adopted:

1st. This body shall be called the General Association of Baptists in Kentucky.

2nd. This Association shall be composed of representa-

tives from such Baptist churches and Associations in this State, as are in regular standing.

3rd. Every such church and association, contributing annually to the funds of this Association, shall be entitled to a representation.

4th. This Association shall, in a special manner, aim to promote, by every legitimate means, the prosperity of the cause of God in this State.

5th. It is distinctly understood that this Association shall have no ecclesiastical authority.

6th. At each meeting of this Association there shall be elected by ballot, a Moderator, Recording Secretary, Corresponding Secretary, Treasurer, and eleven Managers, who shall constitute a Board of Directors for the management of all the business of this Association during the recess of its annual meetings, and annually report to the same their proceedings.

7th. The Moderator, Secretaries and Treasurer, shall perform the duties usually performed by such officers in similar associations.

8th. All associations contributing to this, and co-operating in its designs, shall be considered auxiliary to it.

9th. A General Agent may be appointed by the Association or Board of Managers, whose duty it shall be to survey all the destitution, the means of supply. &c., and report regularly to the Board, so as to enable them to meet the wants of the destitute. He shall also raise funds, and in every practical way promote the designs of the Association, for which he shall receive a reasonable support.

10th. Any visiting brethren in good standing, as such shall be entitled to sit in counsel in the annual sessions of this Association, but shall not have the right to vote.

11th. The annual meetings of this Association shall be on Saturday before the third Lord's Day in October.

12th. This constitution, may be amended, or altered (the 5th article excepted) at any annual meeting, by a concurrence of two-thirds of the members present.

Under this constitution, the General Association of Baptists in Kentucky, was now fully organized by the election of George Waller, Moderator, James E. Tyler, Recording Secretary, John L. Waller, Corresponding Secretary, and Charles

Quiry, Treasurer. A committee to nominate a Board of Managers, at least ten of whom should be located in or near Louisville, presented the following names, which were confirmed by the Association: B. F. Farnsworth, Wm. Colgan, C. Vanbuskirk, T. R. Parent, W. C. Buck, E. A, Bennett, John B. Whitman, J. C. Davie, W. Vaughan, G. C. Sedwick and James M. Pendleton.

The Association was composed of fifty-seven members, twenty of whom were ordained preachers, one a licensed preacher, and the remaining thirty-six, private church members. The visiting brethren present were Elder Alfred Bennett, agent of the Baptist Board of Foreign Missions; Elder Noah Flood, of Missouri, Silas Webb, M. D. of Alabama, Elder T. G. Keene, of Philadelphia [now Dr. Keene of Hopkinsville, Ky.,] and Elder R. B. C. Howell, of Nashville, Tennessee.

This was not a large meeting, yet it was one of very great importance to the Kentucky Baptists. It was destined to inaugurate a line of policy so different from that which had been pursued from the planting of the first churches in the West as to almost amount to a revolution in the practice of the denomination in the State. The men who were about to set forth the principles to be advocated, and the ends to be attained by the Association, though few in number, were representatve men, from all the more intelligent regions of the State. The twenty-one preachers who were members of the new organization included the best ministerial talent in the State. The names of Wm. Vaughan, John L. Waller, J. M. Pendleton, George Waller, J. L. Burrows, W. C. Buck, S. L. Helm, Jas. P. Edwards, R. Giddings, and others of this noble band of Christ's ministers, will be household words, as long as the history of Kentucky Baptists is held in remembrance. They fully appreciated the importance to the cause of their Redeemer, of the enterprise they were now engaged in, and were united and harmonious in council and subsequent action. With great unanimity, they set forth four objects, to the accomplishment of which they proposed to devote their energies.

1st. To induce the churches to support their ministers, especially as a means of supplying the destitution in the home-field. They expressed it in the following language:

"*Resolved*, That it is the opinion of this Association, that

nothing ever will be effected of a permanetly beneficial character towards supplying the churches in this State with a stated ministry, until the churches can be influenced to practice upon the principle that they that 'preach the gospel, should live of the gospel.'

"*Resolved*, Therefore, That one of the primary objects of this Association should be to effect this important measure upon the part of the churches.

"*Resolved*, That whenever the churches can be influencec to discharge their duty in this respect, other missionary objects will be measurably, if not entirely superseded within the limits of this State."

In the circular letter they say: "To produce concert and harmony among the churches, to supply the destitute with the preaching of the gospel, and to call into action and arouse the dormant energies of our denomination . . . . 'THE GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY,' was organized."

2nd. To foster a more thorough education in the ministry and to encourage education among the people.

"*Resolved*, That in the opinion of this Association, it is highly important to the interests of the churches, and the advancement of the Redeemer's Kingdom in our State, that adequate facilities for obtaining an extensive and thorough education be offered to such pious and gifted young men among us, as in the mind of the churches are called of God to the sacred work of the ministry."

In the circular letter, they say: "There is nothing that more intimately pertains to the prosperity of the Baptists in Kentucky, than the establishment of a school or schools for the education of those of our young ministers who may desire it."

3d. The distribution of the Bible among the people.

"*Resolved*, That in view of the vast field before our denomination for the distribution of the word of God, every effort should be put forth to accomplish the work."

"*Resolved*, That in our opinion, the formation of State Bible Societies is best calculated to facilitate this desirable object; and we therefore recommend to the churches the formation of such a society in Kentucky."

4th. The support of Foreign missions. The circular letter contains the following: "In providing for our own destitu-

tion, let us not forget to let our prayers and alms ascend before God in behalf of the idolatrous millions of earth. Foreign missionary operations in modern times owe most of their success, under God, to the Baptists."

After discussing the principles and the practical details of plans for applying them, the association adjourned, and these men of God returned to their respective fields of labor, to engage in the war they well knew their counsel would evoke. It was anticipated that the organization of the General Association would afford occasion for additional strife among the discordant elements of the denomination; but these earnest men of God felt that they were authorized to imitate their beloved Master, who "came not to send peace but a sword." The result was just what had been expected. The denomination was agitated and confused throughout the State. Of forty-three associations, only nine were represented in the meeting that formed the General Association, and three years later, when the number of associations had increased to fifty, only eleven had endorsed the objects set forth by that body. It afterwards became manifest that the great body of the denomination favored the principles of the General Association from the beginning. But the few who did oppose them were found in every association, and in almost every church, and were very bitter and determined in their opposition. The subject was introduced, usually, by means of queries or remonstrances, sent in letters from the churches, in almost every association in the State.

In many of the associations, even where large majorities favored the General Association, the messengers were anxious to avoid a vote on the subject, lest divisions should be introduced among the churches and associations. On the other hand, the opposers of missions and theological education were so confident of the justness of their cause, that they were determined to have the matter settled, as far as they were concerned. The missionary party was generally, if not universally, willing and even desirous to compromise the matter by allowing every man to act according to his own convictions. A few of the churches and associations succeeded in obtaining temporary quiet by adopting the compromise measure so familiar at that period, "That giving or not giving shall be no bar to fellowship." This included contributions to the support of

pastors, as well as to missionary operations. But only a few churches and associations were so fortunate as to obtain peace, even on these terms. In most places the enemies of the General Association forced a vote on the subject. Where they were in the majority, they promptly excluded their opponents, where they were in the minority, they went off and set up for themselves, adopting such distinguishing appellations as would indicate their opposition to "all benevolent institutions, (so called)." Green River, Licking, Drake's Creek, Stockton's Valley, Burning Spring, New Salem, North District, South Concord, and perhaps some smaller associations, came out in a bold and direct opposition to the General Association. Small factions dissented, declared in favor of missions, and have grown into such fraternities as Liberty, Bays Fork, Freedom, South Cumberland, and other influential associations, while the mother bodies have generally dwindled into insignificance. The particulars of these divisions, and their results, will be detailed at greater length when we come to give the history of the several associations. It is sufficient for our present purpose to say that the agitation was kept up, and much excitement and no small degree of bitter feeling, prevailed during a number of years, when the denomination became purged of its anti-missionary element, at least in a large degree, and quiet and peace were restored to the churches, at last, after an almost incessant war with Campbellism, Anti-nomianism, Two-seedism and Anti-missionism for a period of nearly twenty years.

But a much more pleasant result than that of the Anti-mission war, in the churches, immediately followed the organization of the General Association. This was the most extensive religious awakening that had occurred in Kentucky since the great revival of 1800-3. It is remarkable that this awakening began in the first church in Louisville, where the General Association was constituted, and during the meeting which convened for that purpose, October 20, 1837. The revival continued in this church six years, during which 637 were baptized into its fellowship. From Louisville, it spread over the country in all directions, till it reached every part of the State, and prevailed five or six years By far the largest ingatherings were in those churches which had espoused the cause of missions. During this remarkable revival, a zeal, hitherto unknown to the Baptists

of Kentucky, prevailed, wherever the revival prevailed. New terms of designation, new forms of worship, new methods of reaching the unconverted, and new modes of preaching were introduced. Every thing connected with divine service seemed to partake largely of the spirit of missions.

There was, at this period, a great scarcity of preachers, while there was a great demand for religious teaching. The field was white unto the harvest and the laborers were few. To make up the deficiency in ministerial labor, *prayer meetings* were held from house to house in destitute neighborhoods by private church members. In these meetings, there was much singing. Many new songs and choruses of an eminently devotional character were introduced, and sung with great zeal, especially by the young converts. Many warm, spirited exhortations were delivered by persons who had been hitherto unaccustomed to speak in public. These missionary prayer meetings were greatly blessed, not only in strengthening and developing the people of God who engaged in them, but in leading the unconverted to the Savior also.

Protracted Meetings came in vogue about this time. Hitherto, even during revival seasons, meetings were held only on Saturdays and Sundays, with an occasional night meeting, and that usually at a private house; and the most zealous and enterprising minister could not stretch his conscience beyond "a three days meeting." But now the meetings began to be protracted from day to day, during a period of two weeks. "The first regular protracted meeting, ever held in Ohio county, was begun and carried on by Alfred Taylor, at Walton's Creek church, December, 1837. Many were openly against the meeting. Others would shake their hoary locks, doubting what all this might lead to."* Mr. Taylor went from church to church, holding meetings, during the winter and spring. His biographer estimates that he baptized 600 people within six months. As it was, under the ministry of Alfred Taylor, so was it, in most parts of the State. Everywhere there were suspicions of, and opposition to protracted meetings. But as in Ohio county, so everywhere else, they triumphed over all opposition, and became a feature of the polity, not only of the Baptist churches, but also of all other religious denominations.

*Biography of Alfred Taylor, pp. 32-33.

Effort meetings was a term by which these continued series of meetings, were often designated. This implied that those who conducted the meetings were making *efforts* to bring sinners to salvation. This was very offensive to the anti-missionaries, and especially to that branch of them, commonly called Antinomians. About this period, it was, to say the east, of very doubtul orthodoxy among the Baptists, to speak of making an effort to bring sinners unto salvation. This was supposed to be exclusively the Lord's work, and for men to assume to take any part in it, seemed little less than blasphemy. It was characteristic of the time, however, for men to take a more practical view of divine teaching, and hence they did not hesitate to devise means for bringing the ungodly to Christ, that they might be saved.

By means of these protracted meetings, and the prayer meetings referred to above, the revival continued to prevail from the close of 1837, about six years. During this period vast numbers professed conversion, and were added to the chnrches. It was estimated that not less than 30,000 were baptized, during the first three years of the revival. This estimate was made by John L. Waller, corresponding secretary of the General Association, and embodied in his report in 1840. The statistics contained in the minutes of the associations, show the estimate to be about 12,000 too large. The real number baptized during that period was (approximately) 17,761. It is probable that 12,000 were baptized during the next three years: so that the denomination was greatly increased in numbers.

One of the strongest convictions on the minds of the Kentucky Baptists, at the period of which we write, was the need of more efficient organizations, through which they might act with greater unity. Up to this period, they had had no permanent organization, through which they could promote any system of benevolence. Many small Bible and Missionary so cieties had been formed, in various localities, but the Anti-missionary spirit which had been kindled in the churches by Daniel Parker, Alexander Campbell and other foes of systematic benevolence, soon crushed them out of existence. Several of the district associations were strong enough to have done much in supporting home and foreign missions, or Bible distribution. But such was the violent and intolerant opposition of the Anti-

missionary element, that they did not dare to attempt any systematic support of benevolent institutions. In organizing the Kentucky Baptist Convention, much pains was taken, by its founders, to propitiate the anti-missionists, who formed anelemen in most of the churches. But the founders of the General Association, five years later, came out boldly and defied the anti-missionary element in the denomination. That organization was by no means popular, in the beginning ; only about one-tenth of the preachers, and a smaller proportion of the churches, gave it an open endorsement. But the character of the ministers and churches which did endorse it, and the wisdom and spirit with which they set forth its objects and plans of operation guaranteed its permanency. It rapidly grew in popular favor, and was soon approved by all the brethren who were truly missionary in spirit. No other medium was needed for carrying out home missions. But there were some other important religious enterprises demanding the attention of the Baptists, just at this period. There came a new and unexpected demand for Bibles in the Foreign Mission fields, especially in India and China. Hitherto the American Bible Society, which claimed to be non-sectarian, and to which the Baptists in America had contributed more than $100,000, had supplied the Baptist missionaries, as well as others, with means to print their Bibles. This policy continued till 1836, when the Board of Managers refused to aid the Baptist missionaries in India, in circulating their Indian versions of the Bible, because the word *Baptizo* and its cognates had been translated in those versions by a word signifying to dip or immerse. Thrown upon their own resources, the Baptists met in convention, in Philadelphia, April 26, 1837, and organized the AMERICAN AND FOREIGN BIBLE SOCIETY, the object of which was to circulate faithful versions of the Bible, in all languages. This was only about six months before the General Association of Baptists in Kentucky was constituted.

The KENTUCKY AND FOREIGN BIBLE SOCIETY was formed, in 1838. This organization was auxilary to the American and Foreign Bible Society. Auxilary to the State Society, a number of local Bible societies were formed, in different parts of the Commonwealth.

THE ROBERTS FUND AND CHINA MISSION SOCIETY for the

Mississippi Valley, with its Board of Managers located at Louisville, Ky., was organized near the same period. The object of this society was to hold in trust, and properly dispose of certain lands in the State of Mississipi, donated by Elder I. J. Roberts, for the benefit of China Missions, and to collect and appropriate monies for that Mission.

The General Association has continued to grow in favor with the denomination, till it has now been endorsed by every association and church in the State, not avowedly anti-missionary in the ordinary sense of that term. The subordinate societies, formed during the same decade, enjoyed a good degree of prosperity till the excitement on the slavery question caused their separation from the parent societies, during the next decade, after which they speedily dissolved.

The improvement in the condition of the Baptists denomination in Kentucky, from 1835 to 1840, was so marked as to become a matter of public thanksgiving. The antimissionary element that had embarrassed the church and associational councils, and bitterly opposed every benevolent enterprise, for a period of about twenty-three years, had been in a large measure purged away. Many of the Churches were giving a reasonable support to their pastors. Most of the more populous and wealthy associations were maintaining missionaries in their bounds. Liberal contributions were being made to Foreign Missions and Bible distribution. Georgetown College was in a flourishing condition. And, during a continual revival of three years, large numbers had been added to the churches.

The minutes of the associations, for 1840, show that there were in Kentucky, at that period [approximating very nearly] 50 associations, 711 churches, and 49,308 members. The population of the State, in 1840, was 779,828. This gives (in round numbers) one church to every 1,096 of the population, and one Baptist to every 15 of the population. The Methodists reported, the same year, 8 districts, 83 circuits and stations, 109 preachers, and 37,000 members.

The Presbyterians reported about 8,000 members.

The Campbellites may be estimated at 28,000.

The Cumberland Presbyterians at 12,000.

We have, at hand, no data for a reliable estimate of the number of Catholics, Episcopalians and Lutherans, at that period.

CHAPTER XXXVI.

BENEVOLENT SOCIETIES THROUGH WHICH THE BAPTISTS OPERATED —TRANSACTIONS BETWEEN 1840 AND 1850.

At the beginning of the period now to be considered, extending from 1840, to 1850, the Baptists of Kentucky were in a better condition, in almost every respect, than they had been since the beginning of the Cambellite schism. Their schools and benevolent societies were in a better condition than ever before; they were in the midst of a great religious revival, which had been in progress for more than three years, and had pervaded almost every corner and nook of the State, while immense numbers of happy converts had been added to the churches, and many new churches had been formed; the denomination had been freed, in a great measure, from the Antinomian leaven, and the process of excising the more temperate, yet very annoying anti-missionary faction, was well advanced.

The Anti-missionaries, however, both those who still clung to the skirts of the churches, and those who had gone "out from us because they were not of us," continued to be a source of embarrassment to all the benevolent operations of the denomination. They still bore the name of Baptists, to which they had prefixed such prenonyms as "Old," "Old School," "Primitive," "Predestination," "Original." "Particular," "Regular," and, in one small association, at least, "Anti-missionary." They continued to mingle with their former brethren, in the social circle, and, in every way, to exert the full measure of their influence againt every form of systematic benevolence. Most of their sermons were, in part, at least, bitter or ludicrous satires against missions, Sunday-schools, Bible societies, Colleges, Prortacted Meetings and "larned" preachers. Elder M. F. Ham, of Scottsville, Ky., repeated to the author, some years ago, the substance or a sermon he heard an Antinomian preacher

deliver from the following misquoted text: "That there should be no *schemes* in the body." 1 Cor. 12-25. With great vehemence he proceeded to denounce, one after another, the Missionary *scheme*, the Bible Society *scheme*, the Sunday-school *scheme*, and all other benevolent *schemes*, the names of which he could call to mind, "clinching" each paragraph with a thundering repetition of the text: "That there should be no *schemes* in the body."

The preaching of such men, however absurd it may appear to the thoughtful, harmonizing as it did with covetousness, one of the strongest passions of corrupt human nature, could not fail to exert a strong influence against missions, among the masses of the illiterate. Dr. James A. Kirtley thus speaks of the manner in which they influenced the thoughtless, against truth and benevolence: "The annual gatherings of this little body [Salem Association of Antinomian Baptists,] and some of the occasional meetings of their churches, were the stated seasons for the coming together of their preachers from North, South, East and West, who seemed to think that the highest aim of their calling was, by vulgar wit and ludicrous anecdotes, to hold up to derision and contempt those to whom they applied the epithets 'Arminian,' 'Soft-shell,' and the like; while educated ministers, missionaries, Bible societies, etc., came in for a full share of their denunciation."*

At the period of which we write, the separation between the missionaries and anti-missionaries was not completed, and the preaching described above, contrasted strongly with that heard in protracted meetings. It could not be expected that people with such different religious views, feelings and modes of worship, would long remain together in the same churches and associations. It was but natural that the division should go on, until the two peoples should be separated in ecclesiastical relationship, as they were already divided in doctrine and practice. Goshen, South Concord and Stockstons Valley associations split in 1842; the first throwing off a small fragment of anti-missionaries, and the last two setting off each a feeble band of missionaries. This about completed the division. When the statistics of Kentucky Baptists, for 1843, were collected, there

*His. Bullittsburg, ch. pp 60-61.

was a general surprise. All the anti-missionaries, of which there were at least three different sects, embraced 17 associations, 204 churches, 82 ordained ministers. and 7,877 members, of which 476 had been baptized the last year, while the missionary Baptists numbered 39 associations, 625 churches, 59,302 members, of which 7,271 had been baptized during the last year.* The anti missionary schismatics had set up the claim, that they were the original Baptist denomination in Kentucky, and had asserted it so loud, and have continued to assert it so long, that they have not only deceived many others, on that subject, but have actually deceived themselves. Happily the records of the doings of these stormy days have been well preserved, and the impartial historian of to-day need have but little difficulty in setting forth the facts in the case.

During the long continued revival, the hearts of God's people were continually enlarged, and their zeal for every good work was greatly increased. As they feasted on the bread that cometh down from God, they yearned continually, more and more, for the same inestimable blessings to be bestowed upon all their suffering race, but especially did they long to see every dark corner of Kentucky penetrated by the glorious light of the gospel of God. To this end, they now directed their most earnest labors. The ever to be remembered William C. Buck canvassed a large district of the State, for the especial purpose of instructing and exhorting the churches to support their pastors. D. S. Colgan was engaged in the same work, in other portions of the State; many of the associations had missionaries in their own bounds, holding protracted meetings, and visiting destitute neighborhoods. John L. Waller, first, and William C. Buck, afterwards, were urging upon the ministers and churches, through the columns of the *Baptist Banner*, the great importance of missionary labor in the home field, and private church members were going from house to house, holding prayer meetings, and exhorting the people to repent and turn to the Lord. So deep and wide spread a religious zeal, and so glorious a display of divine power and grace have visited Kentucky since its settlement on but one other occasion.

No wonder the revival continued long, and with most

*These Statistics are taken from the minutes of the General Association for 1843, and are presumed to be correct.

glorious results. Indeed, it has not been succeeded by a lengthy religious dirth, even to the present time. And the growth of the denomination has been much more constant and regular, in Kentucky, since that period, than before. But much as the churches and ministers enjoyed, and were engaged in, home missions and the revival which was so intimately connected with them, they did not neglect other enterprises for promoting the glory of God. A brief reference to the societies through which they operated, will be in place here.

The China Mission Association, at first called the "Roberts Fund and China Mission Association," of which a brief account is given in the preceeding chapter, was intended as a medium for the foreign mission operations of the Western States. But its board was located in Louisville, and it received its chief support from Kentucky. It employed one missionary to China, Issachar J. Roberts, with whom it communicated directly through its own board. For a time, it published at Louisville, a monthly magazine, called the *Chinese Advocate*. In 1840, it became auxiliary to the American Board of Foreign Missions located at Boston. In 1843, it again changed its name to that of the China Mission Society of Kentucky. In 1845, it withdrew its auxiliaryship from the American Baptist Board of Foreign Missions, and became virtually, though not formally, auxiliary to the Foreign Mission Board of the Southern Baptist Convention, located at Richmond, Virginia. In 1848, it again changed its name, and was henceforth known as the Kentucky Foreign Mission Society. Under this style it continued to operate, till 1851, when, the Foreign Mission Board at Richmond, having been entrusted with the management of all the Foreign Missions of the Southern States, it was dissolved. This society, did a good work. Its average receipts, from its organization to its dissolution, was probably about $1,000 a year. It supported I. J. Roberts and his several native assistants in China, during its entire existence.

The Indian Mission Association, was designed to embrace in its organization, the friends of the Red Men, throughout the Mississippi Valley; but Kentucky Baptists were more active and conspicuous in promoting its objects, than were those of any other State, The Baptists of Kentucky had taken a deep interest in the conversion of the Indians, from soon after the

first settlements in the State. As early as 1801, they took active measures to send the gospel to the Red Men in the Western territories, and as often as opportunity had been afforded. they had exhibited ready zeal and liberality in contributing to Indian Missions. The resolutions calling for a convention to organize the Indian Mission Association, were passed at a meeting of the Western Baptist Publication Society, in Louisville. The convention met in Cincinnati, October 27, 1842, and, on that and the two days following, the association was constituted. The board was located at Louisville. Isaac McCoy, whose home was in Louisville, was immediately chosen corresponding secretary, and continued to act in that capacity until his death. The Kentucky Baptists expressed their interest in this association, by adopting the following preamble and resolution, during the session of their General Association which met in Georgetown, October, 1843:

"Whereas, in view of injuries which the Indian tribes have sustained in conseqnence of the settlement of white men in their country, they have a stronger claim upon American christians than other nations who have not been thus injured, and whereas very favorable openings for doing them good present themselves, therefore,

"*Resolved*, That the information afforded this Association of the success and future prospects of the Indian Mission Association is especially cheering, and calls for devout praise to God; and that we hail the indications of divine Providence in favor of that society as a pledge that the wilderness shall soon be made to flourish as the garden of God; and we earnestly commend it to the favor of the churches, and the blessing of the God of Missions."

Similar resolutions were passed by the same body the next year. *The Indian Advocate*, a monthly journal was published at Louisville in the interest of the Indian Mission Association. The society enjoyed a high degree of popularity, till the death of its zealous and laborious corresponding secretary, which occurred June 21, 1846. After this, it declined in efficiency, and was dissolved about 1850.

This Association was organized, chiefly through the influence of Isaac McCoy, one of the most zealous and devoted philanthropists that have lived and died in Kentucky. This self-

sacrificing Christian minister, and devoted missionary, deserves to be "held in everlasting remembrance," especially by all the friends of the American Indians.

Isaac McCoy was a son of William McCoy, one of the pioneer Baptist preachers of Kentucky. The latter was either a native of Pennsylvania, where he was raised, or was born in Ireland, from whence his father emigrated to America. He moved from Pennsylvania to North Bend, Ohio, in the year 1789 or 1790. On account of Indian hostilities, he remained there only a few months, when he removed to Kentucky, and settled near the Ohio river, in Jefferson county, about seventeen miles above Louisville. He subsequently moved to Shelby county, where he became a member of Buck Creek church. Of this church he was pastor a short time, about 1802. A small church called Fourteen Mile, but afterwards known as Silver Creek church, now located in Charleston, Clark county, Indiana, petitioned Buck Creek for ministerial help. In answer to this petition, the church directed William McCoy and George Waller to preach to this church alternately. After keeping up this arrangement for a short period, Mr. McCoy moved to Indiana, and took pastoral charge of the church, where he spent the remainder of his life.

Isaac McCoy was born near Uniontown, Pa., June 13, 1784. He was brought by his parents to Kentucky, when he was about six years old. He united with the Baptist church at Buck Creek, Shelby county, Kentucky, and was baptized by Joshua Morris, March 6, 1801. On the 6th of October, 1803, he was married to Christina Polk, daughter of Charles Polk, of Shelby county, Kentucky. In April, 1804, he moved to Vincennes, Ia., where he resided until the fall of 1805, when he removed to Clark county, Ia., and settled near Silver Creek church. By this church he was licensed to preach, July 11, 1807. After preaching with much zeal, about three years he was ordained at Mariah Creek church, not far from Vincennes, by William McCoy and George Waller, of Kentucky, Octobor 12, 1810. After his ordination, he spent eight years in traveling and preaching in Indiana and Illinois, where he was instrumental in leading many to Christ, and in constituting many churches in the new settlements. A part of this time, he was in the employ of the old Triennial Convention, which instructed him to

give attention to the Indians who were still numerous in his field of labor.

"By this time," says he, "my anxiety to preach the gospel to the Indians, had become great." He now resolved, to use his own words, "To make an effort to establish a mission among the Indians, and to spend the remainder of my life in promoting their temporal and eternal welfare."

In October, 1818, he moved with his wife and his seven small children, a little beyond the settlements, and established a school for Indian children. In the spring of 1820, he moved 180 miles further into the Indian country, and established a mission, including a school at Fort Wayne.

He remained at Fort Wayne less than a year and a half, when the encroachments of the white settlers induced him to move again. He was, however, encouraged by the conversion of two half-breed women, whom he baptized.

On the 13th of October, 1821, he set out for the St. Josephs river, in Michigan, with a part of the mission family, for the purpose of erecting necessary buildings. The rest of the mission family, church and school followed in December. This station he named Carey, and here he continued to labor, making it the center of his operations, until he moved to the West to carry out his plan for colonizing the Indians west of Missouri and Arkansas, in 1829. In 1826, Mr. McCoy established a mission station, which he called Thomas, on Grand river, Michigan. This station and Carey enjoyed a moderate degree of prosperity. The latter, especially enjoyed a delightful revival in 1824–25. But Mr. McCoy had become convinced that little could be done for the permanent improvement of the red men, until they could be settled on territory of their own, and where they could not be encroached upon by the white settlers. He selected the present Indian Territory, as a suitable location on which to colonize the tribes then scattered along the borders of the white settlements, from Florida to Michigan.

In the winter of 1823-4, he visited Washington for the purpose of laying his plan before the government of the United States. As the Foreign Mission Board of the Baptist Triennial Convention, under whose employment he was acting; was then located in Washington, he first laid his plan before that body. Luther Rice gave his entire influence in favor of the plan ; and,

after several meetings for the purpose of deliberating on the subject, the board appointed Dr. William Staughton and Rev. Luther Rice to go with Mr. McCoy, and lay the matter before the President, Mr. Monroe, and the Secretary of War, Mr. Calhoun. Mr. Calhoun expressed his full approbation of the matter, but the board hesitated and deferred any further action for the present. Mr. McCoy however, never lost sight of his important measure, but continued to press its claims upon Congress and the Executive, from year to year, with untiring patience and perseverance, until 1830, when the bill passed both Houses and became a law. Mr. McCoy was subsequently appointed by the Government to survey the territory, and partition it off for the occupancy of the several tribes. He lost no time in accomplishing the work assigned him, and in laying a map of the whole before Congress and the Executive.

In the spring of 1829, and before his plan had passed into a law of the United States, he moved with his family to the farwest, and entered morefully upon his great work of colonizing the Indians. To enter into even a partial account of all his benevolent arrangements for the benefit of the Indians, would require a volume. For a period of twenty-eight years, his whole time, strength and talents, were unremittingly devoted to these objects. After trying in vain, for a number of years, to enlist the interest of the Foreign Mission Board in the great work in which he was engaged, he withdrew from its employment.

He now turned his attention to the formation of a special association for the promotion of his benevolent operations among the Indians. This resulted in the organization of the American Indian Missionary Association, in October, 1842, as related above. As corresponding secretary of this association, Mr. McCoy continued to labor with unabated zeal for the welfare of the Indians, until the Lord called him to his rest, June 21, 1846. Among the last words he uttered, were: "TELL THE BRETHREN NEVER TO LET THE INDIAN MISSION DECLINE.

AMERICAN BAPTIST HOME MISSION SOCIETY was constituted in 1832, with the object of promoting the preaching of the gospel in North America. The Executive Board is in New York city. This great benevolent society has continued to grow in popular favor and efficiency, from its organization to the pres

ent time. It is now one of the leading societies of its kind in the world. The good that has been accomplished in the broad field of its labors, through its agencies, is inestimable Its receipts and disbursements approximate, if they do not exceed $200,000 per annum. The General Association of Kentucky Baptists became auxiliary to this body, in 1843, and aided in its noble work two years. But on account of the great excitement on the subject of slavery, the Association dissolved its connection with the parent society, in 1845, and became auxiliary to the Southern Baptist convention.

The American and Foreign Bible Society, an account of the origin of which has been given, is not technically a Baptist society, although, on account of its specific objects, the circulating faithful versions of the Word of God in all the languages of the earth, the Baptists have always been its chief supporters. From its constitution, in 1837, till the formation of the American Bible Union, it was a very prosperous, efficient organization, but, on account of the greater popularity of the latter, which had for its accomplishment the same object, it gradually declined until its operations, at present, are comparatively insignificant. Its decline was due to the fact that, while it gave faithful translations of the sacred scriptures in foreign languages, it refused to give a correct translation in English. The original object of the society, was certainly a most important one. It is not pretended that any of the versions of the English Scriptures, now in use, are faithful translations of the Word of God. Every popular version of the English Bible is known to be a compromise among the various religious sects concerned. A Bible society, endowed with ample means, which would be faithful to the avowed object of translating faithfully and circulating the Bible in all languages, is one of the very greatest wants of the age.

The Kentucky and Foreign Bible Society continued to be cherished by the Baptists of Kentucky, during the decade now under consideration. Like the American and Foreign Bible Society, to which it was auxiliary, it was nominally unsectarian, but its chief support was from the Baptists. It continued to aid in circulating the Bible, in the various countries occupied by Baptist missionaries, till 1850, when it severed its

connection with the parent society, and was dissolved the following year.

The Western Baptist Theological Institute, located at Covington, was an "eye-sore" and a "bone of contention" to the Baptists of the whole Mississippi Valley, as long as it had an existence. The propriety of establishing a Baptist Theologicat school for the common benefit of the Baptists of the West was first discussed at the first meeting, of a sort of anomolous Association, known as the *Western Baptist Convention*, in Cincinnati, in November, 1833. A committee was appointed to investigate the matter, which reported in favor of such a school, the following November. The Western Baptist Education Society was organized to prosecute the design. The enterprise succeeded. A valuable property was secured, and the school was located on it, in 1840, in Covington, Kentucky. The Instittute was fully organized and put in operation, in 1845. Rev. R. E. Pattison, D.D., of Massachusetts, was elected President. This election occurred while the famous "Alabama resolutions" were under discussion by the Baptist Board of Foreign Missions, of which Dr. Pattison was a member. The answer of the Board to those resolutions caused the Baptists of Kentucky to suspicion Dr. Pattison, as being in sympathy with the abolition fanaticism that characterized the majority of the Board. He was called upon publicly to define his position on that subject. This he declined to do; whereupon the General Association of Baptists in Kentucky, at its meeting, in Georgetown, in October, 1845, passed the following:

"*Resolved*, That in the opinion of this Association, the Western Baptist Theological Institute ought not, under present circumstances, to receive the support of the Baptists of Kentucky."

The charter of the Institute allowed the trustees to be chosen from Ohio and Kentucky. Up to 1847, a majority of the trustees were citizens of Cincinnati. As early as 1846, it began to be suspicioned that Dr. Pattison was seeking, privately, to secure the sale of the property belonging to the Institute, in Covington, and the removal of the Institute to the opposite side of the Ohio River. Subsequent investigation fully confirmed the suspicion. On application to the Legislature of Kentucky, during its session of 1847-8, the charter of the Institute was so

amended as to prevent the execution of this nefarious design. This affair forced the severance of Dr. Pattison's connection with the Institute. The following extracts from the report on education, adopted by the General Association of Baptists in Kentucky, at Bowling Green, in October, 1848, shows the condition of the Institute at that time :

"The Western Baptist Theological Institute, located in Covington, Kentucky, is well situated for a great theological institution for the whole West. It possesses a property sufficient for an ample endowment, amounting to upwards of $200,000, which is still rapidly increasing in value. It is now placed in the hands of men who will conduct it in a manner worthy of its noble object. Dr. S. W. Lynd has been appointed President, and will enter upon his duties the first Monday in January next."

"*Resolved*, That the election of S. W. Lynd, D.D., of the Western Baptist Theological Institute, meets our hearty approbation."

From this time, till 1852, the Institution enjoyed a good degree of prosperity. But the northern and southern parties concerned in it were irreconcilable, and, in 1855, the trustees deemed it wise to sell the property, and divide between the claimants equally the proceeds. The portion falling to the South was appropriated to the sustaining of a professor of theology in Georgetown College, for a time. Thus ended the effort to build up a great central theological Institute for the whole great West.

The Ministerial Education Society was constituted immediately after the adjournment of the General Association, in Henderson, Ky., Oct. 1844. Its object was "to aid in acquiring a suitable education, such indigent, pious young men of the Baptist denomination, as shall give satisfactory evidence to the churches of which they are members, that they are called of God to the gospel ministry." The operations of the society were small, yet of much importance to the cause of Christ. The want of more educated ministers among the Baptists of Kentucky was deeply felt, at that period. This little society gave aid to some poor young men who were struggling to educate themselves, that they might more effectively preach the Gospel, and who have become valuable ministers of Christ. It appears to have continued its operations but a few years.

The educational interests of the Baptists of Kentucky was greatly advanced, during the decade under review. Georgetown College was advanced to the grade of a first-class institution of learning. Its halls were crowded with students; and, to the especial joy of those of its benevolent founders, who lived to see this realization of their fond hopes, there were among its students, in 1845, no less than 27 young men, studying with a view to preaching the gospel. Academies, under the control of the Baptists, were springing up in different parts of the State. A High School was established at Russellville, in 1850, which gave promise of much usefulness, and the spirit of education was much enlarged, among the masses of the people. The originating of a system of colportage, and the establishment of book depositories, by the General Association, added much to the diffusion of knowledge among the masses of the people.

While the period under consideration was one of hitherto unparalleled progress, of enlarged practical benevolence, of great increase in knowledge, and of important revolutions in polity in the Baptist denomination in Kentucky, it was also a period of unwonted embarrassment to religious and benevolent enterprises, of the wildest political excitement, and of stormy contentions and revolutions, in religious associations.

A great *financial crash* spread over the whole country, begining as early as 1839. "Bankruptcies," says Mr. McClung, "multiplied in every direction. All public improvements were suspended; many States were unable to pay the interest of their respective debts, and Kentucky was compelled to add fifty per cent. to her direct tax, or forfeit her integrity. In the latter part of 1841, and in the year 1842, the tempest so long suspended, burst in full force over Kentucky. The dockets of her courts groaned under the enormous load of law-suits, and the most frightful sacrifices of property were incurred by forced sales under execution." Elder A. D. Sears, Corresponding Seeretary of the Kentucky and Foreign Bible Society, in his report to that body, in October, 1842, says: "The unparalleled pressure in the monetary concerns of the country rendered any collections almost impossible. Your Agent . . . . was everywhere disheartened at the cry of distress, which came from every class of the community. The rich and the poor alike complained of the scarcity of money, and but few seemed

to know what would be their condition when the storm, which had already wrecked the hopes and fortunes of so many, had spent its fury." The Agent of the General Association of Baptists in Kentucky, in his report of the same date, says: "I have visited but very few churches that were able to give any assistance towards supplying the destitute of the State. Churches where hundreds might have been collected a few years ago, I have found barely able to meet their own wants."

Under such a financial pressure, and with the violent apposition of the Anti-missionary fraternity, so recently separated from the Baptist of the State, the recently formed benevolent societies of the denominations had many grounds of discouragement. But the brave men who founded them labored, sacrificed and prayed for their sustinance, and the God of benevolence preserved them all till the storm blew by. In 1844, an ordinary degree of prosperity returned, and the channels of benevolence were opened again.

"The underground railroad" was the figurative expression by which was meant the systematic enticing away of slaves from Kentucky and other slaveholding States, and conducting them to Canada, by a cordon of posts, or relays. This unlawful proceeding was begun by the Abolition fanatics of the Northern States, about 1843, and carried on with increasing facility, for several years. This not only involved the people in a heavy loss of property, but what was far worse, engendered a most unwholesome excitement in every part of the South, and especially in Kentucky, which, being on the border was more exposed. The excitement was greatly increased in the Blue-grass region of Kentucky, by the commencement of the publication, at Lexington, in June 1843, by Cassius M. Clay, of an Abolition paper, called the "*True American.*"

On the 14th of August following, a large meeting of the citizens requested Mr. Clay to discontinue its publication, which they regarded as dangerous to the peace of the community, and to the safety of their homes and families. The request was defiantly refused. Four days later, a committee of sixty prominent citizens were authorized by the meeting to take possession of the *True Americau* press, type, and printing apparatus, and send them forthwith to Cincinnati. This was done, and the freight charges and expenses thereon paid. Its publication was

continued at Cincinnati, for a year or more. The committee of sixty were tried on the charge of riot. The verdict of the jury was, "not guilty."

Meanwhile "the holding of slaves" assumed the form of a grave question of morals. Most of the Christian churches, of all denominations, in the Northern States, began to express strong doubts as to the legitimacy of holding slaves; and several of the larger denominations, had publicly declared the holding of slaves unlawful in the light of divine truth. The General Conference of the Methodist Episcopal church, the largest religious body on the Continent, adopted a plan, in 1844, for the separation of the Northern from the Southern conferences, on account of their disagreement on the question of slavery. This separation was formally consummated the following year, by the formation of the Methodist Episcopal Church South, of the fifteen conferences embraced in the Slave States.

Up to about this time, the Baptist denomination in the United States acted harmoniously, in all their benevolent operations, through their General Boards. The first exception to this was the organization, at Boston, in 1843, *on anti-slavery principles*, a small association, called the American and Foreign Baptist Missionary Society. The main channels through which the denomination carried on its missionary work, and kindred operations, were the four following:

1st. The General Missionary Convention of the Baptist Denomination, in the United States of America, commonly known as the Triennial Convention. This body was organized in Philadelphia, in May, 1814, principally to sustain Judson as missionary in Burmah. Its specific object from its organization, till its dissolution in 1845, was the promotion of Foreign Missions. Its Acting Board was finally located in Boston, Mass.

2. American Baptist Home Mission Society was organized in 1832, for the specific purpose of promoting the preaching of the gospel in North America. Its Executive Board was located in New York city.

3d. American and Foreign Bible Society was organized in 1837, for the purpose of circulating pure versions of the Bible in all languages. Its Executive Board was located in New York city.

4th American Baptist Publication and Sunday School Society was organized in 1840, for the purpose of publishing and circulating Baptist literature, especially in the United States. Its publishing office and depository were located in Philadelphia, Pa.

Numerous smaller associations, auxiliary to these, were formed all over the country, and through them flowed into the treasuries of the principal boards the benevolent contributions of the denomination, from all parts of the United States. But it began to be manifest, that the northern and southern churches could not work in harmony. A publication appeared in some of the periodical prints, intimating that the Acting Board of the Triennial Convention would no longer tolerate slavery. This communication was afterwards accredited to Dr. R. E. Pattison, then Home Secretary of the Boston Board, and who afterwards made himself somewhat notorious by attempting to kidnap the Western Baptist Theological Institute, while he was its President. The Alabama State Convention, at its meeting, in 1844, had its attention called to the above named publication, whereupon it passed a series of resolutions, subsequently known as the Alabama Resolutions. The second of the series reads as follows:

"*Resolved*, That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission, or other appointment, which may run within the scope of their operations or duties."

The Acting Board of the Triennial Convention, in the course of their reply to this resolution, say: "If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

On the publication of this answer, the Board of the Foreign Missionary Society of Virginia convened and passed a series of resolutions condemnatory of the action of the Board of the Triennial Convention, and calling for a meeting of delegates from the churches and associations of the Southern States, to

convene at Augusta, Georgia, on Thursday before the 2d Lord's Day in May, 1845.

The proposed meeting in Augusta was anticipated by the meeting of the American Baptist Mission Society, which convened in Providence, R.I., in April, 1845. At this meeting, Dr. John S. Maginnis, of New York, offered the following preamble and resolutions·

"*Whereas*, The American Baptist Home Missionary Society is composed of contributors residing in slave holding and non-slaveholding States ; and, whereas, the constitution recognizes no distinction among the members of the Society as to eligibility to all the offices and appointments in the gift, both of the society and of the Board ; and, whereas, it has been found that the basis on which the Society was organized, is one upon which all the members and friends of the Society are not now willing to act, therefore,

"*Resolved*, That, in our opinion, it is expedient that the members now forming the Society, should hereafter act in separate organizations at the South and at the North, in promoting the objects which were originally contemplated by the Society.

"*Resolved*, That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way, and at the earliest period of time, consistently with the preseveration of the constitutional rights of all the members, and with the least possible interruption of the missionary work of the society."

The preamble and resolutions were adopted, and thus a virtual separation of the Northern and Southern members of the Society was effected.

In accordance with the call of the Board of Managers of the Virginia Foreign Mission Society, there assembled in Augusta, Ga., May 8, 1845, three hundred and ten delegates from the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. Other southern States were represented only by letter. After mature deliberation, the Southern Baptist Convention was constituted. A Board of Foreign Missions was appointed, to be located in Richmond, Va., and a Board of Domestic Missions, to be located in Marion, Ala.

These movements completely severed the Baptists of Kentucky, as well as those of the other slaveholding States, from all the northern Boards, so far as missionary operations were concerned. It has been seen, however, that they continued to contribute to the American and Foreign Bible Society, till the year 1850.

The war between Mexico and the United States began in 1846, and continued about two years. This carried away many of the active, enterprising young men of Kentucky from the field of Christian labor; and the *California gold fever* broke out, in 1848, and carried away perhaps a larger number.

The decade under review was one of unusual excitement, both in political and religious circles. Still the cause of Christ steadily advanced among the Baptists of Kentucky. There was an unprecedented activity in the home field of labor, and large additions were made to the churches every year during this period. The decade closed with a glorious revival which extended to most of the churches in the State, and prevailed from 1847 till 1852.

A revival of religion in Kentucky, even as late as 1827–30, was so different in its manifestations from a revival of religion in in 1847-50, that a passing observation on the subject may fitly be made at this place. From the settlement of the State to the first named date, there were five extensive religious awakenings, beginning respectively, in 1785, 1800, 1810, 1817 and 1827. Each continued about three years, within the limits of the State, but seldom more than fifteen or eighteen months, in any one church. During the latter period, the church would usually receive a number of candidates on each Saturday meeting, which was held once a month, and baptize them on the following day. Each candidate was required to stand up and give a detailed account of his spiritual exercises, from the time of his conversion, till he found peace in Christ. If his "experience" was unsatisfactory, he was rejected, and exhorted to continue seeking till he should obtain satisfactory evidence that he had been "born again." At the regular church meetings and the occasional night meetings, held sometimes at the meeting house, but much oftener at the private dwellings of the people in the vicinity, besides the sermon, there was much exhortation, prayer and singing, with weeping, rejoicing, shaking hands and frequent shouting.

When the revival season was passed, the church continued to meet once a month, have Saturday and Sunday preaching, and exercise strict discipline over its members. But there were few additions to the church by "experience and baptism" till another revival season came around, and often the church would be much diminished in numbers by death and exclusion, unless it was kept up by immigration from the older States.

During the revival of 1827-30, Vardeman, Noel, Jno. S. Wilson, the Warders and some other ministers began to hold meetings of three or four days continuance. Great crowds of people attended these meetings, the chief attraction of which was the supposed excellence of the preaching. Many were deeply convicted of their sins. The penitents were invited to come forward and designate themselves as such, when they received instructions from the ministers and other church members, and special prayer was offered for their conversion. As they usually occupied one seat, convenient of approach, and were spoken of as *mourners*, on account of their sins, the seat they occupied during the exercises came to be called the *Mourners' Bench.* This may have been used sometimes as a convenient term of designation, but much oftener, by the wicked and the followers of Alexander Campbell, as a term of contempt.

It has sometimes been erroneously supposed that the practice of praying for the unconverted originated among the Baptists, about this period. This is a great mistake. It was practiced by Dudley, Taylor, Hickman and other pioneer preachers from the time of planting the first churches in the Mississippi Valley. Attention was particularly directed to the practice about 1827, because it was then *first opposed*, and that by the followers of Alexander Campbell, who opposed almost everything in religious practice that did not originate with the would be great reformer.

The "three or four days meetings" instituted by Vardeman and others gradually lengthened in the period of their duration, until they reached a continuance of two weeks or more, took the appellation of "protracted meetings," and became general during the revival of 1837 and the years following. Among the most efficient laborers in these protracted meetings, from 1840 to 1850, were Thomas Smith, A. D. Sears, John L. Burrows, Alfred Taylor, Smith Thomas, and T. J. Fisher, Var-

deman having gone to Missouri, and Noel, both the Warders and Wilson having gone to their reward.

It was the introduction of protracted meetings that wrought so great a change in the manner of conducting religious revivals, and building up the churches. Formerly the churches were revived and enlarged by the addition of new converts, once in about ten years: after protracted meetings came into general use, many of the churches enjoyed annual revivals and large accessions. From this cause, the growth of the Baptist denomination in Kentucky has been much more regular, as well as more rapid, since 1837, than previous to that period. This can be said, however, only of the main body of the denomination, which favored missions and other benevolent enterprizes. The anti-missionary faction opposed protracted meetings, and all other efforts to bring sinners to Christ, and hence have never enjoyed a revival of any considerable extent, since their severance from the main body of the denomination. For example: During the revival period, from 1837 to 1840, Elkhorn Association of twenty-two churches received by baptism, 1,504, while Licking Association of twenty-nine churches received only 106. During the same period, Barren River Association (Mis.) with nineteen churches, received by baptism 639, while Barren River ("Regular") received sixteen. During 1849-50, Elkhorn received 947, Licking eleven; Barren River (Mis.) 485, Barren River (Regular) not one; Sulphur Fork of sixteen churches received 226, Mt. Pleasant, with nine churches, received ten; North Bend with eight churches, received 87, Salem (Anti.) with ten churches, received nine. These figures give a fair representation of the difference in the progress of the Missionary and Anti-missionary churches, during the revival periods referred to, as well as at all subsequent periods.

At the close of the year 1850, the separation between the Missionary and Anti-missionary elements of the denomination had been about completed. The latter had gathered themselves into twenty-five small associations, embracing 266 churches and 9,476 members. Of these, about three-fourths did not differ from the Missionary Baptists, except in the single item of forming and contributing to benevolent societies. The other fourth were pretty evenly divided into Two-Seeders, Hyper-Calvinists, and Anti-Resurrectionists. The main body of the denomination

comprised forty-three associations, 757 churches and 65,489 members.

There were, at this period, in Kentucky, altogether, sixty-eight Baptist Associations, comprising 1,023 churches and 74,965 members. The population of the State was 982,405. This gave, in round numbers, one Baptist church to every 960 of the population, and one Baptist to every thirteen of the population.

The Methodist church comprised, at this date, two conferences, thirteen districts, 123 circuits and stations, 138 preachers, and 44,631 members.

The Presbyterian Church numbered five presbyteries, eighty ministers and 9,586 members.

The Episcopal Church numbered about 700 communicants.

The other denominations in the State, kept no statistics, and, there is, at hand, no data from which to make a reliable estimate of their numbers.

CHAPTER XXXVII.

BAPTIST OPERATIONS DURING THE DECADE ENDING WITH 1860.

At the beginning of the year 1851, the Baptist denomination in Kentucky was enjoying a high degree of prosperity. The revival, which had prevailed among the churches more than two years, was still in progress. Large numbers were being converted and added to the churches. This state of prosperity continued, with but slight interruptions, during the whole of the decade that followed. The growth of the denomination, in numbers, influence and efficiency, was steady, up to the beginning of the Civil War in 1861.

This happy state of affairs was doubtless due, in a great measure, to the wise policy of the General Association. That body, at its annual meetings, constantly urged upon the churches the preeminent importance of supplying the home destitution with the preaching of the gospel. The principles upon which this supply was to be afforded, were laid down by the founders of the General Association, at the time of its constitution, in 1837. These principles were:

1st. That the churches should support their pastors and thereby enable them to supply the destitution within, and contiguous to the bounds of their charges.

2nd. That each district association should supply the destitution within its own bounds, as far as practicable.

3d. That the General Association should supply, as far as practicable such destitution, within the bounds of the State, as could not be reached by the churches and district associations.

The progress made in carrying into practical effect these wholesome principles, though not as great as was desired, was very encouraging, and, considering the bitter opposition of the Anti-missionary faction, and the false education of many of the churches, was much more rapid than could reasonably have been

expected. By means of these prudent measures, under the divine blessing, the denomination rapidly regained its ancient ascendency in the Commonwealth; and, after a series of wasting contentions, with Campbellism and Anti-missionism, for a period of twenty years, the churches now enjoyed great peace and prosperity, and the more abounded in good works.

If we except the partial failure of the crops, on account of the extraordinary drouth of 1854, and the one scarcely less disastrous of 1856, the period extending from 1850 to 1860 was one of great temporal prosperity. The liberality of the churches in sustaining missions and the Bible cause, was largely augmented. The latter cause gained unprecedented popularity in in Kentucky, for a time, in consequence of the organization of of some new Bible societies, embracing in their purposes, the revision of the English Bible.

The American and Foreign Bible Society had been very popular in Kentucky, from the time of its organizaton. The Baptists of this State continued to support it heartily, five years after they had withdrawn their patronage from all other northern societies. Its avowed object was to aid in the circulation of the purest versions of the Bible, obtainable, in all languages. This principle, however was modified by the following resolution:

"*Resolved*, That in the distribution of the Scriptures in the English language, they (the Board) will use the commonly received version, until otherwise directed by the Society."

In May, 1849, this modifying resolution was repealed, in order to make room for preparing and circulating a corrected version of the English Scriptures. Meanwhile. Rev. Spencer H. Cone, D. D. and William H. Wyckoff Esq., probably with undue haste, prepared and published a revised version of the New Testament, and issued a circular which contained the following paragraph:

"A corrected edition of the English New Testament has been prepared by the subscribers, in connection with eminent scholars, who have kindly co-operated, and given their hearty approval to the proposed corrections. A copy of this will be sent gratuitously to the written order of each member of the Society who wishes to examine it. You are invited to procure and read it, and to attend the ensuing anniversary of the Society, when

the stereotype plates will be offered as a donation, with the provision that they be printed from according to the demand."

On the appearance of this circular, a meeting was convened in the meeting-house of Oliver Street church, in New York city. This meeting published a lengthy answer to the circular of Messrs. Cone and Wyckoff, which was also circulated extensively among the members of the society convened in 1850, it was manifest that a majority of the members were opposed to the revision movement. The excitement was very high, and the business of the meeting was transacted with indecent haste.

At an early stage of its proceedings, the following resolution was passed.

"*Resolved*, That this society, in its issues and circulation of the English scriptures, be restricted to the commonly received version, without note or comment."

At a later period in the proceedings, the following was put on record:

"WHEREAS, by the constitution of this society, its object is to aid in the wider circulation of the Holy Scriptures in all lands, therefore, be it

Resolved, That it is not the province and duty of the American and Foreign Bible Society to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures."

The friends of revision immediately withdrew from the society, and organized the American Bible Union. The new society contemplated exactly the same object, for the accomplishment of which the old one had been originated, except that it embraced the purpose of circulating the purest English version of the scriptures that could be procured. The Baptists of Kentucky sympathized with the American Bible Union. The Kentucky and Foreign Bible Society, at its meeting in Covington, in October, 1850, withdrew its auxiliaryship from the American and Foreign Bible Society.

When the subject of revising and correcting, the English Bible was first introduced among the masses in Kentucky, it caused no small degree of alarm. A majority of the church members, and not a few of the illiterate preachers, had taken it for granted that the authorized version was perfect. An anecdote, related of the eminently pious and useful but illiterate

William Mason of Virginia, by the venerable and eloquent John Bryce, may serve to illustrate the feelings and opinions of many of the Kentucky Baptists, including not a few of their preachers, as late as A. D. 1850. Mr. Mason was preaching on the importance of plainness and simplicity in expounding the scriptures, when he remarked:

"Brethren, I do not like to hear ministers using unknown languages in their sermons: Christ and his apostles all spoke in the plain English."

But, however crude the notions of the people may have been, they were desirous to know the truth. The subject of a new revision of the scriptures was widely discussed in Kentucky, both in the pulpit and through the religious press. The churches and preachers soon became convinced of the importance of having a corrected version of the English Bible, and became zealous supporters of the revision movement.

After the year 1850, the Kentucky Baptists co-operated with none of the northern societies. except the American Bible Union, and with that, in but one department of its operations, viz.: that of revising the English Scriptures. A society was formed with the single object of promoting that work, as its name indicated. That society, known as the Bible Revision Association, was nominally national and non-sectarian in its character. But its operations mere confined principally to the Southern States, and the Baptists were the principal contributors to its object, the Campbellites, who generally endorsed it, being few at that period, and the Pedo-Baptists being almost universally opposed.

The American Bible Union was organized June 10, 1850, "to procure and circulate the most faithful versions of the sacred scriptures in all languages throughout the world."

The board adopted the following, which was subsequently sanctioned by the Union.

Resolved, That appropriations made by the Union, shall in no case be employed for the circulation of a version which is not made on the following principles:

"The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the ver-

nacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness."

"In the plan adopted for the English version, the following principle is embodied: 'To give to the ordinary reader, as nearly as possible, the exact meaning of the inspired original, while so far as compatible with this design, the general style and phraseology of the commonly received version are retained.'"

The Bible Revision Association was constituted on principles similar to those of the American Bible Union. The first movement towards its organization was made during the sitting of the Southern Baptist Convention at Nashville, Tenn., in May, 1851. A few friends of revision met in the basement of the house in which the convention held its meetings at such times as the convention was not in session, and arranged for a meeting to be held in Memphis, Tenn., on the 26th of the following December. When the time appointed for this meeting arrived, navigation was suspended on account of the river being blocked with ice. The few who came together appointed a meeting, to be held at the same place, the following spring. Accordingly, a large assemblage convened at Memphis, Tenn., April 2, 1852. Delegates were present from Kentucky, Tennessee, Mississippi, Missouri, Arkansas, Alabama, Virginia, Ohio, Illinois, Indiana, Pennsylvania and New York. The meeting was organized, and the importance of revising the English scriptures was discussed by a number, of able scholars, among whom were Rev. S. W. Lynd, Rev. D. R. Campbell and Rev. A. Drury, of Kentucky; Rev. Thomas Armitage, D.D., and Rev. A. McClay, D.D., of New York; James Challen and Rev. David E. Thomas, of Ohio; Rev. W. C. Crane, of Mississippi; Rev. James Shannon, of Missouri, and Rev. A. Campbell, of Virginia. The Bible Revision Association was then organized upon a constitution, the second article of which reads as follows:

"The object of the Society shall be to aid in conjunction with the American Bible Union, in procuring a pure version of the English scriptures."

Rev. John L. Waller was chosen President of the Association, a position he continued to fill until his death. The Board of Managers was located in Louisville, Ky.

The addresses of the above named speakers were published with the proceedings of the meeting, and in several of the religious and secular periodicals of the country, and extensively circulated. The object and claims of the Association were widely discussed among the masses of the people of Kentucky, by Dr. Waller, Dr. McClay and others. The opposition to the revision movement, among the Baptists of Kentucky, rapidly gave way, and the Association became one of the most popular that ever claimed the benevolence of their churches. The total receipts of the Association for the year ending April 1, 1852, was $1,752.46; for the next year, $3,326.50, and, for 1853, $12,297.50. The figures show the rapidity with which the Association gained popular favor. But during the last named date, Dr. McClay, who had been one of the warmest and most efficient supporters of the Bible Revision Association and the parent society, the American Bible Union, published a pamphlet, severely criticising the management of the latter Society. It appeared that the monies, so liberally contributed to its support, had been profligately squandered, while the work intrusted to it was executed with extreme tardiness. This, with other mismanagement, which was afterwards made manifest, from time to time, ultimately proved the destruction of both societies. The Bible Revision Association, after a struggle of a few years longer, was dissolved. The American Bible Union, after producing a revised English version of the New Testament, which was supposed to possess some excellences, but also to be marred by the prejudices of the revisers on the subject of slavery, became bankrupt, and was finally dissolved.

It must not be supposed that this popular movement proved a failure. Besides the intrinsic value of some of the American Bible Union's publications, the Kentucky Baptists, as well as those of other sections, received tenfold the value of the money they expended in the enterprise, in the diffusion of scriptural knowledge, by the discussion among them of the topics connected with the object of the revision movement.

Rev. John Lightfoot Waller, LL.D., was one of the most distinguished Baptist ministers of his generation. As far as any man can be said to be a leader among the Baptists, he was preeminently the leader of God's hosts in Kentucky. He headed almost every benevolent enterprise among them, from

the time he entered the ministry, until the Lord called him to his reward. His grandfather, Rev. William Edmund Waller, a sketch of whose life has been given, was a brother of the famous John Waller of Virginia, and, according to Dr. Semple, "was a descendant of the honorable Wallers of Fngland." The father of Dr. Waller was a native of Virginia, but emigrated with his father to Kentucky at an early age. After entering the ministry and laboring some years, in Shelby county, he moved to Woodford county, where his illustrious son was born, Nov. 23, 1809.

John L. Waller received, in his youth, a moderate education, including some knowledge of the dead languages, mainly under the instruction of private teachers. But his aptitude for learning, and his great fondness for books, together with his tireless energy and industry in pursuit of knowledge, was such that he acquired a national reputation for critical learning and extensive reading, before he reached middle life. At the age of nineteen years, he commenced teaching school, in Jessamine county, and continued this occupation about six years. During this period, and before he had made a public profession of religion, he distinguished himself, as a pungent and logical writer, by the publication of a series of letters addressed to the famous Alexander Campbell.

In 1835, he became editor of the *Baptist Banner*, a biweekly religious newspaper, which had been established at Shelbyville, Kentucky, the preceding year, by James Wilson, M.D. Soon after Mr. Waller became editor of the *Baptist Banner*, the *Baptist*, published at Nashville, Tennessee, and the *Western Pioneer*, published at Alton, Illinois, were merged into it. The new paper took the title of *Baptist Banner, and Western Pioneer*. It was moved to Louisville, where Mr. Waller continued its chief editor till 1841, when he resigned in favor of William C. Buck.

Mr. Waller took an active part in the organization of the General Association of Kentucky Baptists. He was clerk of the convention that formed it, and was the first corresponding secretary of its Executive Board. He was also general agent of the Board, from 1841 to 1843. In 1840, he was ordained to the ministry, and, three years later, succeeded his father in the pastoral care of Glens Creek church in Woodford county, in which

capacity he served nine years. In 1845, he established the *Western Baptist Review*, a monthly magazine, published at Louisville, which he edited with marked ability, till his death. The name of the periodical, however, was exchanged for that of the *Christian Repository*, in 1849.

During the last named date, he became a candidate for delegate from Woodford county to the Convention that formed the present constitution of Kentucky, under rather peculiar circumstances. The distinguished orator, Thomas F. Marshall, had, for some time, been a candidate for the position. Being present at one of Mr. Marshall's meetings, and hearing him speak, Mr. Waller asked permission to reply to that part of the speech which related to the Bible teaching on the subject of slavery. Mr. Marshall refused to grant the request, unless the petitioner would become a candidate. Mr. Waller immediately arose, announced himself a candidate, and answered Mr. Marshall's speech. The two rival candidates now entered upon a canvass which soon became one of the most exciting that the country ever witnessed. As a political orator, Mr. Marshall had no equal in Kentucky, except Henry Clay, and his opponent had no peer in the Kentucky pulpit. Mr. Waller only became a candidate in order to have the privilege of answering certain points in his eloquent opponent's speeches, and intended to withdraw his candidacy before the election. But, after hearing his speeches, his friends urged him so persistently to continue the race, that he finally consented, and was elected by a majority of 219 votes. He was soon acknowledged to be without a superior, in point of statesmanship, in the Convention, even by the widely famed Ben. Hardin. His speech in opposition to the adoption of an article in the Constitution, making a gospel minister ineligible to a seat in the Legislature, was pronounced the ablest of the session.

In 1850, in addition to his other labors, he resumed the editorship of the *Baptist Banner and Western Pioneer*, a position he occupied until he was removed by death. Meanwhile, the name of the paper was exchanged, in 1851, for that of the *Western Recorder*. In 1852, Madison University conferred on him the degree of LL.D. During this year, he commenced the last great work of his life. He was the leader of the movement to organize the Bible Revision Association. When it was consti-

tuted, in April, 1852, he was elected its President and filled the position the remainder of his life. To the advocacy of the cause of Bible revision, he gave the full measure of his great strength and learning. To him the Society owed much of its popularity among the Baptists of Kentucky, as well as those of the whole South. In the midst of a career of great usefulness, and in the very prime of manhood, he was suddenly and unexpectedly called to his reward above, October 10, 1854. A great and good man had fallen, and the Baptists of the nation deplored his loss. But the Baptists of Kentucky mourned for him as the children of Israel did for Moses. He was to them almost an idol. They felt that his loss was irreparable. In their affections, he was without a rival, and they felt, when he was gone, that they should never look upon his like again, upon earth.

Dr. Waller was truly a great man. To use his own expression, concerning another, "his brain was cast in nature's most capacious mould." He was an enthusiastic student. "Many a time," said he, "I have sat in my study, from sunrise till sunrise again, leaving it only to go to my meals." To him, study was not a task, but a supreme pleasure. He retained, with remarkable tenacity and exactness, everything he read. Even at the early age of thirty-three, when he engaged in public debates with such champions of the Presbyterian church as Nathan L. Rice, John Brown, Robert C. Grundy, and John T. Hendrick, he seemed to be thoroughly acquainted with the whole range of Ecclesiastical history, religious controversy, and Biblical criticism. As a controversialist he had few superiors. Dr. N. L. Rice, the most famous debater in the Presbyterian church of the United States, virtually acknowledged his (Waller's) superiority, by refusing to have his and Dr. Waller's debate published, after employing a stenographer to report it, for that purpose.

As a conversationalist, Dr. Waller greatly excelled. His colloquial powers, like those of Dr. Franklin, were seldom equaled. He talked on every subject that came under review with an ease and grace that pleased the most learned, and with a simplicity that charmed the most illiterate. As a writer, he was held in high esteem. But he left nothing on record in a more permanent form than a monthly review, except his debate on Universalism with E. M. Pingree. After his death, a

small volume of his writings was published, under the title of "Open Communion," being a review of the learned Robert Hall's work, on that subject. He proposed to write a history of the Kentucky Baptists, and it was, at first, supposed that the book had been written. But subsequent investigation renders it probable that he had not commenced that work.

The Temperance Reform became a subject of much interest, during the period under consideration. The evils of intemperance in the use of strong drink, had been recognized and deplored, by the pious and thoughtful; and earnest efforts had been made to abate them, by means of temperance pledges, temperance societies and other means of moral suasion, for more than a quarter of a century. Now, however, the question began to assume a new phase, both in church and state. Prohibition began to be advocated, and enforced total abstinence came to be regarded as the only remedy for the crying sin in the churches, and the moral plague spot in the State. The opposition to the movement was too strong to be overcome immediately. The subject was very intemperately discussed, on both sides, and much ill feeling was engendered.

The chief opposition to enforced abstinence, arises from the inate love of strong drink, or, rather, of the immediate exhilerating effects it produces on the animal nature of man. But the opposition was much strengthened by the political teaching, the social habits, and the religious prejudices of the people. The use of ardent spirits, which the drinker averred concerned himself alone, was supposed to be one of his inalienable rights. The advocate of prohibition was often met with the angry retort: "You are trying to take away the liberties our fathers fought for."

The use of intoxicating liquors was interwoven with the social habits of the people, from the earliest settlement of the country, and was regarded a necessity to health and comfort. Within the memory of men now living, a supply of ardent spirits was regarded of equal importance to a family, with that of sugar and coffee, or even more needful. If a man paid a visit to his friend, and the bottle was not set out, the visitor felt himself slighted. To treat and be treated, at the public bar, when friends met at their county seat, or other place of public resort, was regarded essential to gentility. An incident is related of a man who,

meeting with several men at a village tavern, invited each of them, in turn, to drink with him. They all declined. He then extended the same invitation to a slave who was present. The negro accepted the invitation, and the man complimented him, in the presence of those who had declined his invitation, by saying to him: "You are the only gentleman in the crowd."

The most pious christian had no hesitancy about the propriety of drinking in moderation. When the minister visited any member of his flock, he expected to have a bottle of whisky or brandy set before him, as an act of hospitality and respect, and he unhesitatingly extended the same hospitality to his visitors. Not a few of the pioneer preachers were distillers, and sold to their neighbors the product of their stills with as little thought of doing wrong as when they sold grain, or live stock from their farms. At log-rollings, house-raisings, and other social gatherings, ardent spirits was regarded indispensible. For a man to become "gentlemanly groggy" was every way genteel, and to become drunk enough to stagger was only a slight indiscretion. With such general habits of society, it can hardly be a matter of surprise that church members were often "overtaken in the fault of drinking too much." Indeed, the wonder is, that more were not "overtaken."

The churches were very strict in the exercise of discipline for drunkenness, according to their definition of that term, which was rather liberal. It was rare for a church meeting to pass without one or more cases of discipline for intoxication; and it was not uncommon for a half dozen, or even a dozen, cases to be on the docket at the same time, as many of the old church records will show. It was long before any considerable number of ministers gathered courage to attack a vice, so popular with all classes of men as was whisky drinking. And when, at last, a few of the more courageous did attempt to expose it, it was at a heavy expense to their popularity. "I saw brother F. weeping freely under the sermon to-day," said a humorous church member, "but when the preacher spoke of the evils of whisky drinking, he took his tears all back into his eyes again." The distinguished Dr. William Vaughan apologized to certain church members who became offended at his preaching against dram-drinking, by saying publicly: "Brethren, I did not know there was a drunkard in this church." But despite the opposition of

the masses, a few earnest preachers continued to discuss the subject, till the more intelligent churches began to be aroused to a sense of the great evil of intemperance.

The subject of temperance had been under discussion no great while before temperance societies began to be formed. Allusion is made to such a society's having been formed somewhere in New England or New York, at a place called Hector, about 1818. But the first reliable account we are in possession of, on that subject, relates to the American Temperance Society, organized in New York, in 1828. The records of its third annual meeting reported 1,015 societies in the United States, with an aggregate membership of not less than 100,000. The first society of the kind, in Kentucky, was formed at Lexington, Jan. 29, 1830. It was called the Fayette County Temperance Society. Rev. Alva Wood D. D., an eminent Baptist minister, and President of Transylvania University, was chosen President of the Society. The object of the organization was expressed in the third article of its constitution, which reads as follows:

"ART. 3. The members of this Society, believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful; and that the practice is the cause of forming intemperate appetites and habits; and that, while it continues, the evils of intemperance can never be prevented; do therefore agree that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of them in the community."

The Georgetown Anti-Intemperance Society was organized soon afterwards. Joel S. Bacon, President of Georgetown College, was prominent in this movement. Other societies were formed in various localities, and the subject of temperance became one of general and heated discussion. The churches were called on, through the periodical press, to prohibit the making and selling of intoxicating liquors, by their members. But it does not appear that any of them took such action, at so early a period.

During the same year, the Danville Baptist Association, in Vermont, passed the following resolution:

"*Resolved*, That we cordially approve the efforts in operation for the suppression of intemperance, and hereby recommend to all the members of the churches composing this Association, to combine their efforts and their influence to effect the entire disuse of ardent spirits."

This appears to have been the first official action, among the Baptists, on the subject of temperance. But the example was soon followed by a still larger body. In 1831, the Baptist State Convention of New Hampshire, *Resolved* "That it is inconsistent with the christian profession, to be concerned in any shape in the manufacture, sale, or use of ardent spirits, except it be in the strictest sense for medical purposes."

The Temperance Herald, of the Mississippi Valley, a semi-monthly sheet, and doubtless the first temperance paper published in Kentucky, was issued at Lexington, by Thomas T. Skillman, in March, 1832. It was a small sheet, published at fifty cents a year, but it added its mite to the great work of Temperance Reform. The temperance societies, at this period, were not very strict in their organization or requirements. Some of them, it is believed, did not require even total abstinence as a condition of membership. They were in no sense secret societies. Their meetings were open to the public, and they had no private signs, pass-words, or grips, by which the members recognized each other. Most of them were ephemeral, and multitudes of them organized and dissolved in a single decade. Yet they subserved important ends. Many drunkards were temporarily, and a few permanently reformed; and the rising generation was educated to see and abhor the evils of drunkenness.

In 1841, the cause of temperance received a new and powerful impulse. Two reformed drunkards from Baltimore, of the names of Vickars and Brown, entered Kentucky at Maysville, on the 3rd of December of that year, in the interest of the Washingtonian Temperance movement. They held meetings in various localities in the State. A flame of enthusiasm was kindled, and ran like fire in a dry prairie. Immense crowds of people flocked to the temperance meetings, and the fire was kindled in almost every nook and corner of the Commonwealth. Within four months, from the time Vickars and Brown entered the State, more than 30,000 persons signed the pledge of total

abstinence. It was not the object of the lecturers to form societies, but simply to take the pledges of the people. Some of those who had taken the pledge, however, formed societies for mutual encouragement to keep the vow, and to forward the good work of temperance reform.

This remarkable temperance movement occurred just at the period when the anti-missionary faction was being severed from the main body of the Baptist denomination in Kentucky. This faction took strong grounds against all temperance societies, and even the taking of temperance pledges; and discipline was promptly exercised over offenders. Many good men were excluded from the anti-missionary churches, for joining temperance societies or signing temperance pledges. A certain church in Barren county, excluded a brother James Gillock from its membership for intoxication. His son, R. R. H. Gillock, [now, and for many years past, a valuable minister of the gospel,] seeing the evil of drinking, took the Washingtonian pledge. For this he was promptly excluded from the same church that had excluded his father. It is related that a wag in the neighborhood approached a member of the church and said to him in a very grave manner: "I have been thinking of joining your church, and if I do so, I desire to be a faithful member. I learn that you have excluded a father for drinking too much, and his son for drinking too little. I wish to know just how much whisky a man must drink in order to be an acceptable member of your church." It is needless to say the brother was puzzled to give an answer.

Their opposition to temperance societies and temperance pledges, procured for the anti-missionary Baptists the title of "Whisky Baptists," and many ridiculous stories were told, and much cheap wit exhibited at the expense of their preachers, by the irreverent and skeptical. It is hardly necessary to say that the imputations were unjust. The Anti-missionary Baptists of Kentucky have stood much in the way of practical benevolence, by opposing all benevolent societies. But in this, they have acted from their conscientious convictions, and should, therefore, receive no harsh judgment of fallible men. In point of honesty, temperance and personal piety, it is believed they will compare favorably with any denomination in the State. And, while most of their ministers deem it their privilege to use

strong drink, in moderation, there is probably as small a percentage of drunkards among them as among those of any of their rival sects.

The Sons of Temperance succeeded the Washingtonians as temperance reformers. They formed lodges somewhat after the manner of Freemasons, and established, signs, grips, passwords and badges, or, at least, such of these as they deemed necessary for purposes of recognition. Their organization was much more complete, and their operations more systematic than those of any temperance society that had preceded them. They collected regular "dues" from their members, and employed traveling lecturers. Their fraternity was essentially a secret society. This made them wholly unendurable to the Anti-missionary Baptists; and not a few churches, connected with missionary associations, made the joining of a secret society a bar to fellowship. This created considerable confusion in the denomination for several years, and many zealous advocates of temperance lost their seats in their churches because they would not relinquish those in their lodges. The great majority of the churches, however, favored the Sons of Temperance, and extended no sympathy to the spirit of proscription manifested by the small minority. A more liberal spirit soon prevailed among the latter, and harmony was restored to the denomination.

The Independent Order of Good Templars began their operations in Kentucky about the year 1856. This order of temperance reformers soon supplanted the Sons of Temperance in a large measure. The principal points of difference between the two orders were that the Sons of Temperance required its members to take a pledge of total abstinence only while they remained connected with the order, and admitted only males to membership; whlle the Good Templars required a pledge of abstinence for life, and admitted both sexes. The latter has continued the prevailing order of temperance reformers to the present time, and has exerted a great influence on all classes of society. At first, they proposed to use only "moral suasion." But as the friends of total abstinence increased in numbers and influence, they began to advocate legal prohibition. Legal measures, for suppressing the use of intoxicating drinks, began

to be advocated in the northern and eastern States several years earlier than in the southern and south-western States. A "local option" law prevailed in New York as early as 1846.

The Maine Liquor Law was passed by the legislature of that State in June, 1851, and has continued in force till the present time. Similar laws were passed, in 1852, in Minnesota, Rhode Island, Massachusetts and Vermont; in 1853, in Michigan and Ohio; in 1854, in New York and Connecticut, but were all made void, that of New York by the governor's veto, and the others by adverse decisions of the courts.

The first legal measure taken in Kentucky in the interest of temperance was the enactment of a law to regulate the sale of intoxicating liquors, passed by the legislature, December 13, 1851. This law granted tavern license without the privilege of selling spirituous liquors, for the retailing of which, an additional license, at a cost of $25, was required. This was a very small concession to the temperance reformers, and rather disgusted, than satisfied them. Meanwhile, the ministers of the gospel were discussing temperance in their pulpits, and the churches were taking such action as they deemed best calculated to promote the good cause. The General Association of Baptists in Kentucky deemed themselves appropriately representing the sentiment of the churches, when, in October, 1853, they passed the following preamble and resolutions, every member of the body voting in the affirmative, except Elder T. L. Garrett, who obtained leave to withhold his vote:

"The evils consequent upon the making, selling and drinking of intoxicating liquors are fearfully manifested in every part of our country; and while its deepest wounds are hid in the faithful hearts of parents, wives and children, yet, in the dark record open to view, we read its work of ruin, It has palsied the strong arm, and children cry for bread. It has dwarfed the intellect and barred the windows of the soul to the penetrating rays of truth. It has ravaged the heart of its offices of love, and cursed it with hatred, revenge and murder. It has invaded the sanctuary of God, and begotten a licentious and infidel spirit. It has severed the bonds of virtue, and deified lust. It is the ally of every vice, and couples itself with the darkest murder. It is an outlaw, and outrages the inalienable

rights of life, liberty, and the pursuits of happiness. It stands opposing all moral reforms and defies the spirit of happiness. Therefore,

"*Resloved*, That the making, selling and drinking of all intoxicating liquors, as a beverage, by professed Christians, is a barrier and hindrance to a proper growth in the Christian graces, inconsistent with Christian character, degrading to the cause of Christ, and that it should be held up and condemned by all ministers, before all the churches.

"*Resolved*, That, as the present temperance movement presents to us a probable means of banishing the mountain sin of intemperance from our land, we hail it as an opening field of great usefulness, in the extermination of this great evil from this, our beloved land; and to this end, by the grace of God, will we ever labor and pray."

In January, 1854, Maysville voted against license to sell intoxicating liquors. At Lexington the measure was defeated by a small majority. The excitement reached its culminating point, during this year. The churches were much agitated on subject. In the more illiterate parts of the State, the Baptist churches were much divided. Some of them split in factions, and in some cases the advocates of temperance were excluded from the churches. But the better informed churches were zealous in promoting the temperance cause, and many of the district associations passed strong resolutions in its support. In October of the same year, the General Association of Baptists in Kentucky, representing the entire denomination of the State, passed the following resolutions:

Resolved, That we hail, as the omen of better times, the movements of religious and political bodies and various organizations, as well as individual effort, to advance the cause of temperance.

Resolved, That we approve of the efforts to suppress by legal enactment, the manufacture of, and traffic in ardent spirits to be used as a beverage.

Resolved, That we rejoice at the bold and decided position taken by very many of the district associations, upon this subject.

Resolved, That, as ministers and members of the churches of Christ, we regard it as our duty, to discountenance the prac-

tice of church members visiting dram shops, or indulging in the habit of using ardent spirits, as a beverage, at their homes, or offering it to guests, privately, or on festive occasions."

On the 14th of December, 1854, a temperance convention met in Louisville, and nominated George W. Williams, for Governor, and James G. Hardy for Lieutenant Governor. Mr. Hardy was a most exemplary member of Rock Spring Baptist church, in Barren county, and a zealous advocate of temperance. He was adopted by the American party as their candidate for Lieutenant Governor, and was elected in August, 1855. Charles S. Morehead being elected Governor. During this year a check was put to the temperance movement, by the unusual excitement, consequent upon the formation of a new political party in the State. The Baptist churches have usually maintained their position firmly on the subject of temperance reform, but it has never since reached as high a degree of popularity in the State, as it attained in 1854.

KNOW-NOTHINGISM, as it was popularly called, began to agitate the people of Kentucky, during the eventful year of 1854. This was the political doctrine and practice of a new organization, styling itself the American Party, which had sprung up in the country, almost like magic. It was a secret society, and was thoroughly organized. It held its meetings with guarded watchfulness, "convening in a sink hole," said a witty opponent, "and taking the hole in with them." They had their private signs, by which they could distinguish each other, and impart private information.

Their peculiar principles were:

1st. That all foreigners should remain in the United States twenty-one years before being entitled to vote, and

2d. That they would vote for no Roman Catholic, to fill any office of trust, because, as they averred, all Catholics acknowledged supreme allegiance to a foreign potentate (the Pope of Rome). They carried this second principle so far as to pledge themselves not to vote for any man who had a Catholic wife.

At first the party was very popular in Kentucky. The charm of secrecy drew into its councils multitudes of young men, and, in the local and State elections, "it carried everything before it." In 1855, it elected Charles S. Morehead, Governor,

with the entire State ticket. But on its failure to elect Fillmore to the Presidency of the United States, in 1856, it perished like Jonah's gourd.

From several considerations this organization was peculiarly repugnant to the Baptist churches. In the first place, it was a secret political association. The Baptists have never been very favorable to secret societies, even when they were purely social. They involved themselves in much confusion, and no small loss of membership, especially in the Northern States, in the early years of the republic, by their opposition to Freemasonry. And in subsequent periods, although they have been compelled to tolerate secret social orders, it has always been under protest, felt, if not expressed. But a secret political organization they regarded dangerous to civil liberty, of which they had been, in all the Christian age, the staunchest advocates.

Another principle of Know-Nothingism, still more repulsive to the Baptists, was its proscription of men on account of their religious tenets. Baptists have no sympathy for Catholicism. They have suffered far more at its cruel and bloody hand, than have all other existing religious sects, together. They have therefore, the best of reasons for detesting and abhoring it. But they have always held firmly to the principle, that every man should be permitted to worship God, according to the convictions of his own conscience, without suffering any political disability or social ostracism therefor. The proscribing of the Catholics, therefore, was directly antagonistic to one of their most cherished principles.

True, the Know-Nothings claimed that they proscribed the Catholics, not on account of their religious convictions, but because of their allegiance to a foreign potentate, But this discrimination was not sufficiently obvious to appease the jealousy of the liberty-loving Baptist.

Another feature of this secret political organization was, if possible, still more offensive to so plain, direct and truth-loving a people as the Baptists. It was the very common practice of the members of the order, to use a disingenuous quirk, which appeared little less than direct falsehood. The order was known in its councils by a secret name that was sacredly guarded. Publicly, they were called Know-Nothings. This term they regarded an opprobrious nick-name. When a member of

the order was gravely asked if he belonged to the Know-Nothings, he as gravely replied that he did not. When, afterward, this member, who also happened to be a member of a Baptist church, was ascertained to have been a member of the order, at the time he made the denial, he was accused, before his church, of falsehood, and his quirk served him little purpose. Much confusion and disorder prevailed among the churches, during the prevalence of this political organization. Happily for the Baptists, this confusion was of short duration, on account of the speedy dissolution of the order.

OLD LANDMARKISM exerted no small influence among the Baptists of Kentucky, at the period under consideration. The term was used to express adhesion to certain principles, averred to have been entertained by the Baptists, but to have been ignored at a later period. It was the avowed purpose of the advocates of Old Landmarkism, to restore to the churches the practice of these, now neglected principles of the fathers. Elder James R. Graves (now Dr. Graves of Memphis) was, at first, the principal advocate of this sytem, but was soon joined by many able writers and preachers of the South and West. Mr. Graves became editor of *The Baptist*—soon afterwards called *The Tennessee Baptist*,—in 1846. In this paper, which, as the editor claimed, soon attained a larger circulation than any other Baptist weekly in the world, Mr. Graves began the advocacy of the principles of Old Landmarkism, and speedily drew to his aid, a large corps of correspondents. The principles were opposed with warmth and ability. Disputations, on the suject, were introduced in many of the churches and associations, where it was discussed with intemperate warmth. In 1851, a meeting was called to assemble at Cotton Grove, Tenn., for the purpose of investigating these principles. The Convention met on the 24th of June, and passed what was afterwards widely known as "The Cotton Grove Resolutions," These resolutions, as they were termed, were presented in the form of queries, as follows:

"1st. Can Baptists, consistently with their principles or the Scriptures, recognize those societies not organized according to the pattern of the Jerusalem Church, but possessing different *governments*, different *officers*, different class of *members*, different *ordinances*, *doctrines* and *practices*, as churches of Christ?

"2d. Ought they to be called gospel churches, or churches in a religious sense?

"3d. Can we consistently recognize the ministers of such irregular and unscriptural bodies as gospel ministers?

"4th. [This queries the propriety of inviting ministers of other religious bodies into Baptist pulpits, or otherwise recognizing them as ministers of the gospel?]

"5th. Can we consistently address as *brethren* those professing Christianity, who not only have not the doctrine of Christ and walk not according to his commandments, but are arrayed in bitter opposition to them!"

These queries were all answered unanimously in the negative.

In 1854, Elder J. M. Pendleton, of Bowling Green, Ky., wrote a pamphlet entitled 'An Old Landmark Reset," in which he discussed with his usual clearness and force, the question: "Ought Baptists to recognize Pedobaptist preachers as Gospel Ministers?" He answered the question in the negative. His clear reasoning, together with the high esteem in which he was held, gave his little work an extensive influence in the churches. From this pamphlet the term Old Landmarkism was derived, although but one principle of the system was directly discussed in it. The principles set forth in the Cotton Grove Resolutions made rapid progress among the Baptists of the Southern States, and, at present, they prevail, in whole or or in part, in nearly all the southern churches. "There is only one Baptist paper [The Religious Herald] in the South, of the sixteen weeklies," writes Dr. Graves, in 1880, "that approves of alien immersion and pulpit affiliation."

Great and long continued as was the excitement, connected with the discussion of Old Landmarkism, it is not known to the author that any church or association, in Kentucky, was ruptured by it. The subject is still under investigation, but the discussion is more calm, and it is hoped that it will continue, in the spirit of meekness, till the churches all come to the unity of the faith, on this subject.

SUNDAY SCHOOLS, in their present form, are of comparatively recent origin. The first Sunday School of modern times was established at Gloucester, England, in 1784, by Robert Raikes, of the Church of England. At the same time William

Fox, a deacon of a Baptist Church in London, was deliberating on a plan for the universal education of the poor. He laid his plan before the Baptist monthly meeting, in May, 1785. The chairman, supposing Mr. Fox intended to limit his plan, that gentleman replied: "The work is great, and I shall not be satisfied until every person in the world be able to read the BIBLE, and therefore we must call upon all the world to help us." A committee was appointed to appeal to the public and call a public meeting. Meantime Mr. Fox opened correspondence with Mr. Raikes, to learn his plan of procedure. At the public meeting August 10, 1785, there was formed "A Society for the Establishment and Support of Sunday Schools Throughout Great Britain." This proceeding being published, the plan was immediately adopted by several bodies of Dissenters and Methodists, and in a few years almost every congregation had a Sunday School attached to it. This society has continued in operation to the present time.

Dr. Benedict, the distinguished Baptist historian of the United States, than whom, perhaps, no man on the Continent was better posted in the religious affairs of America, states that the first Sunday School on this side the Atlantic, was established by Samuel Slater, a cotton manufacturer, in Pawtucket, Rhode Island, for the benefit of the children of the operatives, in 1798. Mr. Benedict had the superintendence of this school, as early as 1805. "We had heard," says he, "of Raikes' enterprise in England in the Sunday School line, and his plan was copied by the American institution." This school was non-sectarian, as were most of the Sunday Schools established in the country for many years afterwards.

A society called the Philadelphia, Sunday and Adult School Union, was formed in Philadelphia, in 1816. Out of this organization, the American Sunday School Union was formed, in May, 1824. It professed to be non-sectarian, and grew rapidly in popular favor. In 1830, it resolved, "That the American Sunday School Union, in reliance upon the divine aid will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi." The auxiliaries of this society, in 1833, were 790; schools connected with the Union, 9,187 ; scholars, 542,420; teachers 80,913.

When the first churches were planted in Kentucky, there was no such a thing as a Sunday School known in the world, and for many years afterwards this institution was unknown in the Mississippi Valley. Little was done towards establishing Sunday Schools in the West, until after the organization of The American Sunday School Union. The Baptists of Kentucky were slow and cautious about adopting them, even after they had been approved by other sects. It does not appear that they were rejected by a vote of any organized body of Baptists (except the Antimissionary Baptists, whose unqualified condemnation they receive, even to the present time). But Sunday Schools were new institutions, and the Baptists delayed the adoption of them, till they could satisfy themselves that such schools would be for the glory of God, as well as for the temporal good of men. The first popular impulse given to these institutions, among the Kentucky Baptists, was under the labors of the late Dr. William Vaughan. He accepted the appointment of agent of the American Sunday School Union, for Kentucky, in 1831, and labored in that capacity, principally in the Northern part of the State, two and a half years, and organized about one hundred schools. After this, some degree of interest was maintained, especially in towns and cities. But it was twenty years later before Sunday Schools became generally popular among the Baptists, over the State. The first notice taken of them, by the General Association, was in 1854, when they set forth the attitude of the denomination, with reference to these institutions in the following extract from a report on the subject, adopted by that body:

"From the best information we can obtain, we are of the opinion that Sunday schools are not appreciated among our churches; that a very small proportion of the churches (probably not one fourth) have Sunday schools, and many of them in a very sickly condition, scarcely maintaining an existence." In 1856, the same body passed the following:

"*Resolved*, That we recommend to our churches the importance of organizing Sabbath schools wherever it is practicable.

"*Resolved*, That pastors of churches use their influence, by presenting to their respective congregations, the subject of Sabbath schools, and aid in organizing a healthy and efficient system."

As the interest in Sunday schools increased, there began to be a distrust of the books, issued by the American Sunday School Union. In order to furnish suitable literature for Sunday schools, the need of a new Sunday school society was felt. To meet this demand, the Southern Sunday School Union was organized, at Memphis, Tennessee, in November, 1858, with its board located at Nashville, Tennessee. The following resolutions adopted by the General Association, in 1859, expressed the feelings of the Kentucky Baptists, with reference to this new Society:

"*Resolved*, That while we recognize the excellences of the Sunday School Union libraries, in the main, we feel the defect of an entire silence on many points of divine truth, essential to the duty of Christians, and to the union of God's people.

"*Resolved*, That we approve the principle of supplying all our libraries with a literature entirely scriptural, and expressive on all points of duty, both of doctrine and polity.

"*Resolved*, That we recommend the patronage of the Southern Baptist Sunday School Union."

Elder L. B. Fish was appointed agent of the new society for Kentucky, in 1860, and succeeded in arousing much additional interest, on the subject of Sunday schools, among the churches. But the Civil War coming on, in 1861, put a stop to further operations, and the society perished.

Since the close of the War, the interest in Sunday schools has gradually increased to the present time. But there is still much to be done, before the full advantage of Sunday school teaching can be realized.

William S. Sedwick was probably the most active and useful Sunday school worker that has ever labored among the Baptists in Kentucky, His whole nature seemed to be consecrated to this especial calling. His eminently godly mother dedicated him to the Sunday school work, in her solemn prayer to God, while he was yet a small boy. His father, George C. Sedwick, a native of Virginia, was a Baptist minister of more than ordinary ability, who, in early life moved to Zanesville, Ohio, where his son William was born. He afterwards moved to Kentucky, where he spent some years at Paris and other points.

William S. Sedwick was born, May 24, 1836. He ob-

tained a moderate English education. Being of a mirthful and restless temperament, and adverse to religious exercises, he made up his mind, to use his own words, that "they were a little too religious at home." At the age of fifteen years, he ran away and went to New Orleans on a flat boat. Here he stopped with his brother George, who was in business in that city. Soon after this, George died of yellow fever, leaving with William this message: "Tell my mother I died trusting in Jesus." William ascribed to this brief message, under God, his conviction and subsequent conversion. Returning to his father's house, at Zanesville, Ohio, he united with the Baptist church at that place, about five months afterwards. Not long after his conversion, he entered into the Sunday school work in his native town with much zeal. After attaining his majority, he went to New York city, and labored for a time, in the Howard Mission. From thence he came to Kentucky, as Missionary of the American Sunday School Union. While engaged in this work, he offered himself to the Baptist Board of Foreign Missions, at Boston, as a candidate for a missionary to China. His application being rejected, he accepted the position of Sunday School Agent for Kentucky, under the appointment of the General Association of Kentucky Baptists, in the Spring of 1865. About the same time, he was ordained to the gospel ministry, at Jeffersontown, Kentucky. He labored as Sunday School Agent, under appointment of the General Association only about twenty months. But the amount of work he performed was wonderful. He established a small periodical, called the *Try Paper*, and formed a TRY SOCIETY, consisting of 7,000 children, each of which took the following pledge: "I promise to try to read, daily, one chapter in the New Testament, and that the chapter indicated by the Try Almanac." This society became so popular that it had been introduced in fifteen states, before Mr. Sedwick's death. Mr. Sedwick traveled with great rapidity, and labored with consuming zeal, over a large portion of the State. His influence over children was marvelous. He would call together the children of the village or country place, and within an hour after they met, would have a Sunday school well organized, and the children singing, "at the top of their voices," Sunday school songs they had never before heard. But in the midst of this career of usefulness,

he was suddenly called to give an account of his stewardship. He reached his home in Bardstown, perhaps on Tuesday evening, and took a congestive chill next day. "On Wednesday afternoon," writes his wife, "he was lying in our bed and fell asleep. I went out and left him a little while. When I returned, he was lying on Kimmie's little bed, and seemed to be in an intense excitement, and was trembling from head to foot. I said to him, 'Why, Will, what is the matter? Why did you get up and come here?' 'O,' said he, 'I hardly know where I am yet.' He said he awoke in the greatest excitement, got up before he knew it, and fell on the trundle bed. He had been dreaming that he was at a World's Sunday School Convention, and there was a great crowd and a great interest, and he had been making an address. Just as he awoke, they were presenting him with a crown or wreath, in token of their regard for him, and it so excited him that he trembled for hours." He died the following Saturday, September 29, 1866.

As a preacher, he succeeded only with children. He was extremely simple in his language and illustrations, and so full of wit, humor and buoyancy of spirit that no audience could avoid laughing under his sermons.

A general revival of religion pervaded Kentucky, from 1858 to 1860, and the churches were generally prosperous. During this period, there were added to the churches of Elkhorn Association, by Baptism. 1,522; to those of Bethel, 1,415, and to those of the smaller associations, proportionate numbers. During the year 1860, the political excitement, preceding the Presidential election, in November of that year, ran unusually high, in the extreme northern and southern portions of the country; but in Kentucky, a good degree of conservatism was maintained; and, while the churches of Christ prayed for peace, and labored for the salvation of men, God blessed them with a good degree of prosperity. Not only were large additions made to the churches, by experience and baptism, but the benevolent institutions, through which they promoted the causes of education, Sunday schools, and home and foreign missions, were all in a highly prosperous condition. The contributions to these objects were larger than during any previous year. The several academies and both the colleges, under the control of the Baptists of the State, were well filled with pupils.

There was a marked improvement in the ministry. Georgetown and Bethel Colleges, although the latter had been in operation but four years, had sent out from the halls of learning a number of young ministers, who were zealous laborers in the Master's vineyard, and active supporters of the benevolent enterprises of the denomination. About twenty-missionaries were employed to labor in different portions of the State, and the receipts of the Board of the General Association were something more than $14,000, for the year ending May, 1860.

Especial efforts were made at this period, for the better supplying of the colored people with the preaching of the gospel. The slaves generally occupied the same houses of worship with their masters, and enjoyed the same privileges of hearing the word and receiving the ordinances. But it was felt that these illiterate people needed especial religious teaching, better adapted to their capacity, than that ministered to their better educated masters. In some cases, wealthy farmers employed white preachers to minister to their slaves on Sabbath; sometimes colored men would preach to their fellow slaves, and in other cases, pastors and missionaries would make special appointments for their instruction. They received the word readily, and it is probable, that as large a proportion of them were church members, as of the white people, and many of them were devotedly pious.

A steady growth of the churches, during the decade under review, added to the Baptist denomination in Kentucky, an increase in numerical strength of about 20,000 members: So that there were in the State, in 1860, of Missionary Baptists, forty-four associations, 880 churches, and 84,403 members; of the Anti-missionary Baptists, twenty-six associations, 271 churches, and 10,356 members; making an aggregate of Baptists in the State, of 70 associations, 1,151 churches, and 94,759 members. The population of the State was 1,155,684. This gave, in round numbers, one Baptist to twelve of the population.

The Methodist Church in Kentucky, numbered fifteen districts, 173 circuits and stations, 183 preachers, and 56,815 members.

The Presbyterians in the State numbered about 10,000 members.

The other religious sects of the State furnish no data for a reliable estimate of their numbers.

CHAPTER XXXVIII.

EDUCATION—THE WAR AND ITS CONSEQUENCES — TRANSACTIONS OF THE DECADE ENDING WITH 1870.

The cause of religion, in the Baptist denomination in Kentucky, had seldom or never been more prosperous, in a healthy growth of its churches and benevolent institutions, than at the beginning of the year 1861. Nearly twenty years of almost uninterrupted prosperity in both temporal and spiritual affairs, had given the people the disposition and the means to promote the cause of Christian benevolence as they had never been able to do before. The cause of education had received especial attention. In 1848, just after the citizens of the commonwealth had voted to levy a tax of two cents on the one hundred dollars for common school purposes, the Baptist State Ministers Meeting, at their annual meeting, at Bowling Green, appointed John L. Waller, and J. M. Pendleton a "committee to report on the best plan for diffusing education in the State." The committee made the following report, which was adopted:

"WHEREAS, We consider the subject of education vastly important, involving as it does interests which are inferior only to those that are spiritual and eternal; and

WHEREAS, An overwhelming majority of the voters of the State have decided that two cents shall be levied on every hundred dollars worth of property for the promotion of the cause of common schools throughout the commonwealth; and

WHEREAS, It has been represented to this meeting that efforts have been made to establish sectarian schools [at the public expense] in many parts of the State, therefore

Resolved, That we feel and cherish a deep solicitude for the educational interests of the country.

Resolved, That the establishment and successful operation

of the system of common schools would afford us the sincerest gratification.

Resolved, Further, that we heartily disapprove and condemn the inculcation of sectarian peculiarities in schools, whether Roman Catholic or Protestant, and that such a course is more inconsistent and inexcusable in Protestants than in Catholics, militating as it does, against the principles of Protestantism."

At the same period, the General Association of Kentucky Baptists,

Resolved, That · · · this Association would be pleased to see good academies established at several important points in the State, especially in the southern part of the State."

These resolutions expressed the sentiment and feeling of the denomination, and were not fruitless. High schools were erected in the towns and villages, in different parts of the State so rapidly, that in 1855, the Executive Board of the General Association reported the following institutions, all in a flourishing condition: Bethel High School, located in Russellville, Georgetown Female College, Henry Female College, located at New Castle, Bethel Female College, at Hopkinsville, New Liberty Female College, Maysville Female College, Kentucky Female College, at Shelbyville, Kentucky Female Institute, in Louisville, Eclectic Female High School, at Columbia, Glasgow Female High School and Lafayette Female College. Besides these, a number of the High Schools, both male and female located in different parts of the State were in a more or less flourishing condition. Most of these institutions were in a prosperous condition, in 1861. During the war, they were generally suspended, and several of them were not revived after its close. Three of them, however, have continued to occupy the position of first-class schools to the present time, and demand a somewhat more extended notice.

Georgetown Female Seminary is the oldest Baptist institution of the kind in the State. It was established by Prof. J. E. Farnham, in 1845, and has been from the beginning, a school of high grade. It was under the principalship of Prof. Farnham from its establishment till 1865, when its commodious buildings were destroyed by fire. Prof. J. J. Rucker, then opened the school in his private residence, and gave it personal superintendence until he secured the services of Rev. J. B. Tharp to fill the

position a brief period. In 1869, new buildings having been erected for the use of the Seminary, Prof. Rucker was again elected its principal and has occupied the position to the present time. Under his management, as well as that of Prof. Farnham, the school has been one of the most popular, and best patronized female seminaries in the State.

JONATHAN EVERETT FARNHAM, the founder and, for twenty years, the Principal of Georgetown Female Seminary, was born in Massachusetts, Aug. 12, 1809. He graduated with the degree of A. B. at Colby University, in 1833. He filled the position of tutor in the University two years. He then studied law three years at Providence, Rhode Island. Coming West, he stopped a short time in Cincinnati. In 1838, he was elected Professor of Physical Science in Georgetown College, and has continued to fill that Chair to the present time, a period of more than 44 years. In early life he professed the religion of Jesus and united with the Baptists. He has been a faithful and honored church member, and has been closely identified with all the leading interests of the Baptist denomination in Kentucky, more than forty years. Being somewhat more latitudinarian in his views of church polity, than the generality of Southern Baptists, he has been led into some news-paper controversies on that subject. He has generally written over the nom de plume of "Layman," by which signature he is known to the Baptists of Kentucky as a writer of no mean ability. But the strength of his abilities has been devoted to his profession. He is a man of profound and varied learning, and well deserves the title of LL. D., with which he is honored.

JAMES JEFFERSON RUCKER, a native of Randolph county Missouri, and son of Thornton Rucker, a pioneer Baptist preacher of that region, was born Jan. 27, 1828. He was raised up on his father's farm, with meager opportunities of acquiring the simplest rudiments of a common school education. At the age of nineteen, he entered a country school. From this period till the Spring of 1852, he spent his time in attending different schools, and in teaching. At the last named date, he came to Kentucky and entered Georgetown College, where he graduated with the degree of A. B., and with the honors of his class, in 1854. He then taught school in Bourbon county, till the fall of 1855, when he was chosen Principal of the Academy connected

with Georgetown College. A vacancy occurring in the Chair of Mathematics, he was selected to fill that Chair in the College, in November, 1855. He was formally elected to that position the following June, and has continued to fill it to the present time. He has been one of the most active and efficient members of the faculty.

During the session of the Kentucky Legislature, of 1875-6, he procured, from that body, a charter for the Students' Association of Georgetown College, the object of which was to take charge of, and increase a fund of $15,000, which he, with the aid of Prof. Dudley (now President Dudley) had raised for the purpose of endowing a chair in the College, exclusively with funds contributed by the former students. The Association is progressing with the work, and it is hoped the chair will speedily be endowed.

Prof. Rucker became a Baptist in early youth, and has been an active worker in the interests of his denomination. He has taken a special interest in Sunday schools, and was instrumental in organizing the Baptist Sunday School Convention of Elkhorn Association, which claims to have been the first institution of the kind in Kentucky. He was Chairman of the Sunday School Board of the General Association a number of years. In all the capacities in which he has labored, in the interest of education and religion, he has displayed much zeal, energy, and industry, with a life of spotless purity and integrity. It is hoped he will yet live many years to bless his race in the pious use of his fine abilities.

Bethel Female College, located at Hopkinsville, was erected under the auspices of Bethel Baptist Association. The buildings cost about $30,000. It was chartered by the Kentucky Legislature, in 1854, and opened as a boarding school for girls in 1856. Dr. W. F. Hill occupied the Presidency the first year. He was succeeded by Prof. J. W. Rust, who remained in office till 1864. Dr. T. G. Keen then took charge of the College for a short time. He was succeeded by M. G. Alexander, and he by J. F. Dagg. In 1874, Prof. Rust was recalled to the Presidency, and has occupied the position to the present time. The exercises of the College were suspended two years during the War. With this exception, the Institution has been generally prosperous, the average attendance of students being

about 100. The course of instruction is designed to promote the higher education of women. It embraces the Ancient and Modern Languages, Natural Science, Mathematics, Music and Art, as well as a thorough drill in Elementary English and Belles Letters. The school is situated in the midst of a wealthy, refined and highly moral community, and takes rank with the first institutions of the kind in the country.

Jacob Ward Rust A. M. was born of poor parents, in Logan Co. Ky , Feb. 14, 1819. He was brought up on a farm, having attended school only thirteen months, previous to the age fifteen. At this early age, he resolved to qualify himself to teach. The poverty of his parents was a great obstacle in the way of carrying out this laudable purpose. But he possessed courage, energy and extraordinary natural abilities. By close application, he made such attainments, that he commenced teaching school, in 1837, at the age of eighteen. Three years later, he became Principal of Mt. Carmel Academy, and occupied the position till 1844. By this time he had established a reputation as a superior teacher. Subsequently, he was placed at the head of Springfield Academy, Clarksville Female Academy and Lafayette Female Institute, successively. His connection with Bethel Female College has been noticed above. In 1864, he was elected President of Bethel College, over which he presided four years, with extraordinary success, when he resigned on account of failing health. In 1869, he became associated with R. M. Dudley, as co-editor and part owner of the *Western Recorder*. He gave a high degree of satisfaction to his readers, during the two years he was connected with the paper. After severing his connection with the *Western Recorder*, he accepted the position of Financial Agent for the Baptist Orphan's Home, in Louisville. In 1874, he was recalled to the Presidency of Bethel Female College, as related above.

President Rust possesses extraordinary versatility of talent. He has succeeded well in every position he has occupied. He has been a good worker in the Master's vineyard, having become a Baptist in early life. He is a ready writer and speaker, an excellent educator, and a good financier, and, above all, he enjoys the confidence and affection of his brethren in Christ, in a high degree.

Thomas G. Keen has been connected with the Baptists of

Kentucky more than half of his ministerial life. His brief connection with Bethel Female College, and his long connection with the Baptist church at Hopkinsville, the seat of that Institution of learning, affords an apology for placing a sketch of his life in this connection. He was born in Philadelphia, Pa., Nov. 4, 1815, and was educated at what is now known as Madison University. He came South in his young manhood, and is one of the few survivors of those who were present at the constitution of the General Association of Baptists in Kentucky. He was ordained to the gospel ministry in the First Baptist Church of Nashville, Tenn., in 1840, Dr. Howel being pastor at the time. In 1841, he accepted a call to the pastoral charge of the Baptist church at Hopkinsville, Ky. From Hopkinsville, he went to Maysville, in March, 1846, and preached to the church at that place one year. During that period, he succeeded in healing a grievous division in the church, caused by the imprudence of Gilbert Mason, the former pastor. In March, 1847, Mr. Keen accepted a call to the Second Baptist Church in Louisville. He was pastor of this church about two years. In 1849, he took charge of the church in Mobile, Ala., and served it about six years. In 1855, he accepted a call to the First Baptist Church in Petersburg, Va. He served this church nine years. In 1864, he returned to Hopkinsville, Ky., and has continued to serve the church in that place to the present time.* In 1848, Georgetown College conferred on him the degree of A. M. Subsequently Bethel College conferred the degree of D. D. on him. Few men wear the latter title more appropriately. He is emphatically a teacher of divinity.

As a preacher, Dr. Keen has few superiors; and few men have been more exclusively devoted to preaching the gospel. He is naturally modest and retiring in his disposition. This renders him uneasy, and gives him a disagreeable bluntness, in deliberative assemblies, which does his real kindness of heart great injustice. The same cause has prevented his visiting his flock at their homes, which has been the grounds of much complaint among them. But, in company with a few congenial friends, the great preacher displays those pleasing social qualities which charm all who have the privilege of his society under such circumstances.

*Recently resigned.

BETHEL COLLEGE was established under the auspices of Bethel Baptist Association. It originated in a felt necessity for better educational facilities than then existed in the southern part of the State. The General Association, at its annual meeting, in Bowling Green, in October, 1848, "*Resolved*, That . , . . this Association would be pleased to see good academies established at several important points in this State, especially in the southern part of the State." The following September, Bethel Association, at its meeting in Hopkinsville, adopted a report on education, written by Samuel Baker, in which the following language occurs: "The prosperity of the Baptists as a denomination, demands that they should, equally, with other religious denominations, anticipate the moral and intellectual wants of the community by laying deep and broad the foundations of seminaries of learning. And much good can be accomplished by establishing institutions in which the youth shall be properly taught the principles of science and literature, and in which they shall receive sound instruction in moral and religious duties." It was resolved that this Association immediately take steps to erect a High School within its bounds. A call was made for a meeting to convene at Keysburg, on the 14th of the following November, "in order to raise funds for the establishment of said institution, and to locate the same."

The meeting at Keysburg failed to accomplish the end proposed, and referred the matter to the next Association. The committee on education obtained, through their agent, Elder William I. Morton, subscriptions to the enterprise, amounting to $3,500. The next Association, which met in Russellville, in September, in 1850, determined by a unanimons vote to locate the school at Russellville. The Association appointed a Board of Trustees, of which E. M. Ewing was Chairman, and J. M. Pendleton, Secretary. The first act of the Board was to appoint N. Long its financial Agent. He agreed to serve without compensation, and succeeded in raising nearly $8,000. Forty acres of land were secured in the suburbs of Russellville, and Mr. Long was appointed to superintend the erection, on it, of suitable buildings for the use of Bethel High School. To Bethel Association, at its meeting, in 1852, the Chairman of the Board of Trustees, reported that the building was rapidly going up; that it would cost about $15,000, and that the success of the

enterprise was due chiefly to the untiring labors of Brother N. Long.

In January, 1853, B. T. Blewett, who had been Principal of the preparatory department of Georgetown College, was induced to take charge of Bethel High School, which, as yet, existed only in prospect. At that time the grounds had been paid for, and the walls of the commodious building, which is still occupied by Bethel College, had been erected and put under roof; all at a cost of about $10,000. This had exhausted all the means which had been collected. The whole enterprise was now placed in the hands of Mr. Blewett, who, at once, gave a contractor his obligation for $6,000, to finish the building, and immediately took the field as an agent to raise the money. The field had been thoroughly canvassed before, and the agent found it difficult to induce men, who supposed they had already discharged their duty in this matter, to contribute a second time to the same enterprise. But he had determined to succeed, and no discouragement could damp his ardor, or check his energy. He spent twelve months in the work, devoting to it, not only the hours of daylight, but as much of the night as he could make available.

By the first of January, 1854, the building was finished and furnished, at the cost of about $8,000 (in addition to the $10,000, expended before Mr. Blewett took charge of it) for all of which the Principal, Mr. Blewett, was personally responsible, and no inconsiderable part of which he paid out of his own private funds.

On the third of January, 1854, the new building was formally opened, with appropriate exercises. Elder J. M. Pendleton delivered an address on education, on the occasion, which was subsequently published in pamphlet form. The first session of the school comprised a class of twenty-five young men. Mr. Blewett employed a competent teacher as his assistant, whose salary absorbed the entire income of the young Institution. The session closed, in June, 1854. The Principal had now labored eighteen months without a salary. He was pressed with the debts of the Institution, and his available funds were exhausted. He had staked his small private fortune on the success of the enterprise, which now appeared to him almost hopeless. However, he entered the field as agent for the school, and spent

the vacation in soliciting means to relieve the Institution of debt, and students to fill its class rooms. The session, commencing, September, 1854, opened with an increased number of students, which gave but slight relief to the embarrassments of the Institution. Local jealousies and sectarian prejudices had arrayed against the school a formidable opposition. To reconcile the opposition arising from local jealousy, Bethel Association had, in 1853, resolved to establish a Female High School in Hopkinsville, at a cost of $15,000. This may have appeased the jealousy of the community of which Hopkinsville was the centre, but it also diverted to the new enterprise, the means with which the Russellville school had been expected to succeed. Bethel High School continued to be heavily pressed with debt, and severely taxed the unconquerable energy of Mr. Blewett, to keep it from sinking.

In September, 1855, the school opened with 125 students. A brighter hope of success began to dawn. Creditors were, for the most part, reasonably indulgent, but a few of them sued for their claims. Three teachers were now employed, besides the Principal, and the school soon acquired a good reputation. Its prosperity, and the influence exerted on the popular mind by the superior education of its well selected teachers, induced the belief that there was need of a college, under the auspices of of the Baptists, in Southern Kentucky. Accordingly, application was made to the Legislature, and a charter was obtained, March 6, 1856, by which Bethel High School became Bethel College. Mr. Blewett, whose course, as Principal and Agent of the High School, had received the highest commendation, was made President of the college. An able corps of professors was secured to fill the chairs of Mathematics, Latin, Greek and, subsequently, of Natural Science. The college soon obtained a high degree of popular favor, which was evinced by the enrollment of 150 students. But prosperous as the institution was, it was soon found impossible to sustain a full corps of competent professors, from the tuition fees alone. It was determined by the Trustees, December 15, 1857, to make an effort to raise an endowment of $30,000. President Blewett was appointed agent to raise this amount. He succeeded in obtaining subscriptions, amounting to about $13,000, to be paid on condition that the whole amount should be secured. Meanwhile, H. Q. Ewing,

who died about the year 1858, bequeathed to the college $10,000, unconditionally, and real estate, valued at $10,000, on condition that the $30,000 which had been asked for, should be raised within five years. In 1859, Judge E. M. Ewing, who had previously deeded to the college 80 acres of land, lying near Chicago, donated $3,000 to the endowment fund. On the fourth of July of this year, the Secretary of the Board was directed to advertise in the *Russellville Herald*, that the $30,000 subscription had been completed, and to call for the payment of all dues conditioned thereon.

In April, 1860, a Theological Department was established in the college, and Rev. W. W. Gardner was elected to fill the professorship of Biblical and Pastoral Theology. An ordinance was passed the same year, by which the sons of ministers, actively engaged in the duties of their calling, were admitted to the college without tuition fees, as young men preparing for the ministry had been admitted from the beginning.

At the beginning of the year 1861, the college was in an eminently prosperous condition. It had a full and able faculty, and nearly 150 students. It possessed a cash endowment of over $40,000, besides real estate, valued at more than twice that amount. But the excitement, consequent on the political condition of the country, became so great that the young men could no longer be kept in school, and, in May of that year, the college was virtually disbanded. In the summer of 1861, President Blewett resigned, and the college buildings were used for hospital purposes till 1863. In September of this year, the college was reopened under the presidency of Rev. George Hunt. In 1864, J. W. Rust was chosen president. Under his administration the institution attained a degree of prosperity almost equal to that which it enjoyed at the beginning of the War. But failing health induced him to resign, February 1, 1868. He was succeeded by Noah K. Davis. In 1872, the President's house was built, at a cost of $7,000. In 1873, President Davis resigned to take the chair of Moral Philosophy in the University of Virginia, and the discipline of the college was committed to Prof. Leslie Waggener, Chairman of the Faculty. In 1876-7, the N. Long Hall was erected, at a cost of $20,000, for the purpose of supplying cheap board to such students as chose to avail themselves of its advantages. Professor Waggener

was elected President in 1877, and filled that position till 1882, when he resigned.

Bethel college is now among the most prosperous institutions of learning in the Mississippi Valley. The Faculty numbers five professors and two tutors. Its buildings are commodious and substantial, and its grounds are ample and handsomely adorned. It has a strong, influential patronage, and an endowment of about $200,000.

Samuel Baker, who conceived and first advocated the scheme of erecting Bethel college, deserves to be held in remembrance, in connection with that valuble institution. He was born in Sussex county, England, October 2, 1812. He received his early education in his native country, and then engaged in merchandising. In 1834, he came to the United States, and, settling at Upper Alton, Illinois, he entered Shurtleff college, and spent three years in the Literary and Theological classes of that institution. He was licensed to preach, in 1834, and after finishing his collegiate course, was ordained to the full work of the ministry, at Athens, Illinois, in 1837. He preached about two years at Cape Girardeau, Mo. In 1839, he accepted a call to Shelbyville, Kentucky, where he was pastor about two years. In 1841, he accepted a call to the church in Russellvile, Kentucky, where he remained five years. From 1846, to 1850, he served the church at Hopkinsville. In 1849, he read a report on education, before Bethel college. In 1853, he made a speech before the same association, at its meeting in Clarksville, Tennessee, in which he discussed the importance of having a Female High School, within the bounds of that Fraternity, in such a manner as to produce immediate action, on the part of the association, which resulted in the establishment of Bethel Female College, at Hopkinsville, Ky.

From 1850, to 1853, Mr. Baker was pastor of the First Baptist Church in Nashville, Tenn. During this period, he received the degree of D. D. from Union University. From 1853 to 1865, he was pastor of the First Baptist Church in Williamsburg, N. Y. During the next seven years, he was pastor respectively of Wabash Avenue Church, Chicago, Ill., the Baptist Church at Evansville, Ind. and Hirkirmer Street Baptist Church, in Brooklyn, N. Y. In 1872, he was again called

to the Church, at Russeleville, Ky., where he still remains.*

Dr. Baker possesses a high order of talent for the pulpit. He was well educated, owns a fine library, and has an extensive and accurate knowledge of books.

Nimrod Long Esq., to whom Bethel College owes its financial prosperity more than to any other man, was born in Logan Co., July 31, 1814. He received a common school education in his native county. At the age of fourteen years, he entered a dry goods store, in Russellville, as clerk. Three years later, he became a partner in the house. Soon after this, the senior partner died, and Mr. Long took his brother into the partnership. He followed merchandising, about twenty years. Since that period, he has engaged in various branches of business, as banking, dealing in tobacco, live stock and real estate, and in the manufacture of flour, in all of which, he has been abundantly successful.

Mr. Long united with the Baptists at an early age, and has exhibited the fruits of Christianity, in all the relations of life. While, by his excellent business capacity and fine energy, he has amassed a large fortune, he has, with equal diligence, used his business qualities to advance the cause of Christ. He has been Treasurer of the Church at Russellville, about forty-five years, and has so managed its resources, that it has promptly met all its financial obligations. He was the first financial agent of the Board of Trustees of Bethel High School, now Bethel College. He collected about $8.000 of the first $10.000 of the money, neccessary to its establishment. He secured its beautiful grounds, contracted for putting up its first buildings, and superintended their erection—all without compensation. As Treasurer of the Board of Trustees, he has so skillfully managed the funds of the College, that it now has a permanent endowment of $200,000, being himself one of the largest contributors to its funds. In 1870, he endowed the Chair of English from his own private fortune. In honor of the generous donor the Trustees gave this Chair the name of the N. Long Professorship. In 1876, he conceived the idea of building a boarding hall on the College grounds, for the purpose of furnishing students with cheap board. The idea was promptly carried out,

*Resigned in 1885.

and a building, capable of accommodating one hundred young men, was erected, at a cost of $20,000, and, in honor of the philanthropic projector, is called the N. Long Hall.

Mr. Long is as diligent in all the little duties of every day Christian life, as in the larger schemes of practical benevolence. He has been a faithful deacon in his church, since 1843; he superintends the Sunday School, and is prompt in his attendance on all the meetings of his church.

Judge Ephraim M. Ewing, one of the most liberal benefactors of Bethel College, was a son of Gen. Robert E. Ewing, an officer in the American Revolution, and was born in Davidson county, Tenn., Dec. 4, 1789. After obtaining a good literary education, he was trained in the law school of Transylvania University. He located in Russellville, Ky., and rapidly rose to eminence in his profession. After holding the office of Commonwealth's Attorney, under the distinguished Judge Broadnax, a number of years, and being a member of the Legislature several times, he was appointed one of the Judges of the Court of Appeals, in 1835, and, in 1843, he became Chief Justice of that Court. In 1850, he was appointed, by Gov. Crittenden, one of the Commissioners to revise the statues of Kentucky. He was Presidential elector, in 1821, and in 1833. He was a good business man, and acquired a handsome fortune, of which he made a worthy use.

Judge Ewing was a member of the Cumberland Presbyterian Church and was reckoned a man of sincere piety. His life well exemplified the holy religion of the Lord Jesus. He proved himself a friend to education, by his munificent donations to Bethel College. He died June, 11, 1860, having survived all his posterity. He raised only two children, Presley U. Ewing, and Henry Q. Ewing, both of whom adopted the profession of their father. They both united with the Baptist Church at Russellville, and the younger, at least, lived and died a most worthy member of that Fraternity.

Presley Underwood Ewing was the elder son of Judge E. M. Ewing, and was born in Russellville, Kentucky, Sep. 1, 1822. He was educated at Center College, and graduated in the Law school of Transylvania University, in 1842. Having made a profession of religion, and united with the Baptist church, about this time, he resolved to abandon the law, and

devote his life to the Christian ministry. He was licensed to preach, in April, 1845, and was soon afterwards invited to become the pastor of the Second Baptist church in Louisville. He accepted the call; but after preaching a Sabbath or two, he resolved to go to Germany, and spend some time in study. He returned, in 1848, but no longer in the character of a gospel preacher. He was supposed to have become skeptical on the subject of religion. He entered on a brilliant political career, and gave himself much to worldly pleasure. He was in the Kentucky Legislature, from 1848 to 1851. In 1851, he was elected to Congress, over Beverly L. Clark, and, in 1853, reelected without opposition. Few men in this Country have attained so high a distinction at so early an age. But, alas! how brief were the honors, and how fleeting the pleasures, for which he exchanged the service of the living God. He died of cholera, at the Mammoth Cave, September 27, 1854.

Henry Quincy Ewing, Esq., the younger son of Judge E. M. Ewing, graduated in law, and made a brilliant debut at the bar. But his health failing, perhaps from too long and close confinement to study, he purchased a small farm, and divided his time between superintending its cultivation and the study of literature. He was a young man of brilliant intellect, and, being thoroughly educated, and passionately fond of books, he collected an excellent library, and made extraordinary attainments in general knowledge. He was a devoted Christian, and a philanthropist, in the best and highest sense of that term. He was not only a warm friend of education in general, and a liberal patron of Bethel College, but he was a valuable friend to all the students in that Institution, who aspired to useful knowledge. He was Chairman of the Board of Trustees of the College, and his wisdom and extensive influence did much to promote the prosperity of the Institution. His extensive library was open to the free use of the young men in the College, and no one of them went to him for instruction in vain. He taught, with pious enthusiasm, a large class of young men in Sabbath school. He was devotedly loved by all classes of his acquaintances, but especially by the young men of the village and the College, who felt that they were never without a friend while "Quincy Ewing" was among them. But his frail body could not long contain his great soul. He saw his end approach-

ing, and calmly arranged his earthly affairs, disposing of his fortune, as he had disposed of his time and talent, for the benefit of young men. An account of his bequest to Bethel College has been given above, in the history of that Institution. He died of dyspepsia, about the beginning of the year 1858.

Benjamin T. Blewett was born in Warren county, Kentucky, September 17, 1820. His early life was spent, alternately, on the farm and in school, until about his thirteenth year, after which he taught the younger members of his family, during the winter, and went to school during the spring and summer. Until his seventeenth year, he attended only such schools as the neighborhood afforded, having advanced in the elementary studies and given some attention to Latin. When about eighteen years old, he was admitted to the school of Joshua Pillsberry, under whose instructions he was prepared for College. In his twentieth year, he made a profession of religion, united with a Baptist church, and immediately abandoned his cherished purpose to read law, and, with an earnest conviction that it was his duty to preach, he determined to have a collegiate education. With his father's permission, but without any manifestation of his sympathy in the undertaking, with about $400, he entered the Freshman Class in Georgetown College, in August, 1841. His money was expended at the end of his sophomore year. He then entered the academy, connected with the College, as Principal, at a salary of $350 a year, and retained the position two years, when he again entered the College, and graduated, in 1846. After graduating, he again took charge of the academy, receiving the tuition fees for his salary. By his indefatigable energy, the number of students in the academy was greatly increased, and the position became remunerative. In 1848, he married Miss Hedge of Augusta, Maine, who, at that time, was a teacher in a young ladies Seminary in Georgetown. By the aid of friends, he purchased Dr. Malcom's residence, and filled the house with boarders—college students. In January, 1853, he resigned his position in the academy, sold his property, and moved to Russellville, where he took charge of Bethel High School. Here he found scope for his almost miraculous energy. The position was a most difficult one. The whole enterprise was placed in his hands. The sum of $8,000, with which to complete the building, was to be raised in a field

which had already been thoroughly canvassed. Students were then to be brought into the school in the face of strong opposition, arising from causes before mentioned. But Mr. Blewett was equal to the emergency. He gave his note for $6,000 (perhaps the full amount of his private fortune) to secure the finishing of the building. He then entered the field to collect the means he had given his note for. A year of incessant toil so far completed the work that the building, finished and furnished, was formally dedicated to learning and religion, January 3, 1854. Twenty-five students were all that could be got into the school the first session. The prospect continued gloomy another year, which was another year of unremitting toil. But the reward of diligent labor came at last. In September, 1855, the school year opened with a hundred and twenty-five students. One year of success in conducting the High School so encourged Mr. Blewett, that he began to contemplate an effort to supply the felt want of a Baptist college in Southern Kentucky. The trustees of the High School concurred with him. Accordingly a new charter was obtained, in March, 1856, by which Bethel High School was transformed into Bethel College, and Mr. Blewett, the Principal of the former, became President of the latter. Under his prudent and energetic management, the College was prosperous from the beginning, until May, 1861, when it was closed, temporarily, by the War. During this year, President Blewett, seeing no hope of re-opening the College for some time to come, resigned his position, and went to another field of labor.

When a few more years shall have passed away, it will be difficult for the Baptists of Southern Kentucky to realize the extent to which they are indebted to President Blewett for their noble College, or the sacrifices he made to build it up. For a period of more than eight years, in the prime of his manhood, he devoted, with extraordinary singleness of purpose, his vigorous and highly cultivated mental powers, his unsurpassed physical energies, his stoical powers of endurance, his tireless perseverance, and the whole of his small private fortune, to the building up of this invaluable Institution of learning. When he undertook the enterprise, it was only a High School in prospect, with unimproved grounds, the roofed walls of a school building, and an empty treasury. He left it with one of the best college buildings in the West, its broad champus and lawn

beautifully adorned, a full and efficient faculty, one hundred and fifty students, entire freedom from debt, and an endowment of $100,000. He had, indeed, a board of trustees of rare practical wisdom to direct or second his operations and plans; but it devolved on him to do the work. He raised the money, taught his regular classes, exercised discipline, brought his students into the College, planted the ornamental trees on the lawn with his own hands, and directed the minutia of a thousand nameless transactions, necessary to the proper conduct of a young growing institution of learning. Let his name be properly honored by those who enjoy the fruits of his labor!

On leaving Russellville, in 1861, President Blewett took charge of Bracken Academy at Augusta, Kentucky. Here he spent ten years, successfully conducting a good school. In 1870, he took charge of a young ladies Academy in the suburbs of St. Louis, Mo. This school was built up under the auspices of the Baptists; but it soon became embarrassed with debt, and finally became the private property of Dr. Blewett, who at the age of sixty-five, vigorous in health, and with the zeal of youth, is successfully conducting a young ladies Seminary. He has raised two sons and two daughters, all of whom being thoroughly educated, have adopted the profession of their father. The sons are Principals of Public Schools in St. Louis, each having thirty teachers and twelve hundred children under his care. The daughters are associated with their father and mother in conducting St. Louis Seminary.

George Hunt, second President of Bethel College, was born in Fayette county, Kentucky, June 9, 1831. He was baptized into the fellowship of East Hickman church, in his native county, by R. T. Dillard, in 1844. He was educated at Georgetown College, where he graduated, in 1849. He was ordained pastor of Maysville church, in 1856, by R. T. Dillard, W. M. Pratt, A. W. LaRue and W. W. Gardner. He resigned his charge at Maysville, in 1858, to fill the Chair of Theology in Georgetown College, a position he occupied till 1861. He was pastor at Stamping Ground church in Scott county, from 1858, till 1862, during which time he baptized into its fellowship, 125 converts. He was elected President of Bethel College in 1862, and reorganized that Institution, after it had been suspended in consequence of the War. In 1864,

he resigned the Presidency of the College, to take charge of Bethel and Salem churches, in Christian county. He ministered to these churches about two and a half years, baptizing about 40. He resigned the charge of these churches, to accept that of the church at Bowling Green, where he remained two years, baptizing about 25. From Bowling Green, he was called to the First Baptist church in Lexington. Here he remained four years, and baptized something over 100. From Lexington he went to Versailles, taking charge of the church at that place and also of Hillsboro church in Woodford county. Having a growing young family, in order to supplement his insufficient salary, he opened a private school in Versailles, where he taught some years. In 1885, he moved to Kansas City, Mo.

Mr. Hunt is an excellent preacher, and is much esteemed for his unassuming piety and sincere devotion to the cause of Christ.

William W. Gardner, was born near Glasgow Junction, Barren county, Kentucky, Oct. 1, 1818. At the age of eighteen years, he commenced the study of medicine. In 1838, he professed religion and joined a Baptist church. The year following, he was licensed to preach, and entered Georgetown College, where he graduated in 1843. He was one of four students who organized Paulding Hall Society, and was the leading spirit in building Paulding Hall, the object of which was to secure cheap board for young men studying for the ministry, in Georgetown College. In 1844, he took charge of the church at Shelbyville, where he was ordained to the full work of the ministry. In 1847, he accepted the pastoral charge of Mayslick church in Mason county, and ministered to it about ten years, except during a portion of the year 1851, in which he acted most efficiently as Agent of the General Association of Kentucky Baptists. From 1857 to 1869, he was pastor of the church at Russellville. During the same period, and for several years afterwards, he was Professor of Theology in Bethel College. Since his resignation of the last named position, he has been pastor for brief periods, of several churches. He is at present [1885] pastor of the church at Bardstown. In 1870, the degree of D. D. was conferred on him by Union University, and afterwards, by Georgetown College.

Dr. Gardner has been one of the most valuable men of the

Baptist denomination in Kentucky. In whatever he undertakes to do, he is eminently practical. As a preacher, he is clear, direct and scriptural; as a pastor, he is diligent, patient and laborious, and as an agent for missionary and educational enterprises, he has been uniformly successful. But his highest excellence consists in his eminent fitness for teaching Theology. His great life-work for his denomination [to the present time] was preformed in Bethel College. Not only have his students in Theology almost universally become ministers of much usefulness, but he added much to the reputation of the College and gave it a popularity in the denomination, which it would not have otherwise attained. His severance from that Institution may be numbered among its greatest misfortunes.

Among the writings of Dr. Gardner, his "Church Communion" has become a standard denominational work, and his "Missels of Truth" is a deservedly popular book.

The Civil War breaking out, in 1861, put a sudden check on all religious and other benevolent enterprises. The Colleges and most of the Academies were closed, and their buildings were used for sick and wounded soldiers. Many of the church houses were used for the same purpose. The people of Kentucky were nearly equally divided on the political issues out of which the War grew. Almost, if not without exception, every Baptist church in the State was divided on the question of secession. Some of the churches had a majority of unionists, and others a majority of secessionists. The excitement was so intense, that in many communities, church members of the different parties could not worship together with any degree of comfort. Many would not hear a minister whose political views differed from their own. Camparatively few people attended religious worship, and a large proportion of those who did, felt little or no interest in it. The jealousy of the political parties in the churches, prevented the exercise of discipline and, on this account, the worshipers became further demoralized. Some of the preachers [happily not a great many] became so much excited that they mounted the rostrum, and urged the young men to enlist as soldiers in one army, or the other, according to the political views of the speakers. Several preachers were arrested by the military authorities, and imprisoned for longer or shorter periods.

Many faithful and valuable pastors were forced to resign their charges, because they differed in their political views from a majority, or an influential minority, of the churches they served. Too often their places were supplied by inferior ministers, whose mismanagement widened the breaches; and, in some cases, permanent divisions were the unhappy results. In a few cases, the members composing the minorities were excluded from the churches, usually on some frivolous pretext. But these cases were rare, and usually occurred in the more illiterate churches.

The policy almost universally agreed to, in the Baptist churches was, that their members should not be proscribed for their political opinions, or for any honorable endeavor to sustain them. Many of the churches had members in both the Federal and Confederate armies, opposed to each other in deadly strife, in honorable warfare. Yet, when they returned home, at the expiration of their term of service, they met each other in the house of God, as brethren in full fellowship, and were recognized as such by their churches. This principle of the noninterference with the rights of men in the exercise of their political privileges, saved the Baptists from much confusion. When the storm of excited passion, consequent on existing civil war, had subsided, the tempest-tossed churches righted up again, to use a nautical expression, and sailed on seas as calm and breakerless as those traversed before the gale arose.

The loss of property, and the heavy expenses entailed on the people, in consequence of the prevalence of war at the threshold of our homes, almost entirely cut off the contributions to the missionary operations, both at home and in the foreign fields. For the year ending May 1, 1860, the receipts of the General Association amounted to $14,099.82; for 1861, $8,313.82; for 1862, $2,154.02; and for 1863, $3,449.37. The active piety of the churches declined in almost an equal ratio. The religious prospects of the country never had been so gloomy, since the close of the war with Great Britain, in 1815. But in the midst of the deep darkness that overwhelmed the churches, God remembered his people, and visited them with a precious shower of divine grace.

In the year 1864, while the war was still raging in the Southern States, and the whole land, from the Ohio river to

the Gulf of Mexico, was over run with roving bands of robbers, who ruthlessly plundered and murdered the people indiscriminately, a most pleasing revival pervaded the churches in Kentucky. The ingathering of converts, though very respectable in numbers was not so large as in many former revivals. But it was a very joyous refreshing to the people of God, who had long hungered for the bread that cometh down from above. A revival also visited the Southern Army, and many of the soldiers were converted and baptized, some of whom are still valuable members of our churches.

In 1865, the War closed, and the survivors of the two great armies returned to their homes. Alas! what multitudes were left sleeping in unknown graves in the far off sunny South. Many active and valuable church members were lost in the fearful conflict that desolated our homes, our hearts and our churches. Some that survived were sadly demoralized. A few preachers, who had gone into the army, had fallen before the temptations incident to camp life. There were apostacies at home, as well as in the armies. Many were the breaches that needed to be repaired, before the armies of the Lord would be ready to march against the enemies of the Cross of Christ. But, as in the olden time, when the broken down walls of Jerusalem were to be rebuilt, "the people had a mind to work," so now, when wounds and dissensions in the churches needed to be healed, God afforded his people grace to perform the duty. A four years' war with its dire accompaniments, had caused men to feel their helplessness, and had humbled them; the revival 1864, had softened the hearts of Christians that had been estranged from each other, and prepared the way for a hearty reconciliation.

The relation of the colored people to the churches, involved some confusion, during the War, which, however, was easily and comfortably adjusted, when the War closed. It has been before observed, that the white and colored people of Kentucky, and indeed, in all the Slave States, belonged to the same churches. The relationship between the white and colored members was usually satisfactory to both races. The colored people had assigned them a certain part of the meeting house for their exclusive occupancy during the hours of public worship. This was sometimes a gallery, but oftener the rear end of the

same floor that was occupied by the white people. They enjoyed all the prlvileges of the church, except that of voting in "church meetings." This privilege was denied them, on the grounds that they, being slaves, were under the control of masters who. if they chose, might control thcir votes to the injury of the church, the masters of pious servants often being enemies to Christ.

From the planting of the first churches in the Valley of the Mississippi, slaves and masters were united in the same religious organizations. Jacob Vanmeter and several of his colored servants went together into the constitution of Severns Valley church, the oldest religious organization of any kind, in Kentucky. A large majority of the churches, constituted between 1781 and 1861, were composed of both races, and, in not a few instances, the colored members were in the majority. So accustomed were the blacks and the whites to worship together, that neither would have enjoyed public worship as comfortably, without, as with, the other. The feeling of Christian masters and servants for each other, is happily illustrated in the extract, from the diary of a Baptist pastor, given below. Governor James T. Morehead, one of the leading statesmen of Kentucky, and one of the first orators of his day, then in the 57th year of his age, had just related his "Christian experience" before a Baptist church, and had been approved for baptism. "We then," says the pastor, in his diary, "joined in singing.

'Am I a soldier of the cross,
A follower of the Lamb,'

"and gave the hand of Christian fellowship. Just before we sang the last verse of the hymn, I noticed an old colored sister, who had stood all the while by the door, now weeping and singing in great joy. I went up to her and said, 'Aunt Annie, won't you come and give the governor the hand of fellowship?' 'I'm just waitin' for you to get through.'

" 'We are through, Aunt Annie.'

"She walked quietly up to the governor, who was still sitting in his large rocking-chair, but now with his head down, and in tears. Aunt Annie caught him by the hand, exclaiming,

'Massa Jimme, God bless you!'

"Raising up his head, he looked full in the joyous face of his

old family servant, whose streaming eyes told the full soul of joy she felt in giving him the hand of fellowship.

"'Why, Annie," he exclaimed, as his manly form bounded forward to embrace her in his arms. Thus they remained, reciprocating their gratulations, when prayer was proposed. They knelt together, with their arms around each other's neck; as they knelt, the Governor said:

"'Oh, Annie, I have found him a precious Savior.'

"'Thank God, Massa Jimme, ain't he a precious Jesus?'

"During prayer, and it was a season of joyous weeping too, they continued to mingle their tears of joy and hearty amens.

"Rising from his knees, and wiping his eyes as he resumed his position in his chair, his sweet, manly voice now trembling, the Govenor said:

"'Gentlemen, pardon me. You are, in all social relations of life, my equals. I am proud to own you as such. I love you as dear friends. But pardon me, brethren (as I now delight to call you), but I love Annie more than I do any of you. She has been to me and my family a tried friend. It is not enough to say she has been a faithful servant. She has been a *Christian* and a *friend*, and I love her now most tenderly."'

The slave was in subjection to his master in all things pertaining to this life, but in the church of Christ there was neither bond nor free, but all were one in Christ Jesus. When the fortunes of war freed the slaves, and they refused farther submission to their masters, there was some discussion in the churches as to whether they should be held accountable for violating the Scriptural requirement, "Servants obey your masters." But another scripture came to the relief of the colored people: "Art thou called being a servant, care not for it; but if thou mayest be made free, use it rather." [I Cor. 7:21.] It is not known to the author that any were excluded from the churches for choosing to be free.

As soon as the War closed the colored people began to form separate churches wherever they had members enough. The white members encouraged them in this course, but left them to act as they chose. It was several years before the separation was complete; and even now there are some colored members in the white churches. Their zeal in religion is very warm.

They are prompt in attending their meetings, even under unfavorable circumstances. Sometimes they hold meetings almost every night for several months together. During these meetings large numbers profess conversion and are baptized. They are aspiring in their dispositions, and have no thought of being content to lag behind the most fortunate of their white brethren. They formed churches and district associations with such facility that, within five years after the close of the War, they formed the General Association of Colored Baptists in Kentucky. This body was constituted at Lexington, Aug. 3, 1869. The organization comprised 56 churches with an aggregate membership of 12,620. The growth of their denomination has been quite rapid, and they are making earnest efforts to establish schools for the higher education of their children, especially of their young men, approved by the churches to preach the gospel. In liberality, in supporting their pastors and their benevolent enterprises, they far surpass their white brethren. Out of their deep poverty their liberality has greatly abounded, and God has prospered them correspondingly.

There was a disposition on the part of the Baptists of Kentucky to set about healing the breaches and correcting the mistakes that had been made. In 1864 military authorities issued certain orders, interfering with the freedom of the churches. Whereupon the General Association, at its meeting in Bardstown, in May of that year, passed the following preamble and resolution:

"*Inasmuch* as certain orders have been recently issued by officers in high position under the Government, which directly subject the churches to the dominion of governmental authority, subverting the great principles of religious freedom, therefore,

"*Resolved*, that such interference awakens our suspicions, and justly creates alarm and apprehension for the integrity of the principles of religious freedom in this country, can only be productive of evil, and that it meets with our unqualified disapprobation."

The Agricultural and Mechanical College became a source of general dissatisfaction, about the close of the War. The United States Congress had distributed among the several States, certain sums of money, for the purpose of establishing Industrial Schools. In January, 1865, the Legislature of Kentucky placed

the amount received by this State, in the hands of the Campbellites, with which to endow an Agricultural and Mechanical College, in Kentucky University. This act of injustice to all the other religious sects in the State, at once attracted the attentention of the Baptists. In May, 1865, the General Association passed the following preamble and resolution:

"*Whereas*, The Kentucky Legislature, at its last session, passed an act, placing in the hands of a single denomination of professed Christians, the control of certain funds provided for the State by the General Government, for the establishment of a Commercial [Agricultural and Mechanical rather] College in Kentucky; and

"*Whereas*, All other Christian organizations of this State, which represent a large proportion of the population thereof, have had great injustice done them by said legislation; therefore, be it

Resolved, That this General Association appoint a committee consisting of the following ministers of the gospel: R. T. Dillard D. D., D. R. Campbell L L. D., W. M. Pratt D. D., James S. Coleman and R. M. Dudley, who are requested, in behalf of this body, to present to the Legislature of Kentucky a memorial, setting forth the facts in the case, and to call upon them for such legislation as will correct the evil done."

Similar resolutions were adopted the next year. The Legislature failing to take any action in the case, the General Association, in 1867, appointed a committee to prepare a suitable address to the people of Kentucky, on the subject. The following additional resolutions were also adopted:

Whereas, A manifest moral and legal injustice was perpetrated by the Kentucky Legislature in appropriating funds, the common property of the people of this State, to a sectarian institution known as the Kentucky University. And——

"*Whereas*, The sect, usually known as Campbellites, sought and obtained from the Legislature, such legislation as gave them money in which all other denominations had an equal interest, that they might thereby build up a sectarian school under the auspices of State patronage: Therefore

"*Resolved*, That we repeat our protest against the action of the Legislature, in chartering the Agricultural College as a college of Kentucky University, thereby fostering an avowed sec-

tarian institution at the expense of other denominations, and the people generally of the Commonwealth.

"2. That it is in contravention of the spirit and intent of our civil institutions, for the State to afford its patronage to one denomination of Christians to the exclusion of others. And this the Kentucky Legislature has done in passing common funds over to a University, one college of which is for the express purpose of teaching sectarian interpretations of the word of God.

3. We recommend to our brethren throughout the State to withhold all countenance and support from the Kentucky University, recognizing in it, as we do, an institution for the propagation of doctrines in open conflict with the faith once delivered to the saints.

Most of the district associations throughout the State passed resolutions similar to those adopted by the General Association. Public sentiment was finally aroused, and the Legislature was forced to repeal the obnoxious act. The Agricultural and Mechanical College was separated from the Kentucky University, and became simply a State Institution.

The healing of the breaches made in the churches by the War, was of still greater importance to the happiness and prosperity of the denomination. It would have been very marvelous if during a war of four years continuance, in which almost every Baptist church in the State was represented in both of the opposing armies, there had not been many unkind words spoken, and many little wrongs committed, affecting the fellowship of brethren and sisters. Now that the brethren had returned home from the armies, and all the members could come together in the church, it was of the the first importance to the cause of the Redeemer, that full and hearty fellowship should be restored. This was less difficult of accomplishment than could have been anticipated. Christians became weary of entertaining malice in their hearts, and yearned for the spirit that was also in Christ Jesus. Mutual confessions were made, with tears and prayers. Forgiveness was asked and received, and that blessed fellowship which the Spirit of God alone can give, was restored. A precious revival followed.

This work of grace was manifested in the churches of Elkhorn Association, in 1866, and extended over the State, within the next two or three years. The loss of members by the

churches during the War was very heavy. It is probable that not less than 25,000 colored people were severed from the white organizations, while it is estimated that 15,000 white members were lost by the casualties of war. Elkhorn Association alone, lost, during the period extending from 1861 to 1870, 7,697 members, while there were added to its churches by baptism, 2,458. Fourteen associations, located in the middle portion of the State, lost, during the same period, 30,892, while they received by baptism 22,599. A clear loss of 40,000, including the colored members, large numbers of whom left the State, while the remainder formed separate churches, is a moderate estimate. Yet it will be seen when we come to make up the statistics for 1870, that the loss was considerably overbalanced by the large numbers added to the churches, during the five years immediately succeeding the close of the War.

The last named period was one of general prosperity, in all the departments of Christian benevolence. A great zeal for the salvation of sinners pervaded the churches. Christian effort in this direction was greatly blessed, and large numbers were added to the churches. The contributions to benevolent enterprises were larger than they had ever been before. The receipts of the General Association for all purposes, for the year ending May 1, 1866, were $33,279.61. This was more than twice as much as had been received by that body during any previous year. The receipts, especially for State Missions, continued to increase to the close of the period under consideration.

The educational interests of the Baptists, which, as stated above, had been prostrated by the War, were revived again, and attained a good degree of prosperity during this period. The interest felt by the denomination, in Sunday schools, became much more general after the War, than it had been before. The zealous labors of W. S. Sedwick, and the earnest, practical efforts of Prof. J. J. Rucker added largely to the advancement of this cause. Notwithstanding the devastation of a four years civil war, the impoverishing of the people by its results, the prostration of all our missionary and educational institutions, and the depletion of our churches, by a radical change in our social system, the close of the decade under revision found the Baptist denomination in Kentucky, peaceful, happy and

prosperous. The following statistics exhibit its numerical strength, in 1870.

Of the regular or missionary Baptists, there were: associations, forty-six; churches, 1,023; members, 87,127; of the Anti-missionary Baptists, associations, twenty-nine; churches, 353, members, 14,601; total white Baptists, associations, seventy-five; churches, 1,376; members, 101,728. The colored Baptists were not yet sufficiently well organized to admit of our obtaining exact statistics. But it is believed that a low estimate would give them: associations, five; churches, ninety-two; members, 20,000. This would give a grand total of eighty associations, 1,468 churches, and 121,728 members.

The population of the State, in 1870, was 1,321,011. This gives, in round numbers, one church for every 900 of the population, and one Baptist for every ten of the population.

The Methodists were much divided by the influences of the War, but reorganized in their several divisions, with considerable facility after its close. In 1870, there were in Kentucky, of the Methodist Episcopal Church, South, white members, 45,522; colored members, 484; of the Methodist Episcopal Church (Northern), white and colored, 19,508; of colored Methodists, in other organizations, 12,000 (estimated); making a total of 77,517.

The Presbyterian Church in Kentucky, was also rent into two parties, known respectively as "the Declaration and Testimony" party [Southern] and "the Assembly" party (Northern). In 1870, the Declaration and Testimony Synod numbered 6,600; the Assembly Synod numbered 5,510. It was estimated that the small churches, not included in the official statistics, numbered 1,000, making a total of 13,110.

Other religious denominations in the State, as heretofore furnished no statistics.

CHAPTER XXXIX.

ORPHANS HOME—THEOLOGICAL SEMINARY—SUNDAY SCHOOLS, ETC. STATISTICS

At the beginning of the year 1871, the churches had recovered from the confusion caused by the results of the Civil War, and their condition was peaceful and prosperous. Their colored members had generally withdrawn peacefully and formed churches of their own. Whatever discontent had been caused among slave holding church members on account of the loss of their property, had apparently subsided, and the relation between the white and colored churches was amicable and fraternal. A general revival prevailed throughout the State, and great numbers were added to the churches, between the beginning of 1870, and the close of 1873.

The benevolent enterprises of the Kentucky Baptists were more prosperous during the first half of the decade now under review, than during any previous period. In 1873, the contributions from Kentucky to the Foreign Mission Board of the Southern Baptist convention amounted to $8,842.56; those to State Missions to $9,522.65. From this to the close of the decade, the contributions to missions, both home and foreign, gradually diminished, on account of a severe financial pressure, which commenced about this time, and continued several years, and an unusual demand on the benevolence of the Baptists in the State, to build up and endow the Southern Baptist Theological Seminary, and to erect and sustain the Baptist Orphans Home, both located in Louisville. The amounts contributed by Kentucky Baptists, during the ten years ending with 1880, as far as reported, were to State Missions, $71,978.29; to Foreign Missions, $55,688.98; to Domestic Missions, about 25,000, and, to the State Sunday-school work, about 12,000,

The Louisville Baptist Orphans Home, was put in operation, in 1869, and has, from the first elicited the tenderest sympathies and the warmest support of the Baptists in the State. The institution was originated by some benevolent Baptist women in Louisville, who rented a room for the reception of orphan children, at the date above specified. The next year a comfortable house was erected for the accommodation of such orphans as should be committed to the institution. The object of the Home is to care for the children committed to its charge from all parts of the State, teaching them the elements of an English education, instructing them in useful occupations, and training them in Christian morals, until it can secure suitable homes for them, in private families. The institution is supported by the voluntary contributions of the Baptists of the State, and such other benevolent persons as choose to aid in the good work, at a cost of about $5,000 a year. It has generally received from 40 to 50 orphans a year, and succeeded in putting about as many in homes, in private families.

Mary Hollingsworth, a native of Todd county, Ky., has been the matron and internal manager of the Orphans Home, from near the period of its establishment. She is a woman of fine culture, eminent piety, and excellent business qualities, and the Home owes much of its prosperity to her indefatigable energy. The name of this noble maiden will be held in affectionate remembrance by very many who never knew a mother's love, or a father's protection.

J. Lawrence Smith, the renowned scientist, and his excellent christian wife were the most liberal patrons of the Orphans home. Dr. Smith was a native of South Carolina, and was born Dec. 16, 1818. He finished his literary education at the University of Virginia, graduated in medicine in his native State, and studied the sciences under different teachers in Europe. After his return to America, he married a daughter of Hon. James Guthrie of Louisville, Ky., and settled in that city. Possessing a large fortune, he was able to pursue the study of science, which he did, with tireless zeal and unflagging enthusiasm, not to the exclusion, however, of the practical pursuits of life. He was professor of Chemistry in the University of Virginia, and, afterwards, filled the same chair in the University of Louisville. Subsequently he was president of the Louisville Gas Works.

His extensive researches in the various departments of science, made his name familiar to the scientists of America and Europe.

Soon after his settlement in Louisville, he professed conversion, and united with the Walnut Street Baptist church. His orderly christian walk, his devotion to the cause of Christ, and his calm, rational benevolence proved the sincerity of his profession, and demonstrated the fact that a man may be a profound scientist and a devout, sincere christian. He devoted no inconsiderable proportion of his fortune to the establishment of the Louisville Baptist Orphans Home, the Southern Baptist Theological Seminary, and other benevolent institutions. He was called to his final reward, in 1884.

Mrs. J. Lawrence Smith deserves to be held in cherished remembrance by the beneficiaries of the Baptist Orphans Home, and many other benevolent institutions. She is a native of Louisville, and a daughter of Hon. James Guthrie of that city. Without ostentation, she has devoted her influence and possessions to the cause of the Redeemer. In early life, she gave her heart to the Savior, and united with the Walnut Street Baptist church, in her native city. Heiring an ample fortune from her distinguished father, she entered heartily into the benevolent schemes of her illustrious husband, and was a joint contributor, with him, to the various charitable institutions he aided in building up. She servives her husband, and represents his charities, as well as continues her own.

The Southern Baptist Theological Seminary was located in Louisville Ky., during the decade under review. The securing of the location of this institution was regarded "the grandest achievment of Kentucky Baptists," during the period; and it is certain that no other benevolent enterprise has elicited an equal interest among them. The history of the institution is one of much interest.

Immediately after the split of the Baptist Triennial Convention, into northern and southern divisions, the southern Baptists began to discuss the necessity of a theological seminary, in the South. During the meeting, at Augusta, Ga., in 1845, which formed the Southern Baptist Convention, a conference was held for the purpose of discussing the subject. Two years later, John L. Waller and others held a similiar conference for the same purpose, in connection with the meeting of the Indian

Mission Association, at Nashville Tenn. In 1849, the subject was agitated during the meetings of the Southern Baptist Convention, at the same place, and at its subsequent meeting, at Charleston, S. C. A committee was appointed to investigate the subject; but it failed to report, and the matter was dropped, for a time.

In June, 1854, he General Associaton of Virginia Baptists appointed a committee, which, in accordance with its instructions, called a convention of the friends of theological education, to meet in connection with the Southern Baptist Convention, at Montgomery. Ala. This convention resolved, "that it is demanded by the interests of the cause of truth that the Baptists of the South and South-west unite in establishing a theological institution of high grade." A committee was appointed to call the attention of the denomination to this subject, and all who favored the scheme were invited to meet in convention, at Augusta, Ga., on Wednesday after the fourth Sunday in April, 1856. In accordance with this call, a convention of delegates from ten States met at the appointed time and place. A lengthy and able report was adopted, and colleges and theological schools, under Baptist control, and Baptist conventions in the Southern and South-western States, were invited to send delegates, properly authenticated, to a meeting to be held in Louisville, Ky., on the 6th of May, 1857. Pursuant to this call, the "Educational Convention" met in the Walnut Street church in Louisville, during the sittings of the Southern Baptist Convention, in May, 1857. Delegates were present from ten States. The report of a committee, appointed at the Augusta Meeting, with other papers, was referred to a committee of fifteen. That committee reported in favor of locating the proposed seminary at Greenville, in South Carolina, the Baptist Convention of that State having agreed to raise one half of an endowment of $200.000, on condition that the seminary should be so located. The unanimous adoption of this report expressed the determination of the southern Baptists to erect a theological seminary of high grade.

The next meeting of the Educational convention was held at Greenville, S. C., April 31, 1858. A plan of organization was adopted. In accordance with a charter, obtained from the South Carolina Legislature, the control of the seminary was

vested in a Board of Trustees. This board met, for the first time, in May, 1859, and appointed a faculty, consisting of James P. Boyce, John A. Broadus, Basil Manley, Jr., and William Williams. Professor Boyce was elected chairman of the faculty, and has remained in that position to the present time (1885). The first session of the seminary was opened on the first Monday in October, 1859. Twenty-six students attended. Thirty-six attended the second session, but the breaking out of the Civil War diminished the number the third session, and the conscript act of Confederate Congress prevented any attendance the fourth session. The institution was, of necessity, suspended till after the close of the War, the disastrous results of which rendered its pledged endowment utterly worthless.

The seminary was reopened, with eight students, in October, 1865, and the small available means left it from the ravages of the War, was speedily consumed by its current expenses. In May, 1866, it, for the first time, sought the fostering care of the Southern Baptist Convention, without which it could not have survived. This appeal was made to the convention, while it was in session at Russellville, Ky. No endowment was asked for, at that time; only the means of present subsistence was sought. For this, an appeal was made through the Southern Baptist Convention. The Baptists of the South, and especially those of Kentucky, responded to the call so liberally, that the seminary was enabled to continue its sessions, from year to year, till 1871, when it became apparent that it must have an endowment, or cease to exist. This could not be procured while it remained in South Carolina. Perceiving this, the board, having secured the removal of such legal requirements as confined its location to that State, resolved, at a meeting in St. Louis, in May, 1871, that an endowment must be raised; and accompanied the resolution with an offer to receive bids for the location of the seminary at some new point.

During the session of the General Association of Kentucky Baptists, held at Georgetown, in May, 1871, it adopted a "report on schools and colleges," containing the following paragraph:

"Having ascertained that the Southern Baptist Theological Seminary is subject to removal from Greenville, S. C., we recommend that A. T. Spaulding, J. S. Coleman, S. L. Helm,

W. W. Gardner, W. H. Felix, N. M. Crawford, R. M. Dudley, H. McDonald, G. Varden, G. F. Bagby and J. M. Weaver be appointed a committee to call a meeting in Louisville, as soon as practicable, to bring the subject more definitely before the denomination, in order to ascertain the desirableness and feasibility of its removal to this State."

In accordance with its instruction, this committee called a meeting, which convened in the Walnut Street meeting house in Louisville, in July, 1871. The attendance was large, and much interest was manifested. A resolution was adopted, pledging the Baptists of Kentucky to contribute $3000.000, towards endowing the seminary with $5000,000, provided that the institution be located in Kentucky, and that the remaining $200,000, necessary to complete the endowment, be raised outside of this State.

This proposal was accepted by the Board of Trustees of the seminary, in August, 1872, and it was determined to locate the institution at Louisville. James P. Boyce was appointed General Agent of the board, and, moving to Louisville, immediately commenced the prosecution of his agency with great energy and encouraging success. The board's acceptance of the proposal was reported to the General Association of Kentucky Baptists, at its meeting in Paducah, in May, 1873, and that body "recommended to the Baptists of the State to contribute liberally towards raising the sum of $300,000, the amount necessary to be raised" in the State, to secure the location of the seminary at Louisville. James P. Boyce was adopted as the Agent of General Association to collect the specified amount.

At the time Dr. Boyce commenced the prosecution of his agency for the endowment of the seminary, the financial condition of the country was in a high degree prosperous. During the first year of his labors in Kentucky, he secured, principally in notes, bonds and real estate, the sum of $111,820. It then became necesssry for him to turn aside from his agency, to collect means for the current expenses of the seminary. Meanwhile the failure of Jay Cook & Co., of New York, in 1873, caused a financial panic all over the country, aud a financial pressure immediately followed. A great number of men, of whom many had possessed large fortunes, were bankrupted, and an almost unprecedented scarcity of money prevailed, for

several years. The struggle to keep the seminary open, and prosecute the raising of its endowment was severe and protracted. The work, however, was prosecuted with indomitable energy and perseverence. In May, 1877, Dr. Boyce reported that only $31,194.84 was wanting to complete Kentucky's proportion of the endowment. Encouraged by this report, the General Association resolved:

"1. That the General Association believe that the $31,000 not yet secured, can and ought to be secured at an early date.

"2. That the removal of the Seminary to Louisville the coming autumn would, in the judgment oi the Association, facilitate the completion of the endowment.

"3. That the Association, therefore, cordially invite the trustees of the Seminary to open its next session in the city of Louisville, unless in their opinion it be against the interests of the institution."

Accordingly the Southern Baptist Theological Seminary was opened at Louisville, on the first of September, 1877, with a faculty of four professors, viz.: James P. Boyce, John A. Broadus, C. H. Toy and Wm. H. Whitsitt. Ninety students were in attendance during the session. Meanwhile, according to the report of the agent, Dr. Boyce, in May, 1878, only $15.500 was wanting to complete Kentucky's part of the endowment. This was encourging to the Baptists of the State, as well as to all the friends of the Seminary. The institution opened in September, 1878, with a larger number of students than ever before. Ninety-six were in attendance during the session. But now came a period of darkness. Of this time of trial, Dr. Boyce, who had devoted 20 years of his life to building up the institution, says:

"The struggles of the Seminary, even for existence, cannot be told. The work of securing its endowment has been severe and often discouraging; but often amid the darkest hours light from some unexpected quarter has suddenly broken in, and has dispelled all the shadows of the night. Thus was it during the session of 1879-80. The delay in the endowment, and the lack of general support threatened the temporary suspension of the Seminary. It was believed by those best informed that after the close of the current session it would be impossible to continue its teachings, except after the lapse of years. Appeal after appeal had been made to those who in their poverty

had so long sustained it. Finally the only hope left seemed to be in prayer to God. Suddenly, without previous anticipation of such a gift, the hearts of all its friends were cheered by the endowment of a professorship by Gov. Joseph E. Brown of Georgia by the donation of fifty thousand dollars."

This donation placed the Seminary beyond present peril, and gave assurance that its endowment would be completed. But the Baptists of Kentucky met with a serious disappointment. When the General Association met at Owensboro, in May, 1880, it was reported to that body, by a special committee appointed at the previous meeting, that all pledges, notes, bonds, subscription in lands, etc., to the Kentucky endowment of the Seminary, amounted to $304,204. This was $4,204 more than was due from Kentucky. But, on investigation, it had been ascertained that over estimates of the values of lands and stocks, the forfeiture of conditional subscriptions, and the withdrawal of pledges not legally binding, had reduced the value of Kentucky's contributions to $237,292.38, leaving the sum of $66,911.62 still to be provided for. The report was adopted, and Dr. Boyce was solicited to continue his agency till the amount should be secured. No exact reports are at hand, but it is believed that the full amount has been secured, or, at most, only a trifle remains unprovided for.

Since its removal to Louisville, the Seminary has held its session in the Public Library buildings. Recently the Board has secured handsome lots on Broadway and Fifth streets, and purposes to commence the erection of suitable buildings, at an early period. The number of students attending the Seminary has regularly increased. During the session of 1882-83, 120 were in attendance. The only change that has been made in the faculty was the substitution of Basil Manly, Jr., for C. H. Toy, who resigned in 1879.

James Petigru Boyce has been prominently connected with the Southern Baptist Theological Seminary during its entire history, and to him, more than to any other man, it owes its existence and present prosperity. He descended from a distinguished family, and was born of Scotch Irish parents, at Charleston, S.C., January 11, 1827. After spending two years in Charleston College, he entered Brown University, R.I., where he graduated, in 1847. In 1846, he professed faith in Christ, and

was baptized by the distinguished Richard Fuller, late of Baltimore, Md., for the 1st Baptist church in Charleston. By this church he was licensed to preach, November 14, 1847, and subsequently became editor of the *Southern Baptist* at Charleston. In 1849, he entered Princeton Theological Seminary, a Presbyterian, institution in New Jersey, where he remained two sessions, but did not graduate. In October, 1851, he commenced preaching to the church in Columbia, S.C., and was ordained to its pastoral charge, in December of the same year. This charge he resigned, in August, 1855, to accept a professorship of theology in Furman University, the Baptist college of South Carolina, upon the duties of which he entered, in September following. He delivered his inaugural address, on the 31st of July, 1856, his subject being: "Three Changes in Theological Education." The address was published, and is supposed to have aided in concentrating the purposes of the friends of theological education among the Southern Baptists, and to have convinced many of the propriety of such education, who had hitherto opposed it. The views set forth in this address led to the peculiarities of arrangement, which characterize the Southern Baptist Theological Seminary.

Of the last named institution, Mr. (now Dr.) Boyce was elected professor, with the privilege of selecting his chair, in April, 1858, and again, in 1859. He was also appointed Chairman of the Faculty and General agent and Treasurer of the Seminary, and has continued to discharge the duties of all these offices, to the present time (1885).

During the suspension of the Seminary, Dr. Boyce was elected to the South Carolina Legislature, in 1862, and re-elected in 1864. He took a prominent part in the business of the body, and was the especial advocate of the States endorsing a definite amount of Confederate bonds. Two of his speeches on this question, and a pamphlet written by him, on the subject, were published.

In 1872, he moved from South Carolina to Louisville, Kentucky, where he has discharged the duties of his several offices with tireless energy and surprising success. His life has been far too busy a one to allow of his writing much for the press. But the few small works he has published, have won for him the reputation of a profound thinker.

John Albert Broadus is descended from a family distinguished for its valuable contributions to the Baptist pulpit. The family is of Welsh origin, and formerly spelt the name Broadhurst. Andrew Broadus was the most eloquent and distinguished of the Virginia Baptist ministers of his generation. Dr. Wm. F. and the younger Andrew Broadus of Virginia, were well known, not only in their native State, but throughout the South and West, as able ministers of the gospel; and George W. Broadus was a useful preacher among the Baptists of Kentucky.

John A. Broadus, whose father was a brother of Dr. Wm. F. and the younger Andrew Broadus, and, for a number of years, a prominent member of the Virginia legislature, was born in Culpeper Co. Va., Jan. 24, 1827. He was educated at the University of Virginia, where he took the degree of Bachelor of Arts, in 1850. From 1851 to 1853, he was assistant professor of Latin and Greek in that University, and pastor of the Baptist church at Charlottsville, Va. He continued in this pastoral charge, till 1855, when he was chosen Chaplain of the University, a position which he occupied two years, and then resumed his former pastoral charge. At the opening of the Southern Baptist Theological Seminary, in 1859, he accepted the chair of Homiletics and New Testament Interpretation in that institution, a position he has continued to occupy to the present time (1885.)

While the Seminary was suspended, during the War, he preached as missionary in the Army of Gen. Robt. E. Lee, in Virginia, several months of the year 1863. From that date to 1865, he was Corresponding Secretary of the Sunday School Board of the Southern Baptist Convention, at Greenville, S. C. During this period, he published various small works, which were circulated in the States then accessible. At the close of the War, he resumed the duties of his professorship in the Seminary.

In 1870, he published his famous work on the "Preparation and Delivery of Sermons," which has been republished in England, and used extensively as a text-book in various theological seminaries of different denominations, in Europe and America. Besides review articles, sermons, and almost innumerable other newspaper articles, he published, in the *Religious Herald* of

Richmond, Va., in 1867-9, a series of papers, criticising the Revised version of the New Testament of the American Bible Union, and, in 1872-73, another series, entitled "Recollections of Travel," giving an account of a tour through Europe, Egypt and Palestine, made in 1870-71. In 1876, he published "Lectures on the History of Preaching."

In 1877, Dr. Broadus moved, with the Seminary, to Louisville, Ky,, where, in addition to discharging the duties of his professorship, he has acted as pastor, for a time, of one or two country churches, preached extensively in both the Northern and Southern States, and rendered Dr. Boyce most valuable aid in securing the endowment of the Southern Baptist Theological Seminary. It is hardly necessary to say, that he is regarded one of the first lecturers, preachers and writers of his generation.

Basil Manly, Jr., a son of the famed and beloved Dr. Basil Manly, Sr., was born in Edgefield District, S. C., Dec. 19, 1825. His father was of Irish extraction, and his grand father, Basil Manly, commanded a company of volunteers in the Revolutionary War. Charles Manly, Governor of North Carolina, and Matthias E. Manly, Judge of the Supreme Court of the same State, were his uncles. His father was a native of North Carolina, was several years pastor of the 1st Baptist church in Charleston S. C., and, subsequently, from 1837 to 1855, President of the State University of Alabama. Rev. Charles Manly, who was for some years President of Union University at Murfreesboro, Tenn., is a brother of Prof. Manly. The family is remarkable for its longevity, most of his ancestors having reached the age of ninety years. His mother, whose maiden name was Sarah Rudolph, was of German extraction.

Basil Manly Jr. began his education in the school of the German Friendly Society at Charleston, S. C., and graduated with the degree of A. B., in 1843, at the State University of Alabama. He afterwards attended the Theological Seminary at Newton, Mass., and subsequently graduated at Princeton (Presbyterian) Theological Seminary in New Jersey. In 1844, he was licensed to preach, at Tuscaloosa, Ala., and was ordained at the same place, four years later. In 1850, he took pastoral charge of the First Baptist Church in Richmond, Va. After occupying this position about four years, he was elected Principal of Richmond Female Institute.

At the opening of the Southern Baptist Theological Seminary at Greenville, S. C., in 1859, he was elected Professor of Old Testament Interpretation in that institution, and continued to occupy the chair, till 1871, when he accepted the Presidency of Georgetown College, in Kentucky. During the suspension of the Seminary exercises, on account of the War, he served as pastor of several country churches in the neighborhood of Greenville. When the Seminary was reopened, he assumed the task of collecting means for the support of students in the institution, who were unable to meet their own expenses, and, in addition to discharging the duties of his professorship, secured funds by which nearly 100 young preachers were enabled to attend the Seminary.

Dr. Manly continued to occupy the Presidency of Georgetown College, till 1879, when, on the resignation of Prof. Toy, he was recalled to the chair he had formerly occupied in the Seminary, which position he has continued to fill to the present time (1885). He has the reputation of being very thoroughly educated, and, like his venerated father, possesses those rare qualities which readily win the affections of all who come in contact with him.

William Heth Whitsitt was born near Nashville, Tenn., Nov. 25, 1841. In September, 1857, he entered Union University at Murfreesboro, Tenn, where he graduated in 1861. He entered the Confederate Army, as a private soldier, and served as chaplain in the 4th Tennessee Cavalry, from May, 1862, to May, 1865. Twice during the War he was captured, and was confined in different military prisons, about twelve months. After the return of peace, he entered the University of Virginia, in October 1866, and, in September of the next year, matriculated in the Southern Baptist Theological Seminary, where he remained two sessions. He studied at the Universities of Leipsic and Berlin in Germany, from August 1869 to December 1871. Returning to America, he became pastor of the Baptist church at Albany, Ga., in February, 1872, but resigned in July of the same year, to accept a professorship in the Southern Baptist Theological Seminary, to which he had been elected the previous May. The latter position he has continued to occupy to the present time. Among the published works of Dr. Whitsitt are an inaugural address, titled the

"Relation of Baptists to Culture," the history of the "Rise of Infant Baptism," and the history of "Communion Among Baptists."

THE SUNDAY-SCHOOL work has been greatly advanced since 1870, notwithstanding it had been much forwarded during the latter half of the previous decade. In May, 1871, the General Association created "a separate Board to control the Sunday-school interests" of that body. This Board consisted of nine members, and was located at Georgetown. J. J. Rucker was elected Chairman, J. N. Bradley, Clerk, and D. Thomas, Treasurer. L. B. Fish was appointed State Superintendent of the Sunday-school work. The plan of operations adopted was to hold meetings of two or three days' continuance, under the name of Sunday-school Institutes, in various localities, to organize a Sunday-school convention in each district association in the State, and to visit and encourage individual schools, when practicable. In 1872, the State Superintendent reported that there were not more than 125 schools kept open all the year, in the State, and not more than one third of the churches had then, or ever had had, Sunday-schools; that he had organized conventions in nine associations, and had instituted 19 new schools.

Mr. Fish labored in this position about two and a half years, and greatly enlarged the Sunday-school interest in the State. After his resignation, the Board employed other superintendents, one after another. But the great financial pressure rendered it difficult to support them. However, the work continued to make some progress. The churches and district associations took hold of it, and pressed it independently of the State Board. The local organizations, especially the conventions, of which 20 had been organized, became more and more efficient, from year to year. By means of them, statistic began to be collected, methods of teaching were discussed and much knowledge was diffused. In 1877, the Sunday-school Board was abolished, and the work devolved on the Executive Board of the General Association. The effort to endow the Theological Seminary, the support of the Orphans Home, and the Centennial movement, in addition to sustaining the several missions, heretofore fostered by the General Association, became a discouraging burden to the churches, and the State Sunday-school work flagged, for two or three years. In 1880,

a State Sunday-school Convention was organized, and took charge of the Sunday-school work. A General Superintendent was employed, and some good work was preformed; but it was soon felt that a separate organization was "a needless multiplication of machinery;" and, after two annual meetings, the convention was dissolved. The Sunday School work was again committed to the General Association, in 1882, and that body appointed a Sunday School and Colportage Board, consisting of twelve members, and to be located in Lexington. The Board organized on the fifteenth of June, by the election of J. J. Rucker Chairman, and Lansing Burrows, Clerk.

The organization of this new Board, with experienced Sunday School workers at its head, infused new life into the enterprise. In January 1883, W. P. Harvey was appointed General Superintendent of the work. The reports on Sunday-Schools, in May, 1884, show a great advance in the Sunday-school enterprise. The Board had in its employ during the year, 27 colporteur and Sunday-school missionaries, who performed 1, 914 days' labor, organized 320 schools, preached 1,017 sermons, witnessed 458 additions to churches, made 3,728 visits to families, and distributed books to the value of $1,070,91. The reports show that there were in the State 667 Sunday Schools, with 1,373 officers and teachers and 15,770 pupils, of which 326 had professed religion during the year. The Board was out of debt, and had a considerable balance in the treasuary. At no time in the history of the Baptists in the State has their Sunday School work been nearly so prosperous as at the present time.

The subject of making provision for the support of aged ministers, engaged the attention of the denomination in the State, during the last decade. It was introduced in the General Association at Covington, by Gen. Green Clay Smith, in 1865; but did not elicit much discussion, till 1870. At that date, it was determined to organize a Ministers' Aid Society. The attempt was made, but it proved impracticable, and the matter was dropped. It was taken up again, in 1882. A committee of seven was appointed to investigate the matter. It reported to the body, in 1883, recommending a plan for carrying out the design; but nothing further seems to have been accomplished.

THE CENTENNIAL CELEBRATION of Baptist operations in Kentucky, in May, 1876, was an affair of pleasing and grateful interest. The subject was brought before the General Association, in 1873, and a committee was appointed to report on the matter the following year. The report was made, in 1874, merely recommending the appointment of another committee to consider the subject, and report to the body at its next meeting. The committee was accordingly appointed, and, in 1875, reported a plan of procedure, the details of which would now be tedious and uninteresting. It was determined to ask the Baptists in the State to express their gratitude to God for his mercies and blessings, extended to them and their ancestors during the one hundred years which had elapsed since their fathers first began to preach the glorious gospel in the then wilderness of Kentucky, by contributing a "memorial fund," to be applied to the furtherance of such benevolent objects as the contributors should elect. During the succeeding year, meetings were held in most of the churches, at which the various features and objects of the approaching centennial celebration were discussed, often with tears and rejoicings. Mass meetings were held in connection with the meetings of district associations, and on various other occasions, at which historical and other addresses were delivered, and not only the Baptists, but the people generally were much enlighted in regard to the history, doctrine, polity, and purposes of the Baptist denomination.

The exercises of the celebration were conducted in the Walnut street meeting house in Louisville, on Thursday, May 25, 1876. The house was densely packed, and the centennial address was delivered by Elder Lucian B. Woolfolk, and the audience was moved to tears and enthusiasm. It was a time of thrilling joy, of grateful praise, of glad remembrances, and of hope-inspiring anticipations.

The memorial fund, according to the final report of the centennial committee, amounted to $12,664.65, besides a much larger sum, which was invested in educational and other local benevolent enterprises, without passing through the hands of the committee. But the greatest value of the centennial movement was not in the money collected. As stated in the report of the Executive Board of the General Association: "If we had not collected a dollar for the centennial, the effect produced by

the discussion of our history would more than pay for all the time and labor spent."

The subject of temperance reform continued to enlist the sympathies and engage the efforts of the churches. Nearly all the district associations passed resolutions in favor of prohibition, from year to year. The following declaration of the General Association, during its annual meeting, in 1883, expresses the general sentiment of the Baptists of Kentucky:

Whereas, the signs of the times indicate a more positive and earnest feeling for outspoken and unmistakable views of moral and religious truth, and all Christian bodies ought to declare, in no uncertain sound, their position on any and all vital principles. Now, therefore, be it

Resolved, By the General Association of the Baptists of the State of Kentucky, That we reaffim our adherence to the temperance cause with the view of destroying the use of all alcoholic liquors as a beverage, and we will continue to labor for the prohibition of its sale, manufacture and drinking.

"*Resolved*, That every Baptist minister of the State be requested to preach as often as practicable on this subject during the present associational year."

The first general expression of the Baptists in Kentucky in favor of female missionary societies, was in the adoption of the report on State Missions, by the General Association, in 1876. The report contained the following sentence: "To further this work we would recommend to our churches the formation of female missionary societies, or the employment of such other means as shall enlist the sisters." Two years previous to this a female missionary society had been formed in the church at Russelville; another was formed, at Elkton, in 1877, and, in accordance with the advice of the Southern Baptist Convention, such societies were formed in five of the churches in Louisville, and in that at Frankfort, in 1878. The next year ten societies were organized in different parts of the State. In May, 1884, sixty-six societies of the kind were reported to the General Association, as having contributed to foreign missions, during the preceding year, $1,032.97, and, since their organization, $4,541.07.

The numerical growth of the denomination in the State was greater during the decade under consideration, than during any

other similar period since the Campbellite schism. In 1880, there were, of Missionary Baptists, fifty-one associations, 1,170 churches, and 106,619 members; of Anti-missionary United Baptists, ten associations, 154 churches, and 8,965 members; of Hyper-Calvinistic Baptists, twenty associations, 235 churches, and 6,710 members; of Separate Baptists, three associations, thirty churches, and 1,613 members; of General Baptists two associations, forty-one churches, and 1,978 members: Total number of white Baptists in the State, in 1880, eighty-six associations, 1,630 churches, and 125,882 members. Of colored Baptists, in 1880, there were twelve associations, 443 churches, and 50,368 members. Grand total of Baptists in Kentucky, in 1880, ninety eight associations, 2,073 churches, and 176,250 members. The population of the State in 1880, was 1,648,690. This gave, in round numbers, one Baptist to every nine of the population.

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